

Chapter 1 : Pius IX Vatican I

dogmatic constitution on the church lumen gentium solemnly promulgated by his holiness pope paul vi on november 21, chapter i. the mystery of the church.

Issues[edit] After adjournment on 8 December, work began on preparations for the sessions scheduled for These preparations, however, were halted upon the death of Pope John XXIII on 3 June , since an ecumenical council is automatically interrupted and suspended upon the death of the Pope who convened it, until the next Pope orders the council to be continued or dissolved. This included inviting additional lay Catholic and non-Catholic observers, reducing the number of proposed schemata to seventeen which were made more general, in keeping with the pastoral nature of the council and later eliminating the requirement of secrecy surrounding general sessions. During this period, the bishops approved the constitution on the liturgy, Sacrosanctum Concilium , and the decree on social communication, Inter mirifica. Work went forward with the schemata on the Church, bishops and dioceses, and ecumenism. The second period ended on 4 December. A number of topics were reduced to statements of fundamental propositions that could gain approval during the third period, with postconciliar commissions handling implementation of these measures. Schemata on the life and ministry of priests and the missionary activity of the Church were rejected and sent back to commissions for complete rewriting. Work continued on the remaining schemata, in particular those on the Church in the modern world and religious freedom. There was controversy over revisions of the decree on religious freedom and the failure to vote on it during the third period, but Pope Paul promised that this schema would be the first to be reviewed in the next period. Pope Paul closed the third period on 21 November by announcing a change in the Eucharistic fast and formally reaffirming Mary as " Mother of the Church ". Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message Eleven schemata remained unfinished at the end of the third period, and commissions worked to give them their final form. Schema 13, on the Church in the modern world, was revised by a commission that worked with the assistance of laymen. This more permanent structure was intended to preserve close cooperation of the bishops with the Pope after the council. The first business of the fourth period was the consideration of the decree on religious freedom, Dignitatis humanae , one of the more controversial of the conciliar documents. The vote was 1, for to against, a margin that widened even further by the time the bishops finally signed the decree. The principal work of the other part of the period was work on three documents, all of which were approved by the Council Fathers. The lengthened and revised pastoral constitution on the Church in the modern world, Gaudium et spes , was followed by decrees on missionary activity, Ad gentes and the ministry and life of priests, Presbyterorum ordinis. The council also gave final approval to other documents that had been considered in earlier sessions. They included the Dogmatic Constitution on Divine Revelation Dei verbum , decrees on the pastoral office of bishops Christus Dominus , the life of persons in religious orders expanded and modified from earlier sessions, finally titled Perfectae caritatis , education for the priesthood Optatam totius , Christian education Gravissimum educationis , and the role of the laity Apostolicam actuositatem. One of the more controversial documents [38] was Nostra aetate , which stated that the Jews of the time of Christ, taken indiscriminately, and all Jews today are no more responsible for the death of Christ than Christians. True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ. Christianâ€™Jewish reconciliation and Relations between Catholicism and Judaism A major event of the final days of the council was the act of Pope Paul and Orthodox Patriarch Athenagoras of a joint expression of regret for many of the past actions that had led up to the Great Schism between the western and eastern churches. To help carry forward the work of the Council, Pope Paul: The Virgin of Hope of Macarena

, in her imperial regalia , Spain. Liturgy[edit] The first matter covered by the council was the liturgy, to emphasize "the primacy of God" and "the primacy of adoration," according to Pope Benedict XVI. The central idea was that there ought to be lay participation in the liturgy which means they "take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

Chapter 2 : Decrees of the First Vatican Council (www.nxgvision.com)

A Constitution on the Church had been drafted before the Council opened, and had been debated and strongly criticized during the first session. Before the second session, it was superseded by a new draft, of which the Constitution passed and promulgated on November 21, , is the outcome.

Christ is the Light of nations. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature, 1 to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. This it intends to do following faithfully the teaching of previous councils. The present-day conditions of the world add greater urgency to this work of the Church so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity in Christ. The eternal Father, by a free and hidden plan of His own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. Fallen in Adam, God the Father did not leave men to themselves, but ceaselessly offered helps to salvation, in view of Christ, the Redeemer "who is the image of the invisible God, the firstborn of every creature". Already from the beginning of the world the foreshadowing of the Church took place. It was prepared in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant. The Son, therefore, came, sent by the Father. It was in Him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in Him it pleased the Father to re-establish all things. By His obedience He brought about redemption. The Church, or, in other words, the kingdom of Christ now present in mystery, grows visibly through the power of God in the world. This inauguration and this growth are both symbolized by the blood and water which flowed from the open side of a crucified Jesus, 5 and are foretold in the words of the Lord referring to His death on the Cross: All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our whole life strains. When the work which the Father gave the Son to do on earth 9 was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the Church, and thus, all those who believe would have access through Christ in one Spirit to the Father. Uninterruptedly He renews it and leads it to perfect union with its Spouse. The mystery of the holy Church is manifest in its very foundation. The Lord Jesus set it on its course by preaching the Good News, that is, the coming of the Kingdom of God, which, for centuries, had been promised in the Scriptures: In the word, in the works, and in the presence of Christ, this kingdom was clearly open to the view of men. The Word of the Lord is compared to a seed which is sown in a field; 19 those who hear the Word with faith and become part of the little flock of Christ, 20 have received the Kingdom itself. Then, by its own power the seed sprouts and grows until harvest time. While it slowly grows, the Church strains toward the completed Kingdom and, with all its strength, hopes and desires to be united in glory with its King. In the old Testament the revelation of the Kingdom is often conveyed by means of metaphors. In the same way the inner nature of the Church is now made known to us in different images taken either from tending sheep or cultivating the land, from building or even from family life and betrothals, the images receive preparatory shaping in the books of the Prophets. The Church is a sheepfold whose one and indispensable door is Christ. This edifice has many names to describe it: As living stones we here on earth are built into it. It seeks and experiences those things which are above, where Christ is seated at the right-hand of God, where the life of the Church is hidden with Christ in God until it appears in glory with its Spouse. In the human nature united to Himself the Son of God, by overcoming death through His own death and resurrection, redeemed man and re-molded him into a new creation. In that Body the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified. There is only one Spirit who, according to His own richness and the needs of the ministries, gives His different gifts for the welfare of the Church. From all this it follows that if one member endures anything, all the members co-endure it, and if one member is honored, all the

members together rejoice. He is the image of the invisible God and in Him all things came into being. He is before all creatures and in Him all things hold together. He is the head of the Body which is the Church. He is the beginning, the firstborn from the dead, that in all things He might have the first place. All the members ought to be molded in the likeness of Him, until Christ be formed in them. This He does in such a way that His work could be compared by the holy Fathers with the function which the principle of life, that is, the soul, fulfills in the human body. But, the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which coalesces from a divine and a human element. As the assumed nature inseparably united to Him, serves the divine Word as a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the Spirit of Christ, who vivifies it, in the building up of the body. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity. Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that it might communicate the fruits of salvation to men. Christ Jesus, "though He was by nature God. Thus, the Church, although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Christ was sent by the Father "to bring good news to the poor, to heal the contrite of heart", 79 "to seek and to save what was lost". It does all it can to relieve their need and in them it strives to serve Christ. While Christ, holy, innocent and undefiled 81 knew nothing of sin, 82 but came to expiate only the sins of the people, 83 the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal. At all times and in every race God has given welcome to whosoever fears Him and does what is right. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh. I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people. For all of them shall know Me, from the least of them even to the greatest, saith the Lord. This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God, 88 not from the flesh but from water and the Holy Spirit, 89 are finally established as "a chosen race, a royal priesthood, a holy nation, a purchased people. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in His temple. Its law is the new commandment to love as Christ loved us. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth. God gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and established them as the Church that for each and all it may be the visible sacrament of this saving unity. Christ the Lord, High Priest taken from among men, made the new people "a kingdom and priests to God the Father". But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. It is through the sacraments and the exercise of the virtues that the sacred nature and organic structure of the priestly community is brought into operation. Taking part in the Eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with It. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament. Those who approach the sacrament of Penance obtain pardon from the mercy of God for the offence committed against Him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion. By the sacred anointing of the sick and the prayer of her priests the whole Church commends the sick to the suffering and glorified Lord, asking that He may lighten their suffering and save them; she exhorts them, moreover, to

contribute to the welfare of the whole people of God by associating themselves freely with the passion and death of Christ. Finally, Christian spouses, in virtue of the sacrament of Matrimony, whereby they signify and partake of the mystery of that unity and fruitful love which exists between Christ and His Church, help each other to attain to holiness in their married life and in the rearing and education of their children. By reason of their state and rank in life they have their own special gift among the people of God. The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocation to a sacred state. Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God. It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "allotting his gifts to everyone according as He wills, He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, according to the words of the Apostle: Extraordinary gifts are not to be sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuinity and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good. All men are called to belong to the new people of God. In the beginning God made human nature one and decreed that all His children, scattered as they were, would finally be gathered together as one. He it is who brings together the whole Church and each and every one of those who believe, and who is the well-spring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers. Since the kingdom of Christ is not of this world the Church or people of God in establishing that kingdom takes nothing away from the temporal welfare of any people. On the contrary it fosters and takes to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself. Taking them to itself it purifies, strengthens, elevates and ennobles them. The Church in this is mindful that she must bring together the nations for that king to whom they were given as an inheritance, and to whose city they bring gifts and offerings. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source In Christ, with Him as its head and united in His Spirit. Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase. Not only, then, is the people of God made up of different peoples but in its inner structure also it is composed of various ranks. This diversity among its members arises either by reason of their duties, as is the case with those who exercise the sacred ministry for the good of their brethren, or by reason of their condition and state of life, as is the case with those many who enter the religious state and, tending toward holiness by a narrower path, stimulate their brethren by their example. Between all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic workers and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the Apostle hold good: And there belong to or are related to it in various ways, the Catholic faithful, all who believe in Christ, and indeed the whole of mankind, for all men are called by the grace of God to salvation. This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation. In explicit terms He Himself affirmed the necessity of faith and baptism and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved.

Chapter 3 : Vatican I: Dogmatic Constitution On The Catholic Faith

The "Dogmatic Constitution on the Church" reflects the attempt of the council fathers to utilize biblical terms rather than juridical categories to describe the church. The treatment of the hierarchical structure of the church counterbalances somewhat the monarchical emphasis of the first Vatican Council's teaching on.

Therefore, He has never ceased to be present with His beloved Spouse, to assist her when teaching, to bless her when at work, and to aid her when in danger. And this His salutary providence, which has been constantly displayed by other innumerable benefits, has been most manifestly proved by the abundant good results which Christendom has derived from Ecumenical Councils, and particularly from that of Trent, although it was held during evil times. For, as a consequence, the sacred doctrines of the faith have been defined more closely, and set forth more fully, errors have been condemned and restrained, ecclesiastical discipline has been restored and more firmly secured, the love of learning and of piety has been promoted among the clergy, colleges have been established to educate youth for the sacred warfare, and the morals of the Christian world have been renewed by the more accurate training of the faithful, and by the more frequent use of the sacraments. Moreover, there has resulted a closer communion of the members with the visible head, an increase of vigor in the whole mystical body of Christ, the multiplication of religious congregations and of other institutions of Christian piety, and such ardor in extending the kingdom of Christ throughout the world, as constantly endures, even to the sacrifice of life itself. But while we recall with due thankfulness these and other signal benefits which the Divine mercy has bestowed on the Church, especially by the last Ecumenical Council, we cannot restrain our bitter sorrow for the grave evils, which are principally due to the fact that the authority of that sacred Synod has been contemned [i. No one is ignorant that the heresies proscribed by the Fathers of Trent, by which the divine Magisterium of the Church was rejected, and all matters regarding religion were surrendered to the judgment of each individual, gradually became dissolved into many sects, which disagreed and contended with one another, until at length not a few lost all faith in Christ. Even the Holy Scriptures, which had previously been declared the sole source and judge of Christian doctrine, began to be held no longer as Divine, but to be ranked among the fictions of mythology. Then there arose and spread, exceedingly widely throughout the world, that doctrine of rationalism, or naturalism, which opposes itself in every way to the Christian religion as a supernatural institution, and works with the utmost zeal in order that, after Christ, our sole Lord and Savior, has been excluded from the minds of men, and from the life and moral acts of nations, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion, and denying the true God and His Christ, the minds of many have sunk into the abyss of Pantheism, Materialism, and Atheism, until, denying rational nature itself, and every sound rule of right, they labor to destroy the deepest foundations of human society. Unhappily, it has yet further come to pass that, while this impiety prevailed on every side, many even of the children of the Catholic Church have strayed from the path of true piety, and by the gradual diminution of the truths they held, the Catholic understanding became weakened in them. For, led away by various and strange doctrines, utterly confusing nature and grace, human science and Divine faith, they are found to deprave the true sense of the doctrines which our Holy Mother Church holds and teaches, and to endanger the integrity and the soundness of the faith. Considering these things, how can the Church fail to be deeply stirred? For, even as God wills all men to be saved, and to arrive at the knowledge of the truth; even as Christ came to save what had perished, and to gather together the children of God who had been dispersed, so the Church, constituted by God the Mother and Teacher of nations, knows its own office to be a debtor to all, and is ever ready and watchful to raise the fallen, to support those who are falling, to embrace those who return, to confirm the good and to carry them on to better things. Hence, it can never forbear from witnessing to and proclaiming the truth of God, which heals all things, knowing the words addressed to it: We, therefore, following the footsteps of our predecessors, have never ceased, as becomes our supreme Apostolic office, from teaching and defending Catholic truth, and condemning doctrines of error. And now, with the Bishops of the whole world assembled round us, and judging with us, congregated by our authority, and in the Holy Spirit, in this Ecumenical Council, we,

supported by the Word of God written and handed down as we received it from the Catholic Church, preserved with sacredness and set forth according to truth, -- have determined to profess and declare the salutary teaching of Christ from this Chair of Peter, and in sight of all, proscribing and condemning, by the power given to us of God, all errors contrary thereto. This one only true God, of His own goodness and almighty power, not for the increase or acquirement of His own happiness, but to manifest His perfection by the blessings which He bestows on creatures, and with absolute freedom of Counsel, created out of nothing, from the very first beginning of time, both the spiritual and the corporeal creature, to wit, the angelical and the mundane, and afterwards the human creature, as partaking, in a sense, of both, consisting of spirit and of body. God protects and governs by His Providence all things which He has made, "reaching from end to end mightily and ordering all things sweetly" Wisdom 8: For "all things are bare and open to His eyes" Heb. ON REVELATION The same Holy Mother Church holds and teaches that God, the beginning and end of all things, may be certainly known by the natural light of human reason, by means of created things; "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made" Romans 1: It is to be ascribed to this Divine Revelation, that such truths among things Divine as of themselves are not beyond human reason, can, even in the present condition of mankind, be known by everyone with facility, with firm assurance, and with no admixture of error. This, however, is not the reason why revelation is to be called absolutely necessary; but because God of His infinite goodness has ordained man to a supernatural end, viz. Further, this supernatural revelation, according to the universal belief of the Church, declared by the Sacred Synod of Trent, is contained in the written books and 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, have been transmitted, as it were, from hand to hand [3] And these books of the Old and New Testament are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said Council, and are contained in the ancient Latin edition of the Vulgate. These the Church holds to be sacred and canonical, not because, having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error, but because, having been written by the inspiration of the Holy Spirit, they have God for their author, and have been delivered as such to the Church herself. And as the things which the Holy Synod of Trent decreed for the good of souls concerning the interpretation of Divine Scripture, in order to curb rebellious spirits, have been wrongly explained by some, We, renewing the said decree, declare this to be their sense, that, in matters of faith and morals, appertaining to the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which our Holy Mother Church has held and holds, to whom it belongs to judge the true sense and interpretation of the Holy Scripture; and therefore that it is permitted to no one to interpret the Sacred Scripture contrary to this sense, nor, likewise, contrary to the unanimous consent of the Fathers. Decree concerning the Canonical Scriptures. ON FAITH Man being wholly dependent upon God, as upon his Creator and Lord, and created reason being absolutely subject to uncreated truth, we are bound to yield to God, by faith in His revelation, the full obedience of our intelligence and will. For faith, as the Apostle testifies, is "the substance of things hoped for, the conviction of things not apparent. Nevertheless, in order that the obedience of our faith might be in harmony with reason, God willed that, to the interior help of the Holy Spirit, there should be joined exterior proofs of His revelation; to wit, divine facts, and especially miracles and prophecies, which, as they manifestly display the omnipotence and infinite knowledge of God, are most certain proofs of His Divine Revelation, adapted to the intelligence of all men. Therefore, both Moses and the Prophets, and most especially, Christ our Lord Himself, showed forth many and most evident miracles and prophecies; and about the Apostles we read: And again, it is written: But though the assent of faith is by no means a blind action of the mind, still no man can assent to the Gospel teaching, as is necessary to obtain salvation, without the illumination and inspiration of the Holy Spirit, who gives to all men sweetness in assenting to and believing in the truth. Further, all those things are to be believed with divine and catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment, or by her ordinary and universal Magisterium, proposes for belief as having been Divinely-revealed. And since, without faith, it is impossible

to please God, and to attain to the fellowship of His children, therefore without faith no one has ever attained justification, nor will anyone obtain eternal life, unless he shall have persevered in faith unto the end. And, that we may be able to satisfy the obligation of embracing the true faith and of constantly persevering in it, God has instituted the Church through His only begotten Son, and has bestowed on it the manifest marks of that institution, that it may be recognized by all men as the Guardian and Teacher of the revealed Word. For to the Catholic Church alone belong all those things, so many and so wonderful, which have been Divinely-established for the manifest trustworthiness of the Christian Faith. Of course, even now, the Church by Herself, with Her truly wonderful propagation, Her eminent holiness, and Her inexhaustible fruitfulness in all that is good, with Her Catholic unity and Her invincible stability, is a great and perpetual impetus of credibility, and an irrefutable witness of Her own Divine mission. And thus, like a standard lifted up before the nations Isaiah And Her testimony is efficaciously supported by a power from on high. For our most merciful Lord gives His grace, to stir up and to aid those who go astray, so that they may come to a knowledge of the truth; and, to those whom He has brought out of darkness into His own admirable light, He gives His grace to strengthen them to persevere in that light, forsaking no one who does not forsake Him. Therefore, there is no parity between the condition of those who have adhered to the Catholic truth by the heavenly gift of faith, and the condition of those who, led by human opinions, follow a false religion. For those who have received the faith under the Magisterium of the Church can never have any just cause for changing or doubting that faith. Therefore, giving thanks to God the Father, who has made us worthy to be partakers of the lot of the Saints in light, let us not neglect so great a salvation, but with our eyes fixed on Jesus, the author and the completion of our Faith, let us hold fast to the confession of our hope, without wavering. ON FAITH AND REASON The Catholic Church, with one consent, has also ever held and does hold that there is a two-fold order of knowledge, distinct both in principle and also in object; in principle, because our knowledge, in the one, is by natural reason, and, in the other, is by Divine faith; in object, because, besides those things to which natural reason can attain, there are proposed, for our belief, mysteries hidden in God, which, unless Divinely-revealed, cannot be known. Therefore, the Apostle, who testifies that God is known by the Gentiles through created things, still, when discoursing of the grace and truth which came through Jesus Christ John 1: For the Spirit searches all things, even the depths of God. And the only-begotten Son himself gives thanks to the Father, because He has hidden these things from the wise and the prudent, and has revealed them to little ones Matt. And reason, indeed, enlightened by faith -- when it seeks earnestly, piously, and somberly -- attains by a gift from God some understanding of mysteries, even a very fruitful one; partly from the analogy of those things which it naturally knows, partly from the relations which the mysteries bear to one another and to the last end of man. But reason never becomes capable of apprehending mysteries as it does those truths which constitute its proper object. For the Divine mysteries by their own nature so far transcend the created intelligence that, even when delivered by revelation and received by faith, they remain covered with the veil of faith itself, and shrouded in a certain degree of darkness, so long as we are pilgrims in this mortal life, not yet with God; "For we walk by means of faith, and not by sight. But although faith is above reason, there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind. And God cannot deny Himself, nor can truth ever contradict truth. The false appearance of such a contradiction is mainly due, either to the dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been mistaken for the verdicts of reason. We define, therefore, that every assertion contrary to a truth of enlightened faith is utterly false. Therefore, all faithful Christians are not only forbidden to defend, as legitimate conclusions of science, such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the Church, but are altogether bound to account them as errors which put on the fallacious appearance of truth. And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other. For right reason demonstrates the foundations of faith, and enlightened by its light, cultivates the science of Divine things; while faith frees and guards reason from errors, and furnishes it with manifold knowledge. Therefore, so far is the Church from opposing the cultivation of human arts and sciences, that it in many ways helps and promotes them. For the Church neither

ignores nor despises the benefits of human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all science, so, if they be used rightly, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences, in its sphere, should make use of its own principles and its own methods. But, while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against Divine teaching or transgressing their own limits, should invade and disturb the domain of faith. For the doctrine of faith, which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity. Rather, it has been delivered as a Divine Deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. Hence also, that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared. Nor is that meaning ever to be departed from, under the pretense or pretext of a deeper comprehension of them. Let then the intelligence, science, and wisdom of each and all, of individuals and of the whole Church, in all ages and at all times, increase and flourish in abundance and vigor; but simply in its own proper kind, that is to say, in one and the same doctrine, one and the same sense, one and the same judgment Vincent of Lerins, Common. If anyone shall deny One true God, Creator and Lord of things visible and invisible; let him be anathema. If anyone shall not be ashamed to affirm that, except matter, nothing exists; let him be anathema. If anyone shall say that the substance and essence of God and of all things is one and the same; let him be anathema. If anyone shall say that finite things, both corporeal and spiritual, or at least spiritual, have emanated from the Divine substance; or that the Divine essence, by the manifestation and evolution of itself, becomes all things; or, lastly, that God is a universal or indefinite being, which by determining itself constitutes the universality of things, distinct according to genera, species and individuals; let him be anathema. If anyone does not confess that the world, and all things that are contained in it, both spiritual and material, have been, in their whole substance, produced by God out of nothing; or shall say that God created, not by His will, free from all necessity, but by a necessity equal to the necessity whereby He loves Himself; or shall deny that the world was made for the glory of God; let him be anathema. If anyone shall say that the One True God, our Creator and Lord, cannot be certainly known by the natural light of human reason through created things; let him be anathema. If anyone shall say that it is impossible or inexpedient that man should be taught, by Divine Revelation, concerning God and the worship to be paid to Him; let him be anathema. If anyone shall say that man cannot be raised by Divine power to a higher than natural knowledge and perfection, but can and ought, by a continuous progress, to arrive at length, of himself, to the possession of all that is true and good; let him be anathema. If anyone shall not receive as sacred and canonical the Books of Holy Scripture, entire with all their parts, as the Holy Synod of Trent has enumerated them, or shall deny that they have been Divinely-inspired; let him be anathema. If anyone shall say that human reason is so independent that faith cannot be imposed upon it by God; let him be anathema. If anyone shall say that Divine faith is not distinguished from natural knowledge of God and of moral truths, and therefore that it is not requisite for Divine faith that revealed truth be believed because of the authority of God Who reveals it; let him be anathema. If anyone shall say that Divine revelation cannot be made credible by outward signs, and therefore that men ought to be moved to faith solely by the internal experience of each, or by private inspiration; let him be anathema. If anyone shall say that miracles are impossible, and therefore that all the accounts regarding them, even those contained in Holy Scripture, are to be dismissed as fables or myths; or that miracles can never be known with certainty, and that the divine origin of Christianity cannot be proved by them; let him be anathema. If anyone shall say that the assent of Christian faith is not a free act, but inevitably produced by the arguments of human reason; or that the grace of God is necessary solely for that living faith that works by charity; let him be anathema. If anyone shall say that the condition of the faithful, and of those who have not yet attained to the only true faith, is on a par, so that Catholics may have just cause for doubting, with suspended assent, the faith that they have already received under the Magisterium of the Church, until they shall have obtained a scientific demonstration of the credibility and truth of their faith; let him be anathema. On Faith and Reason. If anyone shall say that, in Divine Revelation, there are no mysteries, truly and properly so-called, but that all of the doctrines of faith can be understood and demonstrated from natural principles, by properly-cultivated reason; let him be anathema. If anyone shall say that human sciences are to be so freely

treated, that their assertions, although opposed to revealed doctrine, are to be held as true, and cannot be condemned by the Church; let him be anathema. If anyone shall assert it to be possible that sometimes, according to the progress of science, a sense is to be given to doctrines propounded by the Church different from that which the Church has understood and understands; let him be anathema. Therefore We, fulfilling the duty of our supreme pastoral office, entreat, by the mercies of Jesus Christ, and, by the authority of the same our God and Savior, We command, all the faithful of Christ, and especially those who are set over others or are charged with the office of instruction, that they earnestly and diligently apply themselves to ward off and eliminate these errors from the Holy Church, and to spread the light of pure faith. And since it is not sufficient to shun heretical depravity, unless those errors also be diligently avoided which more or less nearly approach it, We admonish all men of the further duty of observing those constitutions and decrees by which such erroneous opinions as are not here specifically enumerated, have been proscribed and condemned by this Holy See. Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord, one thousand eight hundred and seventy, on the twenty-fourth day of April, in the twenty-fourth year of our Pontificate. In conformity with the original. Polten, Secretary of the Vatican Council. This text is out of copyright and in the public domain; edited by Ronald L.

Chapter 4 : Second Vatican Council - Wikipedia

Lumen gentium, the Dogmatic Constitution on the Church, is one of the principal documents of the Second Vatican Council. This dogmatic constitution was promulgated by Pope Paul VI on 21 November, following approval by the assembled bishops by a vote of 2, to 5. [2].

Contents[edit] Chapter 1: On The People of God [edit] Church is the people of God[edit] One of the key portions of *Lumen gentium* is its second chapter, with its declaration that the Church is "the People of God": At all times and in every race God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness [This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God, not from the flesh but from water and the Holy Spirit, are finally established as "a chosen race, a royal priesthood, a holy nation, a purchased people The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity. For this reason God chose the Israelite people to be his own people and established a covenant with it, as a preparation and figure of the covenant ratified in Christ that constitutes the new People of God, which would be one, not according to the flesh, but in the Spirit and which is called the Church of Christ. Not all are fully incorporated into the Church, but "the Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter. Finally, those who have not yet received the Gospel are related in various ways to the people of God. In the first place we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh. On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues. But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from those who in shadows and images seek the unknown God, for it is He who gives to all men life and breath and all things, and as Saviour wills that all men be saved. Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. The Hierarchical Structure of the Church and In Particular on the Episcopate [edit] The third chapter of the document, which spoke of the bishops as a "college" 22 that, within the Church, succeeds to the place of the "college" or "stable group" of the apostles 19 and is "the subject of supreme and full power over the universal Church, provided we understand this body together with its head, the Roman Pontiff. Of the members of the Council, , a substantial minority, voted against any mention whatever in the document of a "college" of bishops , [5] and were now proposing 47 amendments to chapter III. The Note reaffirmed that the college of bishops exercises its authority only with the assent of the pope, [7] thus safeguarding the primacy and pastoral independence of the pope. By "the Modi" is meant the proposals for amendments of that draft text which some of the Council participants had presented. The Note was thus added by papal authority, consistently with the idea that the consent of the Pope, as head of the College of Bishops was necessary, and that he had the "right to make his consent dependent on an interpretation determined in advance". As Supreme Pastor of the Church, the Supreme Pontiff can always exercise his power at will, as his very office demands. In other words, the College is not always fully active [in actu pleno]; rather, it acts as a college in the strict

sense only from time to time and only with the consent of its head. This is explicitly affirmed in n. The word "only" takes in all cases. It is evident from this that the norms approved by the supreme authority must always be observed. Modus 84 It is clear throughout that it is a question of the bishops acting in conjunction with their head, never of the bishops acting independently of the Pope. In the latter instance, without the action of the head, the bishops are not able to act as a College: It pertains to the competent territorial bodies of bishops, of one kind or another, with the approval of the Supreme Pontiff, to decide whether and where it is opportune for such dioceses to be established for the care of souls. With the consent of the Roman Pontiff, this diaconate can, in the future, be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men, for whom the law of celibacy must remain intact. Whoever they are they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself. Moreover, by the sacraments, especially holy Eucharist, that charity toward God and man which is the soul of the apostolate is communicated and nourished. Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth. The Universal Call to Holiness in the Church [edit] This theme was built on in the fifth chapter, which is on "the universal call to holiness ": Thus it is evident to everyone, that all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity; by this holiness as such a more human manner of living is promoted in this earthly society. In order that the faithful may reach this perfection, they must use their strength accordingly as they have received it, as a gift from Christ. They must follow in His footsteps and conform themselves to His image seeking the will of the Father in all things. They must devote themselves with all their being to the glory of God and the service of their neighbor. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history. The classes and duties of life are many, but holiness is one-that sanctity which is cultivated by all who are moved by the Spirit of God, and who obey the voice of the Father and worship God the Father in spirit and in truth. These people follow the poor Christ, the humble and cross-bearing Christ in order to be worthy of being sharers in His glory. Every person must walk unhesitatingly according to his own personal gifts and duties in the path of living faith, which arouses hope and works through charity. The Religious [edit] "The religious state clearly manifests that the Kingdom of God and its needs, in a very special way, are raised above all earthly considerations. Finally it clearly shows all men both the unsurpassed breadth of the strength of Christ the King and the infinite power of the Holy Spirit marvelously working in the Church. The religious life is conducive to the building up of other persons and of the world in Christ. It makes indirect allusion to the future fulfillment of Bible prophecy in history. It continues themes of sanctification and holiness from earlier sections. It affirms the ancient Church practices of remembering the saints and imploring their intercession. It affirms "the sacred Liturgy, wherein the power of the Holy Spirit acts upon us through sacramental signs" and anticipates worship in heaven. Original plans had called for a separate document about the role of Mary, keeping the document on the Church " ecumenical ," in the sense of "non-offensive" to Protestant Christians, who viewed special veneration of Mary with suspicion. The council spoke of Mary as " Mediatrix ," as strengthening " not lessening " confidence in Christ as the one essential Mediator. The council, in speaking of Mary, used a biblical approach, with strong emphasis on her pilgrimage of faith. They also drew heavily from the Fathers of the Church, which Christians of all denominations respect. Pope Paul VI, in a speech to the council fathers, spoke as follows: Thomas Aquinas, Angelicum from [15] and peritus during Vatican II, was influential in the redaction of the Lumen gentium. Thus the Council Fathers meant to say that the being of the Church as such is a broader entity than the Roman Catholic Church, but within the latter it acquires, in an incomparable way, the character of a true and proper subject. Retrieved 18 May

Chapter 5 : Vatican I: Dogmatic Constitution On The Church Of Christ

APPENDIX ANNOUNCEMENT MADE BY THE SECRETARY GENERAL OF THE COUNCIL AT THE ONE HUNDRED AND TWENTY THIRD GENERAL CONGREGATION 16 NOVEMBER, A query has been made as to what is the theological qualification to be attached to the teaching put forward in the schema The Church, on which a vote is to be taken.

The Catholic faith is based on divine revelation. In its Dogmatic Constitution on Divine Revelation *Dei Verbum*, November 18, the Second Vatican Council spelled out in some detail what the Church believes and teaches with regard to divine revelation, primarily as it is contained in the Bible. *Dei Verbum*, since it is a dogmatic constitution, is one of the most important documents of the Council. It ranks second only to the Dogmatic Constitution on the Church *Lumen Gentium* and is printed in the second place in the collection of Vatican II documents. In what follows I will summarize briefly the prologue and the six chapters of the Constitution and in the process I will make a few observations as a help to understanding the document. In the prologue the Council says that it hears the Word of God with reverence and proclaims it with faith in order to have fellowship with the Father and with his Son Jesus Christ 1 John 1: In accordance with Tradition, the Fathers of the Council say they intend to set forth the true doctrine on divine revelation and its transmission. The Council wants the whole world to hear the summons to salvation, so that through hearing it may believe, through belief it may hope, through hope it may come to love 1. The goal then is to proclaim the truth of the Gospel to the whole world so that it may believe in Jesus Christ and so arrive at the love of God. The basic idea of revelation is to make known something that is hidden. In the case of divine revelation it means that God makes known to man Himself and the mysterious plan of His will for man and the world. His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature Eph. How does God do this? He does it by deeds and words in the history of salvation as recorded in the OT and in the NT. The miraculous works of God in salvation history verify the words of the prophets like Abraham and Moses, and the words explain the works and bring to light the mystery they contain 2. God revealed Himself in a beginning way to Abraham, Moses and the prophets and so adopted Israel as His own people. He taught them to look for the promised Savior and Messiah and in this way He set the stage for the arrival of the Gospel in Jesus Christ 3. Finally, He sent His only-begotten Son, who is the light of the world, to dwell among men and to tell them about the inner life of God and His plan for the world. Jesus Christ completed and perfected revelation; He proved who He was by His words and His miracles, especially by His glorious resurrection from the dead. But faith is a gift of God, so man must have the grace of God which illuminates his mind and moves his will to believe; to do this he needs the interior helps of the Holy Spirit, as Jesus said in John 6: In 6 the Council repeats its definition of revelation and quotes two passages from Vatican I: This chapter answers the question: How is divine revelation, which was given to mankind thousands of years ago in the OT and by Jesus in the NT, handed on from generation to generation? The answer is that Christ the Lord, who is the fullness of the revelation of God, taught the Apostles all that God wished to communicate to man and then commanded them to preach the Gospel to all nations, beginning with Israel. This is what they did; they also bore witness to all that He said and did in His earthly life. As the Apostles advanced in age and died as martyrs for Christ, those still living and their co-workers committed the message of salvation to writing. In order that the Gospel might be preserved intact, the Apostles appointed bishops as their successors and conferred their own teaching authority on them. Thus, this sacred Tradition and the sacred Scriptures are like a mirror, in which the Church, during its pilgrim journey here on earth, contemplates God 7. In this way the apostolic preaching is preserved without corruption until the end of time. The teaching of the Church on faith and morals is based on that original preaching. But it is not static. As time goes by the Church advances in its understanding of what has been revealed and applies the ancient truths to new problems and circumstances, such as changes in the social order and in the physical and life sciences. Tradition and Scripture are closely bound together since they come from the same divine source. The Bible is the speech of God as it is put down in writing under the breath of the Holy Spirit 9. Tradition transmits

faithfully the Word of God which was given to the Apostles by Jesus and the Holy Spirit and it also transmits it to the bishops who are the successors of the Apostles. So the Church draws her certainty about revealed truth both from Scripture and from Tradition, both of which must be treated with equal reverence. In 10 the Council makes a very important statement that sums up and basically concludes a theological debate which has been going on since the Council of Trent in the 16th century: Sacred Tradition and sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church emphasis added. The Council thus takes a position here that there are not two sources of revelation, but only one Tradition and Scripture together. Every written document is subject to interpretation, especially when it was written hundreds or thousands of years ago. The Council says that the only authentic interpreter of the Word of God, whether written or in the form of Tradition, is the teaching office of the Church, which is also called the Magisterium. In His Providence God has so arranged things that Tradition, Scripture and the Magisterium are so connected and associated that one of them cannot stand without the others This means that problems or questions about true faith and morals must be solved by resorting to these three basic sources. Inspiration means that, in some mysterious way, God is the primary author of those books; by means of His grace He worked through the minds and wills of the sacred authors, moving them to put down in writing those truths He wished to communicate to all mankind. Since God, who can neither deceive nor be deceived, is the author of the Bible, the Council says that we must acknowledge that the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures. Those books were written down over a period of more than a thousand years; the language and cultural situation were vastly different from what we know. Consequently, the interpreter of the Bible, if he is to ascertain correctly what God wished to tell us, must strive to find the literal meaning the sacred writers had in mind. This means that he must know the original language, culture, customs, date of writing, place, and author. The interpreter must also know the different literary forms used by the ancient authors laws, history, poetry, prayers, parables, prophecy, wisdom, and so forth. Correct interpretation also requires that the reader must keep the divine authorship in mind; he ought not to forget that there is unity in all of Scripture because it has one divine author. So there are no errors in the Bible and any conclusions drawn from Scripture must take into account the whole Tradition of the Church and the analogy of faith, that is, what the Church has always taught. One must never forget that the Bible was produced by the Church; it is her book and she is the only one who can determine with authority the meaning of any disputed text. God revealed Himself to man gradually. He established a covenant with them and gave them the promises of a Savior or Messiah who would eventually come. So His plan for the salvation of mankind had its beginning with Israel and is written down in her sacred books. The OT contains 46 books law, history, prophets and wisdom books and all of them, in one way or another, point to the Messiah, the one who was to come. Everything in the OT points to Jesus the Messiah, some things more clearly than others. Thus, we find dramatic types of Christ such as Abraham, Moses, David, the prophets, Job, and so forth. The Council says that those books give expression to a lively sense of God and that they are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers Augustine, the document says God, who is the author of all the books of the OT and NT, in his wisdom and providence has brought it about that the New should be hidden in the Old and that the Old should be made clear in the New There are more than references to the OT in the NT. The books of the OT attain new meaning in the NT, and they also shed new light on many of the things that Jesus did and said. So the more one understands the books of the OT, the better he will understand the NT. They can only strengthen his faith in Jesus as the Christ, the Son of the living God. The chapter begins with the strong statement that the Word of God is the power of God for salvation to everyone who has faith cf. This power and this faith are set forth clearly in the writings of the NT. For it tells the story of the incarnation of the Son of God, what He did and what He said in order to redeem the human race. He is the one who has the words of eternal life and He communicates that life through grace to all who believe in Him. So the books of the NT are a divine witness to all that Jesus did and said; they explain who He is and why He came into this world. The Council says that the most important books in the NT are the four Gospels of Matthew, Mark, Luke and John because they are our principal source of knowledge about the life and teaching of Jesus Christ.

The Church has always proclaimed and defended the apostolic origin of the four Gospels. For Jesus communicated the Good News to His Apostles; they preached it everywhere and eventually they and other apostolic men committed that preaching to writing in what we call the four Gospels just mentioned. The next very serious point has to do with the historical value of the Gospels, that is, are they true? Do they really tell us what Jesus did and said, or are they a pious fabrication of those who lived perhaps many years after the time of Jesus? The Church unequivocally defends the historicity of the four Gospels and firmly maintains that they truly and accurately tell us what Jesus did and taught during his earthly life. So the Gospels were written by eye witnesses Matthew and John , or by the companions of eye witnesses Mark and Luke. Helped by the Holy Spirit, they wrote down what they remembered and what they had preached for a number of years, or they wrote down the testimony of others who were eye witnesses. Their purpose was that we might know the full truth about Jesus the Christ see Luke 1: In addition to the four Gospels, the NT also contains the fourteen letters of St. Paul and the other apostolic writings which were written under the inspiration of the Holy Spirit. These writings clarify certain points of Jesus teaching and apply it to the circumstances of the time. Much of it is theological reflection on what God accomplished through Jesus Christ. For Jesus had promised to send the Holy Spirit on his Apostles John 14 and 16 to guide them into all truth; He also said that He Himself would be with them until the end of the world see Matt. The Church regards the divine Scriptures along with Tradition as the supreme rule of her faith. It follows that the Christian life and especially the worship of the Church should be nourished and ruled by sacred Scripture. The liturgy of the Sacraments, especially the Holy Sacrifice of the Mass, is permeated with quotes and references to the Bible. All the faithful should have easy access to sacred Scripture. For this reason the Church encourages and promotes good translations in the modern languages which should be based on the original Hebrew and Greek texts; she holds in high regard the Greek Septuagint version of the OT, and the Latin Vulgate edition which was produced by St. Jerome in the 4th century. The Church is taught by the Holy Spirit. In every generation she strives to achieve a deeper understanding of the sacred books which contain the Word of God. Accordingly, she encourages the study of the Eastern and Western Fathers and also the holy liturgies of the various Catholic rites. The Council urges exegetes and theologians to study the Scriptures and to explain them, but always under the watchful eye of the Magisterium. For explanation of the Bible is a work that must be done in the Church, for the Church, and under the direction of the Church. The Word of God nourishes faith. So the study of the Scriptures enlightens the mind, strengthens the will and inflames the hearts of men with the love of God. This section of the document strongly encourages Scripture scholars to press forward in their work, but always in accordance with the mind of the Church Catholic theology is based on sacred Scripture, Tradition and the Magisterium. The pastoral work of priests should be nourished by their use of the Scriptures, especially in preaching and catechetics.

Chapter 6 : Lumen gentium - Wikipedia

Lumen Gentium, the Dogmatic Constitution on the Church, is one of the four Constitutions of the Second Vatican Council and commonly regarded as the central document of Vatican II. Chapter Five on the Universal Call to Holiness is indeed the heart of this document and therefore, of the entire council.

The Eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of His redemption, determined to build up the Holy Church, in which, as the House of the living God, all who believe might be united in the bond of one faith and one charity. Therefore, before he entered into His glory, He prayed to the Father, not for the Apostles only, but for those also who through their preaching should come to believe in Him, that all might be one, even as He the Son and the Father are one. Then He sent the Apostles, whom He had chosen for Himself from the world, just as he Himself had been sent by the Father. So did He will that there should ever be pastors and teachers in His Church to the end of the world. And, so that the Episcopate also might be one and undivided, and so that, by means of a closely united priesthood, the multitude of the faithful might be kept secure in the oneness of faith and communion, He set Blessed Peter over the rest of the Apostles. And He fixed in him the abiding principle of this two-fold unity with its visible foundation, by the strength of which the eternal Temple would be built up, and the Church, in the firmness of that faith, would rise up, bringing her sublimity to Heaven. Leo the Great, A. We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to Blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom he had already said, "You shall be called Cephas" John 1: For flesh and blood has not revealed this to you, but my Father, who is in heaven. And I say to you, that you are Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it. And I will give you the keys of the kingdom of heaven. And whatever you shall bind on earth shall be bound, even in heaven. And whatever you shall release on earth shall be released, even in heaven. At open variance with this clear doctrine of Holy Scripture, as it has ever been understood by the Catholic Church, are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in His Church, deny that Peter, in his single person, preferably to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon Blessed Peter himself, but upon the Church, and through the Church on Peter as her Minister. If anyone, therefore, shall say that Blessed Peter the Apostle was not appointed the Prince of all the Apostles and the visible Head of the whole Church Militant; or that the same, directly and immediately, received from the same, Our Lord Jesus Christ, a primacy of honor only, and not of true and proper jurisdiction; let him be anathema. That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the Blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church; which, being founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and Blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from Our Lord Jesus Christ, the Savior and Redeemer of mankind, and lives, presides, and judges, to this day and always, in his successors the Bishops of the Holy See of Rome, which was founded by him, and consecrated by his blood. Therefore, the disposition of truth remains, and Blessed Peter, persevering in the fortitude of the Rock that he accepted, has not relinquished the governance of the Church that he received. See also letter of St. Peter Chrysologus to Eutyches, in life prefixed to his works, p. Leo the Great, vol. Irenaeus, Against Heresies, Book 3, chapter 3, p. Therefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors, the Roman Pontiffs, and of the General Councils, We renew the definition of the Ecumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiff possesses primacy over the whole world, and that the Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles, and is the true Vicar of Christ, and the Head of the

whole Church, and Father and Teacher of all Christians; and that full power was given to him, in Blessed Peter, by Jesus Christ our Lord, to pasture, to rule, and to govern the Universal Church; as is also contained in the acts of the General Councils and in the Sacred Canons. Hence we teach and declare that, by the appointment of our Lord, the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one Supreme Pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation. But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Spirit to succeed and hold the place of the Apostles, [10] feed and govern, each his own flock, as true Pastors, that this their episcopal authority is really asserted, strengthened, and protected by the supreme and universal Pastor, in accordance with the words of St. My honor is the firm strength of my brethren. I am truly honored, when the honor due to each and all is not withheld. Therefore, we condemn and reject the opinions of those who hold that the communication between this supreme Head and the Pastors and their flocks can be lawfully impeded, and those who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, cannot have force or value unless it be confirmed by the assent of the secular power. And since, by the Divine right of Apostolic primacy, the Roman Pontiff is placed over the Universal Church, We further teach and declare that he is the supreme judge of the faithful, [12] and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, [13] and that none may re-open the judgment of the Apostolic See, for none has greater authority, nor can anyone lawfully review its judgment. If anyone, then, shall say that the Roman Pontiff has the office merely of inspection or direction, and not the full and supreme power of jurisdiction over the Universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches and over each and all the Pastors and the faithful; let him be anathema. Gregory the Great, book viii 30, vol. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ cannot be passed over, who said: Desiring, therefore, not, to be in the least degree separated from the faith and doctrine of that See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion. To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and, with equal care, they watched that it might be preserved, genuine and pure, where it had been received. Therefore, the Bishops of the whole world, at times individually, at times assembled in a synod, following the long-established custom of the Churches, [18] and the form of the ancient rule, [19] sent word to this Apostolic See especially of those dangers which sprang up in matters of faith, that the losses of faith might be most effectually repaired there, where the faith cannot fail. For the Holy Spirit was not promised to the successors of Peter that by His revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound the Revelation, the Deposit of Faith, delivered through the Apostles. And indeed, all the venerable Fathers have embraced, and the holy orthodox Doctors have venerated and followed, their Apostolic doctrine; knowing most fully that this See of holy Peter remains ever free from all blemish of error, according to the Divine promise that the Lord our Savior made to the Prince of His disciples: But since, in this very age in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, We judge it altogether necessary to assert

solemnly the prerogative which the only-begotten Son of God found worthy to join with the supreme pastoral office. Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God Our Savior, the exaltation of the Catholic Religion, and the salvation of Christian people, the Sacred Council approving, We teach and define that it is a divinely-revealed dogma: Given at Rome in Public Session solemnly held in the Vatican Basilica in the year of Our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate. In conformity with the original. Pollen, Secretary to the Vatican Council. Cyril of Alexandria to Pope St. Innocent I, to the Council of Milevis, A. This text is out of copyright and in the public domain; edited by Ronald L.

Chapter 7 : Summary of Lumen Gentium | Shaun McAfee

Perhaps the most important document of the Council. This document elaborates on the nature, role, and guidelines of the Church. It boldly states that the "Eucharistic sacrifice is the source and summit of the Christian life."

The first session was held in St. The purpose of the council was, besides the condemnation of contemporary errors, to define the Catholic doctrine concerning the Church of Christ. In fact, in the three following sessions, there was discussion and approval of only two constitutions: The discussion and approval of the latter constitution gave rise, particularly in Germany, to bitter and most serious controversies which led to the withdrawal from the Church of those known as "Old Catholics". The outbreak of the Franco-Prussian war led to the interruption of the council. It was in fact never resumed, nor was it ever officially closed. As in other councils at which the Pope was present and presided, the decrees were in the form of bulls, at the end of which was the clear declaration: Very large numbers attended this council, including, for the first time, bishops from outside Europe and its neighboring lands. Bishops from the eastern Orthodox Churches were also invited, but did not come. The decrees of the council were published in various simultaneous editions. The collection which we use is that entitled *Acta et decreta sacrosancti oecumenici concilii Vaticani in quatuor prionbus sessionibus*, Rome Comparison with other editions reveals no discrepancies, indeed absolute agreement. Most reverend fathers, is it your pleasure that, to the praise and glory of the Holy and undivided Trinity, Father, Son and Holy Spirit, for the increase and exaltation of the Catholic faith and religion, for the uprooting of current errors, for the reformation of the clergy and the Christian people, and for the common peace and concord of all, the holy ecumenical Vatican council should be opened, and be declared to have been opened? Yes] Pius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. Most reverend fathers, is it your pleasure that the next session of the holy ecumenical Vatican council should be held on the feast of the Epiphany of the Lord, that is 6 January ? I, Pius, bishop of the Catholic Church, with firm faith believe and profess each and every article contained in the profession of faith which the Holy Roman Church uses, namely: I believe in one God the Father almighty, maker of heaven and earth, of all things seen and unseen. Born of the Father before all ages. God from God, light from light, true God from true God. Begotten not made, of one substance with the Father: Who for us humans and for our salvation came down from heaven. He was incarnate by the Holy Spirit of the Virgin Mary: He was crucified also for us, he suffered under Pontius Pilate and was buried. The third day he rose again according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He shall come again with glory to judge the living and the dead, and of his kingdom there shall be no end. And in the Holy Spirit, the lord and the giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified: And one Holy, Catholic and Apostolic Church. I confess one baptism for the remission of Sins. And I look for the resurrection of the dead. And the life of the world to come Amen. Apostolic and ecclesiastical traditions and all other observances and constitutions of that same Church I most firmly accept and embrace. Likewise I accept Sacred Scripture according to that sense which Holy mother Church held and holds, since it is her right to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever receive and interpret them except according to the unanimous consent of the fathers. I profess also that there are seven sacraments of the new law, truly and properly so called, instituted by our lord Jesus Christ and necessary for salvation, though each person need not receive them all. Of these baptism, confirmation and order may not be repeated without sacrilege. I likewise receive and accept the rites of the Catholic Church which have been received and approved in the solemn administration of all the aforesaid sacraments. I embrace and accept the whole and every part of what was defined and declared by the holy Council of Trent concerning original sin and justification. I profess that in the mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most Holy sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity, of our lord Jesus Christ; and that there takes place the conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, and this conversion the Catholic Church calls transubstantiation. I confess that under

either species alone the whole and complete Christ and the true sacrament are received. I firmly hold that purgatory exists, and that the souls detained there are helped by the suffrages of the faithful. Likewise, that the saints reigning with Christ are to be honored and prayed to, and that they offer prayers to God on our behalf, and that their relics should be venerated. I resolutely assert that images of 1. I affirm that the power of indulgences was left by Christ in the Church, and that their use is eminently beneficial to the Christian people. Likewise all other things which have been transmitted, defined and declared by the sacred canons and the ecumenical councils, especially the sacred Trent, I accept unhesitatingly and profess; in the same way whatever is to the contrary, and whatever heresies have been condemned, rejected and anathematized by the Church, I too condemn, reject and anathematize. This true Catholic faith, outside of which none can be saved, which I now freely profess and truly hold, is what I shall steadfastly maintain and confess, by the help of God, in all its completeness and purity until my dying breath, and I shall do my best to ensure [2] that all others do the same. This is what I, the same Pius, promise, vow and swear. So help me God and these holy gospels of God. The Son of God, redeemer of the human race, our lord Jesus Christ, promised, when about to return to his heavenly Father, that he would be with this Church militant upon earth all days even to the end of the world [3]. Hence never at any time has he ceased to stand by his beloved bride, assisting her when she teaches, blessing her in her labors and bringing her help when she is in danger. Now this redemptive providence appears very clearly in unnumbered benefits, but most especially is it manifested in the advantages which have been secured for the Christian world by ecumenical councils, among which the Council of Trent requires special mention, celebrated though it was in evil days. What is more, thence also came 7. While we recall with grateful hearts, as is only fitting, these and other outstanding gains, which the divine mercy has bestowed on the Church especially by means of the last ecumenical synod, we cannot subdue the bitter grief that we feel at most serious evils, which have largely arisen either because the authority of the sacred synod was held in contempt by all too many, or because its wise decrees were neglected. Everybody knows that those heresies, condemned by the fathers of Trent, which rejected the divine magisterium of the Church and allowed religious questions to be a matter for the judgment of each individual, have gradually collapsed into a multiplicity of sects, either at variance or in agreement with one another; and by this means a good many people have had all faith in Christ destroyed. Indeed even the Holy Bible itself, which they at one time claimed to be the sole source and judge of the Christian faith, is no longer held to be divine, but they begin to assimilate it to the inventions of myth. Thus they would establish what they call the rule of simple reason or nature. The abandonment and rejection of the Christian religion, and the denial of God and his Christ, has plunged the minds of many into the abyss of pantheism, materialism and atheism, and the consequence is that they strive to destroy rational nature itself, to deny any criterion of what is right and just, and to overthrow the very foundations of human society. With this impiety spreading in every direction, it has come about, alas, that many even among the children of the Catholic Church have strayed from the path of genuine piety, and as the truth was gradually diluted in them, their Catholic sensibility was weakened. Led away by diverse and strange teachings [4] and confusing nature and grace, human knowledge and divine faith, they are found to distort the genuine sense of the dogmas which Holy mother Church holds and teaches, and to endanger the integrity and genuineness of the faith. At the sight of all this, how can the inmost being of the Church not suffer anguish? For just as God wills all people to be saved and come to the knowledge of the truth [5], just as Christ came to save what was lost [6] and to gather into one the children of God who were scattered abroad [7], so the Church, appointed by God to be mother and mistress of nations, recognizes her obligations to all and is always ready and anxious to raise the fallen, to steady those who stumble, to embrace those who return, and to strengthen the good and urge them on to what is better. Thus she can never cease from witnessing to the truth of God which heals all [8] and from declaring it, for she knows that these words were directed to her: My spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth from this time forth and for evermore. And so we, following in the footsteps of our predecessors, in accordance with our supreme apostolic office, have never left off teaching and defending Catholic truth and condemning erroneous doctrines. But now it is our purpose to profess and declare from this chair of Peter before all eyes the saving teaching of Christ, and, by the power given us by God, to reject and condemn the

contrary errors. This we shall do with the bishops of the whole world as our co-assessors and fellow-judges, gathered here as they are in the Holy Spirit by our authority in this ecumenical council, and relying on the word of God in Scripture and tradition as we have received it, religiously preserved and authentically expounded by the Catholic Church. Chapter 1 On God the creator of all things 1. The Holy, Catholic, Apostolic and Roman Church believes and acknowledges that there is one true and living God, creator and lord of heaven and earth, almighty, eternal, immeasurable, incomprehensible, infinite in will, understanding and every perfection. Since he is one, singular, completely simple and unchangeable spiritual substance, he must be declared to be in reality and in essence, distinct from the world, supremely happy in himself and from himself, and inexpressibly loftier than anything besides himself which either exists or can be imagined. This one true God, by his goodness and almighty power, not with the intention of increasing his happiness, nor indeed of obtaining happiness, but in order to manifest his perfection by the good things which he bestows on what he creates, by an absolutely free plan, together from the beginning of time brought into being from nothing the twofold created order, that is the spiritual and the bodily, the angelic and the earthly, and thereafter the human which is, in a way, common to both since it is composed of spirit and body [10]. Everything that God has brought into being he protects and governs by his providence, which reaches from one end of the earth to the other and orders all things well [11]. All things are open and laid bare to his eyes [12], even those which will be brought about by the free activity of creatures. Chapter 2 On revelation 1. The same Holy mother Church holds and teaches that God, the source and end of all things, can be known with certainty from the consideration of created things, by the natural power of human reason: It was, however, pleasing to his wisdom and goodness to reveal himself and the eternal laws of his will to the human race by another, and that a supernatural, way. This is how the Apostle puts it: 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 a Son [14]. It is indeed thanks to this divine revelation, that those matters concerning God which are not of themselves beyond the scope of human reason, can, even in the present state of the human race, be known by everyone without difficulty, with firm certitude and with no intermingling of error. It is not because of this that one must hold revelation to be absolutely necessary; the reason is that God directed human beings to a supernatural end, that is a sharing in the good things of God that utterly surpasses the understanding of the human mind; indeed eye has not seen, neither has ear heard, nor has it come into our hearts to conceive what things God has prepared for those who love him [15]. Now this supernatural revelation, according to the belief of the universal Church, as declared by the sacred Council of Trent, is contained in written books and unwritten traditions, which were received by the apostles from the lips of Christ himself, or came to the apostles by the dictation of the Holy Spirit, and were passed on as it were from hand to hand until they reached us [16]. The complete books of the old and the new Testament with all their parts, as they are listed in the decree of the said Council and as they are found in the old Latin Vulgate edition, are to be received as sacred and canonical. These books the Church holds to be sacred and canonical not because she subsequently approved them by her authority after they had been composed by unaided human skill, nor simply because they contain revelation without error, but because, being written under the inspiration of the Holy Spirit, they have God as their author, and were as such committed to the Church. Now since the decree on the interpretation of Holy Scripture, profitably made by the Council of Trent, with the intention of constraining rash speculation, has been wrongly interpreted by some, we renew that decree and declare its meaning to be as follows: In consequence, it is not permissible for anyone to interpret Holy Scripture in a sense contrary to this, or indeed against the unanimous consent of the fathers. Chapter 3 On faith 1. Since human beings are totally dependent on God as their creator and lord, and created reason is completely subject to uncreated truth, we are obliged to yield to God the revealer full submission of intellect and will by faith. This faith, which is the beginning of human salvation, the Catholic Church professes to be a supernatural virtue, by means of which, with the grace of God inspiring and assisting us, we believe to be true what He has revealed, not because we perceive its intrinsic truth by the natural light of reason, but because of the authority of God himself, who makes the revelation and can neither deceive nor be deceived. Faith, declares the Apostle, is the assurance of things hoped for, the conviction of things not seen [17]. Hence Moses and the prophets, and especially Christ our lord himself, worked many absolutely clear

miracles and delivered prophecies; while of the apostles we read: And they went forth and preached every, while the Lord worked with them and confirmed the message by the signs that attended it [18]. Again it is written: 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 [19]. Now, although the assent of faith is by no means a blind movement of the mind, yet no one can accept the gospel preaching in the way that is necessary for achieving salvation without the inspiration and illumination of the Holy Spirit, who gives to all facility in accepting and believing the truth [20]. And so faith in itself, even though it may not work through charity, is a gift of God, and its operation is a work belonging to the order of salvation, in that a person yields true obedience to God himself when he accepts and collaborates with his grace which he could have rejected. Wherefore, by divine and Catholic faith all those things are to be believed which are contained in the word of God as found in Scripture and tradition, and which are proposed by the Church as matters to be believed as divinely revealed, whether by her solemn judgment or in her ordinary and universal magisterium. Since, then, without faith it is impossible to please God [21] and reach the fellowship of his sons and daughters, it follows that no one can ever achieve justification without it, neither can anyone attain eternal life unless he or she perseveres in it to the end. So that we could fulfill our duty of embracing the true faith and of persevering unwaveringly in it, God, through his only begotten Son, founded the Church, and he endowed his institution with clear notes to the end that she might be recognized by all as the guardian and teacher of the revealed word. To the Catholic Church alone belong all those things, so many and so marvelous, which have been divinely ordained to make for the manifest credibility of the Christian faith. What is more, the Church herself by reason of her astonishing propagation, her outstanding holiness and her inexhaustible fertility in every kind of goodness, by her Catholic unity and her unconquerable stability, is a kind of great and perpetual motive of credibility and an incontrovertible evidence of her own divine mission.

Chapter 8 : Dogmatic Constitution on the Church (Lumen Gentium)

First Vatican Council to A.D. under Pope Blessed Pius IX The 20th of 21 Ecumenical Councils FIRST DOGMATIC CONSTITUTION ON THE CHURCH OF CHRIST PASTOR AETERNUS.

Christ is the light of humanity; and it is, accordingly, the heart-felt desire of this sacred Council, being gathered together in the Holy Spirit, that by proclaiming his Gospel to every creature cf. Since the Church, in Christ, is in the nature of sacrament--a sign and instrument, that is, of communion with God and of unity among all men--she here purposes, for the benefit of the faithful and of the whole world, to set forth, as clearly as possible, and in the tradition laid down by earlier Councils, her own nature and universal mission. The condition of the modern world lends greater urgency to this duty of the Church; for, while men of the present day are drawn ever more closely together by social, technical and cultural bonds, it still remains for them to achieve full unity in Christ. The eternal Father, in accordance with the utterly gratuitous and mysterious design of his wisdom and goodness, created the whole universe, and chose to raise up men to share in his own divine life- and when they had fallen in Adam, he did not abandon them, but at all times held out to them the means of salvation bestowed in consideration of Christ, the Redeemer, "who is the image of the invisible God, the firstborn of every creature" and predestined before time began "to become conformed to the image of his Son, that he should be the firstborn among many brethren" Rom. He determined to call together in a holy Church those who should believe in Christ. Already present in figure at the beginning of the world, this Church was prepared in marvelous fashion in the history of the people of Israel and in the old Alliance. The Son, accordingly, came, sent by the Father who, before the foundation of the world, chose us and predestined us in him for adoptive sonship. For it is in him that it pleased the Father to restore all things cf. To carry out the will of the Father Christ inaugurated the kingdom of heaven on earth and revealed to us his mystery; by his obedience he brought about our redemption. The Church--that is, the kingdom of Christ--already present in mystery, grows visibly through the power of God in the world. The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus cf. As often as the sacrifice of the cross by which "Christ our Pasch is sacrificed" 1 Cor. Likewise, in the sacrament of the eucharistic bread, the unity of believers, who from one body in Christ cf. All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and towards whom our whole life is directed. When the work which the Father gave the Son to do on earth cf. He is the Spirit of life, the fountain of water springing up to eternal life cf. To men, dead in sin, the Father gives life through him, until the day when, in Christ, he raises to life their mortal bodies cf. The Spirit dwells in the Church and in the hearts of the faithful, as in a temple cf. In them he prays and bears witness to their adoptive sonship cf. Guiding the Church in the way of all truth cf. By the power of the Gospel he permits the Church to keep the freshness of youth. Constantly he renews her and leads her to perfect union with her Spouse. Hence the universal Church is seen to be "a people brought into unity from the unity of the Father, the Son and the Holy Spirit. The mystery of the holy Church is already brought to light in the way it was founded. For the Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the kingdom of God, promised over the ages in the scriptures: This kingdom shone out before men in the word, in the works and in the presence of Christ. The word of the Lord is compared to a seed which is sown in a field Mk. Then, by its own power the seed sprouts and grows until the harvest cf. The miracles of Jesus also demonstrate that the kingdom has already come on earth: But principally the kingdom is revealed in the person of Christ himself, Son of God and Son of-Man, who came "to serve and to give his life as a ransom for many" Mk. When Jesus, having died on the cross for men, rose again from the dead, he was seen to be constituted as Lord, the Christ, and as Priest for ever cf. Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and she is, on earth, the seed and the beginning of that kingdom. While she slowly grows to maturity, the Church longs for the completed kingdom and, with all her strength, hopes and desires to be united in glory with her king. In the Old Testament the

revelation of the kingdom is often made under the forms of symbols. In similar fashion the inner nature of the Church is now made known to us in various images. Taken either from the life of the shepherd or from cultivation of the land, from the art of building or from family life and marriage, these images have their preparation in the books of the prophets. The Church is, accordingly, a sheepfold, the sole and necessary gateway to which is Christ Jn. It is also a flock, of which God foretold that he would himself be the shepherd cf. The Church is a cultivated field, the tillage of God 1 Cor. On that land the ancient olive tree grows whose holy roots were the prophets and in which the reconciliation of Jews and Gentiles has been brought about and will be brought about again Rom. That land, like a choice vineyard, has been planted by the heavenly cultivator Mt. Yet the true vine is Christ who gives life and fruitfulness to the branches, that is, to us, who through the Church remain in Christ without whom we can do nothing Jn. Often, too, the Church is called the building of God 1 Cor. The Lord compared himself to the stone which the builders rejected, but which was made into the corner stone Mt. On this foundation the Church is built by the apostles cf. This edifice has many names to describe it: This temple, symbolized in places of worship built out of stone, is praised by the Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem. It is this holy city that is seen by John as it comes down out of heaven from God when the world is made anew, prepared like a bride adorned for her husband Apoc. The Church, further, which is called "that Jerusalem which is above" and "our mother" Gal. It is she whom Christ "loved and for whom he delivered himself up that he might sanctify her" Eph. It is she whom he unites to himself by an unbreakable alliance, and whom he constantly "nourishes and cherishes" Eph 5: It is she whom, once purified he willed to be joined to himself, subject in love and fidelity cf. While on earth she journeys in a foreign land away from the Lord cf. She seeks and is concerned about those things which are above, where Christ is seated at the right hand of God, where the life of the Church is hidden with Christ in God until she appears in glory with her Spouse cf. In the human nature united to himself, the son of God, by overcoming death through his own death and resurrection, redeemed man and changed him into a new creation cf. For by communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation. In that body the life of Christ is communicated to those who believe and who, through the sacraments, are united in a hidden and real way to Christ in his passion and glorification[6] Through baptism we are formed in the likeness of Christ: Really sharing in the body of the Lord in the breaking of the eucharistic bread, we are taken up into communion with him and with one another. In this way all of us are made members of his body cf. As all the members of the human body, though they are many, form one body, so also are the faithful in Christ cf. There is only one Spirit who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church cf. Among these gifts the primacy belongs to the grace of the apostles to whose authority the Spirit himself subjects even those who are endowed with charisms cf. Giving the body unity through himself, both by his own power and by the interior union of the members, this same Spirit produces and stimulates love among the faithful. From this it follows that if one member suffers anything, all the members suffer with him, and if one member is honored, all the members together rejoice cf. The head of this body is Christ. He is the image of the invisible God and in him all things came into being. He is before all creatures and in him all things hold together. He is the head of the body which is the Church. He is the beginning, the firstborn from the dead, that in all things he might hold the primacy cf. By the greatness of his power he rules heaven and earth, and with his all-surpassing perfection and activity he fills the whole body with the riches of his glory cf. For this reason we, who have been made like to him, who have died with him and risen with him, are taken up into the mysteries of his life, until we reign together with him cf. On earth, still as pilgrims in a strange land, following in trial and in oppression the paths he trod, we are associated with his sufferings as the body with its head, suffering with him, that with him we may be glorified cf. From him "the whole body, supplied and built up by joints and ligaments, attains a growth that is of God" Col. He continually provides in his body, that is, in the Church, for gifts of ministries through which, by his power, we serve each other unto salvation so that, carrying out the truth in love, we may through all things grow unto him who is our head cf. In order that we might be unceasingly renewed in him cf. Consequently, his work could be compared by the Fathers to the function that the principle of life, the soul, fulfills in the human body. The one mediator, Christ, established

and ever sustains here on earth his holy Church, the community of faith, hope and charity, as a visible organization[9] through which he communicates truth and grace to all men. But, the society structured with hierarchical organs and the mystical body of Christ, the visible society and the spiritual community, the earthly Church and the Church endowed with heavenly riches, are not to be thought of as two realities. On the contrary, they form one complete reality which comes together from a human and a divine element. As the assumed nature, inseparably united to him, serves the divine Word as a living organ of salvation, so, in a somewhat similar way, does the social structure of the Church serve the Spirit of Christ who vivifies it, in the building up of the body cf. This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Since these are gifts belonging to the Church of Christ, they are forces impelling towards Catholic unity. Just as Christ carried out the work of redemption in poverty and oppression, so the Church is called to follow the same path if she is to communicate the fruits of salvation to men. Christ Jesus, "though he was by nature God. Likewise, the Church, although she needs human resources to carry out her mission, is not set up to seek earthly glory, but to proclaim, and this by her own example, humility and self-denial. Christ was sent by the Father "to bring good news to the poor. Similarly, the Church encompasses with her love all those who are afflicted by human misery and she recognizes in those who are poor and who suffer, the image of her poor and suffering founder. She does all in her power to relieve their need and in them she strives to serve Christ. The Church, however, clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal. But by the power of the risen Lord she is given strength to overcome, in patience and in love, her sorrows and her difficulties, both those that are from within and those that are from without, so that she may reveal in the world, faithfully, however darkly, the mystery of her Lord until, in the consummation, it shall be manifested in full light. At all times and in every race, anyone who fears God and does what is right has been acceptable to him cf. He has, however, willed to make men holy and save them, not as individuals without any bond or link between them, but rather to make them into a people who might acknowledge him and serve him in holiness. He therefore chose the Israelite race to be his own people and established a covenant with it. He gradually instructed this people--in its history manifesting both himself and the decree of his will--and made it holy unto himself. All these things, however, happened as a preparation and figure of that new and perfect covenant which was to be ratified in Christ, and of the fuller revelation which was to be given through the Word of God made flesh. I will put my law within them, and I will write it upon their hearts, and they shall be my people. For they shall all know me from the least of them to the greatest, says the Lord" Jer. Christ instituted this new covenant, namely the new covenant in his blood cf. For those who believe in Christ, who are reborn, not from a corruptible seed, but from an incorruptible one through the word of the living God cf.

Chapter 9 : Lumen Gentium (Light of the Nations/Dogmatic Constitution of the Church)

DOGMATIC CONSTITUTION ON DIVINE REVELATION DEI VERBUM SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI ON NOVEMBER 18, PREFACE. 1. Hearing the word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: "We announce to you the eternal life which dwelt with the Father and was made visible to us.

Likewise, in the sacrament of the Eucharistic bread, the unity of believers, who form one body in Christ cf. All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and towards whom our whole life is directed. Really sharing in the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with him and with one another. In this way all of us are made members of his body cf. As all the members of the human body, though they are many, form one body, so also are the faithful in Christ cf. The faithful indeed, by virtue of their royal priesthood, participate in the offering of the Eucharist. The sacred nature and organic structure of the priestly community is brought into operation through the sacraments and the exercise of virtues. Incorporated into the Church by Baptism, the faithful are appointed by their baptismal character to Christian religious worship; reborn as sons of God, they must profess before men the faith they have received from God through the Church. Hence they are, as true witnesses of Christ, more strictly obliged to spread the faith by word and deed. Then, strengthened by the body of Christ in the Eucharistic communion, they manifest in a concrete way that unity of the People of God which this holy sacrament aptly signifies and admirably realizes. The Church knows that she is joined in many ways to the baptized who are honored by the name of Christian, but who do not however profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter. Many of them possess the episcopate, celebrate the Holy Eucharist and cultivate devotion of the Virgin Mother of God. It is for the priests to complete the building up of the body in the Eucharistic sacrifice, thus fulfilling the words of the prophet, "From the rising of the sun, even to going down, my name is great among the gentiles. And in every place there is a sacrifice, and there is offered to my name a clean offering" Mal. The bishop, invested with the fullness of the sacrament of Orders, is "the steward of the grace of the supreme priesthood,"[48] above all in the Eucharist, which he himself offers, or ensures that it is offered,[49] from which the Church ever derives its life and on which it thrives. This Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament. By the ministry of the word they impart to those who believe the strength of God unto salvation cf. They control the conferring of Baptism, through which a sharing in the priesthood of Christ is granted. They are the original ministers of Confirmation; it is they who confer sacred Orders and regulate the discipline of Penance, and who diligently exhort and instruct their flocks to take the part that is theirs, in a spirit of faith and reverence, in the liturgy and above all in the holy sacrifice of the Mass. Finally, by the example of their manner of life they should exercise a powerful influence for good on those over whom they are placed, by abstaining from all wrong doing in their conduct, and, as far as they are able, with the help of the Lord, changing it for the better, so that together with the flock entrusted to them, they may attain to eternal life. However, it is in the Eucharistic cult or in the Eucharistic assembly of the faithful synaxis that they exercise in a supreme degree their sacred functions; there, acting in the person of Christ[67] and proclaiming his mystery, they unite the votive offerings of the faithful to the sacrifice of Christ their head, and in the sacrifice of the Mass they make present again and apply, until the coming of the Lord cf. At a lower level of the hierarchy are to be found deacons, who receive the imposition of hands "not unto the priesthood, but unto the ministry. It pertains to the office of a deacon, in so far as it may be assigned to him by the competent authority, to administer Baptism solemnly, to be custodian and distributor of the Eucharist, in the name of the Church, to assist at and to bless marriages, to bring Viaticum to the dying, to read the sacred scripture to the faithful, to instruct and exhort the people, to preside over the worship and the prayer of the faithful, to administer sacramentals, and to officiate at funeral and burial services. Dedicated to works of charity and functions of administration, deacons should recall the admonition of St. Through Baptism and

Confirmation all are appointed to this apostolate by the Lord himself. Moreover, by the sacraments, and especially by the Eucharist, that love of God and man which is the soul of the apostolate is communicated and nourished. God has poured out his love in our hearts through the Holy Spirit who has been given to us cf. But if charity is to grow and fructify in the soul like a good seed, each of the faithful must willingly hear the word of God and carry out his will with deeds, with the help of his grace; he must frequently partake of the sacraments, chiefly the Eucharist, and take part in the liturgy; he must constantly apply himself to prayer, self-denial, active brotherly service and the practice of all virtues. This is because love, as the bond of perfection and fullness of the law cf. The Church, to which we are all called in Christ Jesus, and in which by the grace of God we acquire holiness, will receive its perfection only in the glory of heaven, when will come the time of the renewal of all things Acts 3: At that time, together with the human race, the universe itself, which is so closely related to man and which attains its destiny through him, will be perfectly reestablished in Christ cf. Christ lifted up from the earth, has drawn all men to himself cf. Rising from the dead cf. Sitting at the right hand of the Father he is continually active in the world in order to lead men to the Church and, through it, join them more closely to himself; and, by nourishing them with his own Body and Blood, make them partakers of his glorious life. The promised and hoped for restoration, therefore, has already begun in Christ. It is carried forward in the sending of the Holy Spirit and through him continues in the Church in which, through our faith, we learn the meaning of our earthly life, while we bring to term, with hope of future good, the task allotted to us in the world by the Father, and so work out our salvation cf. Already the final age of the world is with us cf. When, then, we celebrate the Eucharistic sacrifice we are most closely united to the worship of the heavenly Church; when in the fellowship of communion we honor and remember the glorious Mary ever virgin, St. Joseph, the holy apostles and martyrs and all the saints.