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Catholic Documents 101: A Theological Librarian's Guide to Identifying, Locating, and Using the Documents of the Catholic Church

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Catholic Documentation 101

Kathy Harty - Sacred Heart Seminary and School of Theology

Elyse Hayes - Seminary of the Immaculate Conception

James Humble - Saint Charles Seminary

Bro. Andrew J. Kosmowski, SM - University of Dayton

Objectives

- 1) To better understand the types of Catholic documents
- 2) To gain greater knowledge of how much assent a Catholic needs to give to certain types of Catholic teaching
- 3) To learn features of the various Catholic documents



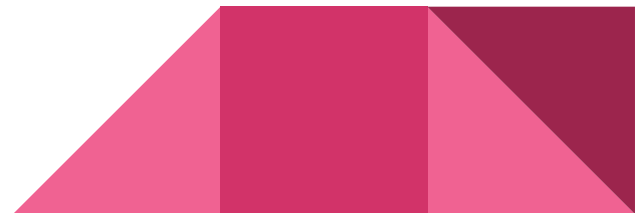
Origins of the Deposit of Faith

Deposit of Faith

Sacred Scripture + Sacred Tradition = **Deposit of Faith**

Dei verbum 10: “Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church.”

Assent of faithful required



Sacred Scripture

Dei verbum 9 (a.k.a. *Dogmatic Constitution on Divine Revelation*): “Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit”

Sacred Scripture is a major source from where all Church teachings flow.

Catholic Church, *Dei verbum*, November 18, 1965, accessed June 6, 2018,, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html.



Sacred Tradition

Apostolic or Sacred Tradition (***T***radition)

Dei verbum 9: “[S]acred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known.



Doctrine and Dogma

Assent on both is obligatory as they are directly derived from Sacred Scripture and/or Tradition

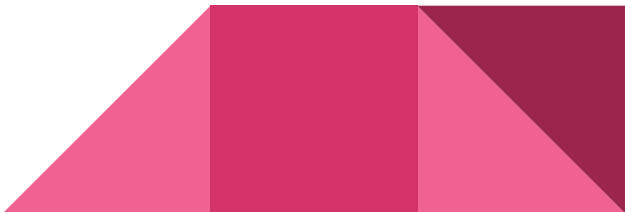
Dogma is divinely revealed truth proclaimed by the Magisterium.¹

Doctrine is “a proposition (or set of propositions) taught by the Magisterium of the Church.”²

e.g., Dogma of Christ’s dual natures

1. Avery Dulles, *The Survival of Dogma* (Garden City, NY, Doubleday & Company, Inc., 1971), 153.

2. Jimmy Akin, “What Are Dogma, Doctrine, and Theology?,” *National Catholic Register*, September 17, 2012, accessed June 10, 2018, <http://www.ncregister.com/blog/jimmy-akin/what-are-dogma-doctrine-and-theology>.



Discipline

Church practices outside the realm of dogma and doctrine. Supports but does not defines belief. Can change over time and may differ among the Churches.

e.g., Latin Church's discipline on celibate priesthood. Eastern Churches discipline allow for married men to become priests.



Devotion

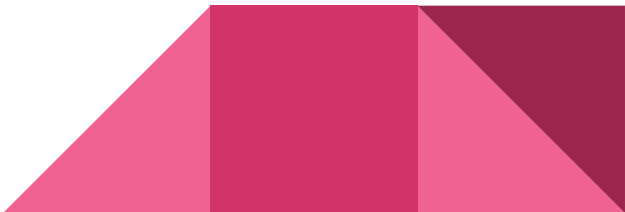
“The religious sense of the Christian people” (CCC 1674)

Devotions complement but do not replace liturgical celebrations (CCC 1675)

Examples include: “veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc.” (CCC 1674).

Adoration of the Blessed Sacrament considered devotion

Catholic Church. *Catechism of the Catholic Church*, 2nd ed. (Vatican: Libreria Editrice Vaticana, 1997).



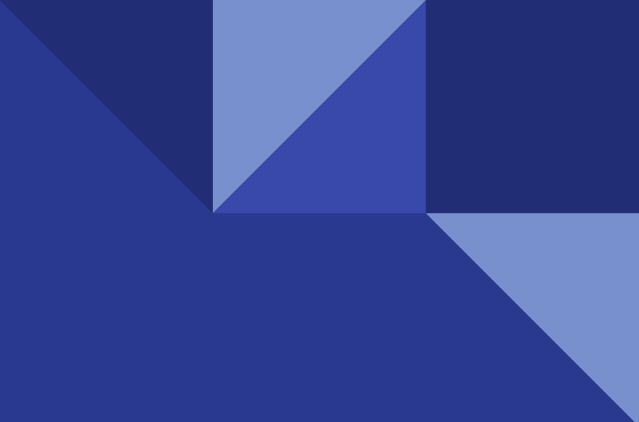
Bonus: Private Revelation

Apparitions, locutions, etc., that are outside the boundaries of divine revelation

Assent of faithful not required, even if Church recognizes apparition as valid. If Church declares the apparition does not have supernatural character, faithful cannot assent.

Catholic Church, "Norms regarding the manner of proceeding in discernment of presumed apparitions or revelations," February 25, 1978, accessed June 6, 2018, http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19780225_norme-apparizioni_en.html.





Conciliar, Papal, National, Local -
Oh, my!

Hierarchy of Authority

1. **Apostolic constitutions** and decrees issued by popes, such as the Second Vatican **Council** documents. Along with Code of Canon Laws (1983), binding on entire church.
2. **Papal teaching documents:** encyclicals, apostolic letters, apostolic exhortations, and “*motu proprio*” documents expound or explain existing law.
3. **Instructions:** issued by Congregations, with the approval of the pope.
4. The official documents issued by a **national conference of bishops**, usually called “pastoral letters”.
5. Pastoral letters issued by a **local bishop** for his diocese.

Conciliar or Universal Authority

- Sacred Scriptures
- Dogmatic Constitutions (Vatican II, *Dei Verbum*, “On Divine Revelation”)
- Apostolic Constitutions (*Ex Corde Ecclesiae*, “From the Heart of the Church”)



Papal Documents

Most common:

- **Encyclical Letter** - Often known by Latin title; addressed to bishops, and to the faithful at large.
- **Apostolic Letter** - Generally address administrative issues or exhort the faithful on a doctrinal issue.
- **Apostolic Exhortation** - A formal instruction issued to a community urging some specific activity; does not define doctrine



Curial Documents

- **Instruction** - clarify documents issued by Council or decree of pope
- ***Recognitio*** - acceptance of a document from a local bishops' conference
- **Replies to *dubia*** - official response to questions from bishops



Episcopal Documents

National Conferences of Bishops

- Pastoral Letters
- Assorted documents and statements

Local (Diocesan)

- Pastoral Letters

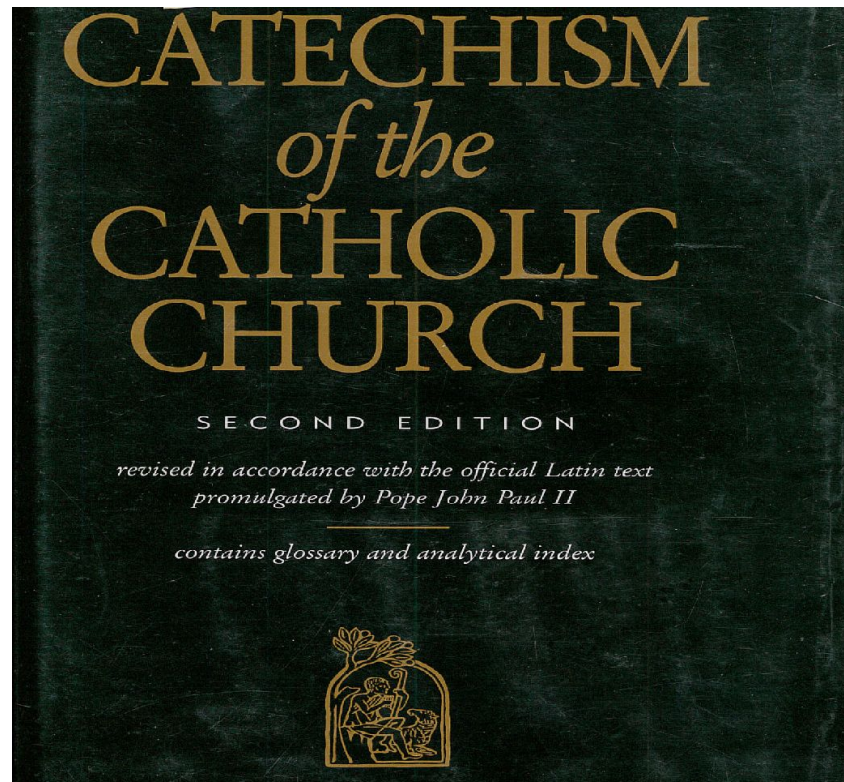




Print and Web Sources

The Catechism of the Catholic Church

- Summary of doctrine for non-specialist audiences
- Two predecessors:
 - Roman Catechism (1566)
 - Baltimore Catechism (1884)
- John Paul II: “This catechism will thus contain both the new and the old, because the faith is always the same yet the source of ever new light.”



The Catechism

- Four sections:
 - The Profession of Faith
 - Follows the Apostle's Creed
 - The Celebration the Christian Mystery
 - The Seven Sacraments
 - Life in Christ
 - Virtue and Vice, Commandments
 - Christian Prayer
 - Lord's Prayer

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The Catechism

- Numbered paragraphs for easy reference
- Sources: Scripture, Councils, Liturgy, Church Fathers, saints
- Each section concludes with an “in Brief” summary

Jesus substitutes his obedience for our disobedience

615 “For as by one man’s disobedience many were made sinners, so by one man’s obedience many will be made righteous.”⁴⁴³ By his obedience unto death, Jesus accomplished the substitution of the suffering Servant, who “makes himself an offering for sin,” when “he bore the sin of many,” and who “shall make many to be accounted righteous,” for “he shall bear their iniquities.”⁴⁴⁴ Jesus atoned for our faults and made satisfaction for our sins to the Father.⁴⁴⁵

Jesus consummates his sacrifice on the Cross

616 It is love “to the end”⁴⁴⁶ that confers on Christ’s sacrifice its value as redemption and reparation, as atonement and satisfaction. He knew and loved us all when he offered his life.⁴⁴⁷ Now “the love of Christ controls us, because we are convinced that one has died for all; therefore all have died.”⁴⁴⁸ No man, not even the holiest, was ever able to take on himself the sins of all men and offer himself as a sacrifice for all. The existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons and constitutes himself as the Head of all mankind, makes possible his redemptive sacrifice for all.

617 The Council of Trent emphasizes the unique character of Christ’s sacrifice as “the source of eternal salvation”⁴⁴⁹ and teaches that “his most holy Passion on the wood of the cross merited justification for us.”⁴⁵⁰ And the Church venerates his cross as it sings: “Hail, O Cross, our only hope.”⁴⁵¹

Our participation in Christ’s sacrifice

618 The cross is the unique sacrifice of Christ, the “one mediator between God and men.”⁴⁵² But because in his incarnate divine person he has in some way united himself to every man, “the possibility of being made partners, in a way known to God, in the

⁴⁴³ Rom 5:19.

⁴⁴⁴ Isa 53:10-12.

⁴⁴⁵ Cf. Council of Trent (1547): DS 1529.

⁴⁴⁶ Jn 13:1.

⁴⁴⁷ Cf. Gal 2:20; Eph 5:2, 25.

⁴⁴⁸ 2 Cor 5:14.

⁴⁴⁹ Heb 5:9.

⁴⁵⁰ Council of Trent: DS 1529.

⁴⁵¹ LH, Lent, Holy Week, Evening Prayer, Hymn *Vexilla regis*.

⁴⁵² 1 Tim 2:5.

pascal mystery” is offered to all men.⁴⁵³ He calls his disciples to “take up [their] cross and follow [him]”⁴⁵⁴ for “Christ also suffered for [us], leaving [us] an example so that [we] should follow in his steps.”⁴⁵⁵ In fact Jesus desires to associate with his redeeming sacrifice those who were to be its first beneficiaries.⁴⁵⁶ This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering.⁴⁵⁷

Apart from the cross there is no other ladder by which we may get to heaven.⁴⁵⁸

IN BRIEF

- 619 “Christ died for our sins in accordance with the scriptures” (1 Cor 15:3).
- 620 Our salvation flows from God’s initiative of love for us, because “he loved us and sent his Son to be the expiation for our sins” (1 Jn 4:10). “God was in Christ reconciling the world to himself” (2 Cor 5:19).
- 621 Jesus freely offered himself for our salvation. Beforehand, during the Last Supper, he both symbolized this offering and made it really present: “This is my body which is given for you” (Lk 22:19).
- 622 The redemption won by Christ consists in this, that he came “to give his life as a ransom for many” (Mt 20:28), that is, he “loved [his own] to the end” (Jn 13:1), so that they might be “ransomed from the futile ways inherited from [their] fathers” (1 Pet 1:18).
- 623 By his loving obedience to the Father, “unto death, even death on a cross” (Phil 2:8), Jesus fulfills the atoning mission (cf. Isa 53:10) of the suffering Servant, who will “make many righteous; and he shall bear their iniquities” (Isa 53:11; cf. Rom 5:19).

⁴⁵³ GS 22 § 5; cf. § 2.

⁴⁵⁴ Mt 16:24.

⁴⁵⁵ 1 Pet 2:21.

⁴⁵⁶ Cf. Mk 10:39; Jn 21:18-19; Col 1:24.

⁴⁵⁷ Cf. Lk 2:35.

⁴⁵⁸ St. Rose of Lima, cf. P. Hansen, *Vita mirabilis* (Louvain, 1668).

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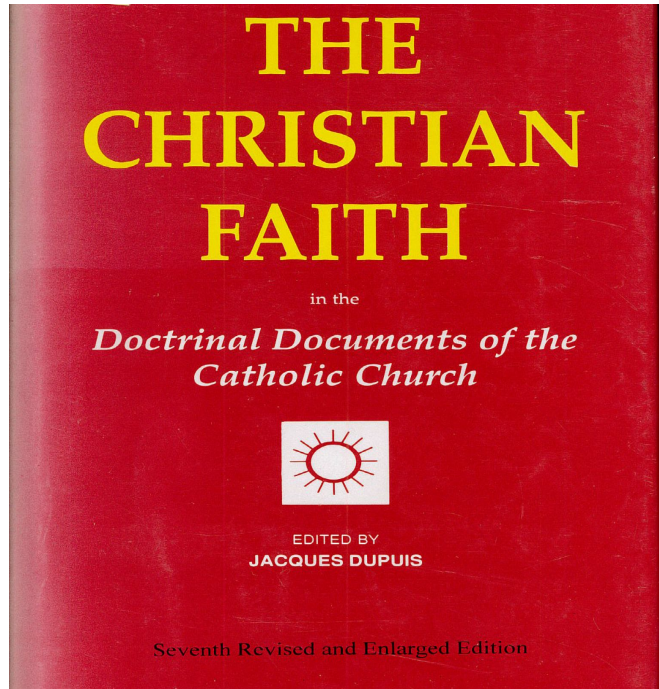
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The Christian Faith in the Doctrinal Documents of the Catholic Church



- Builds on German collection by Josef Neuner (1938)
- Latest edition covers up through most of John Paul II's papacy (2001)

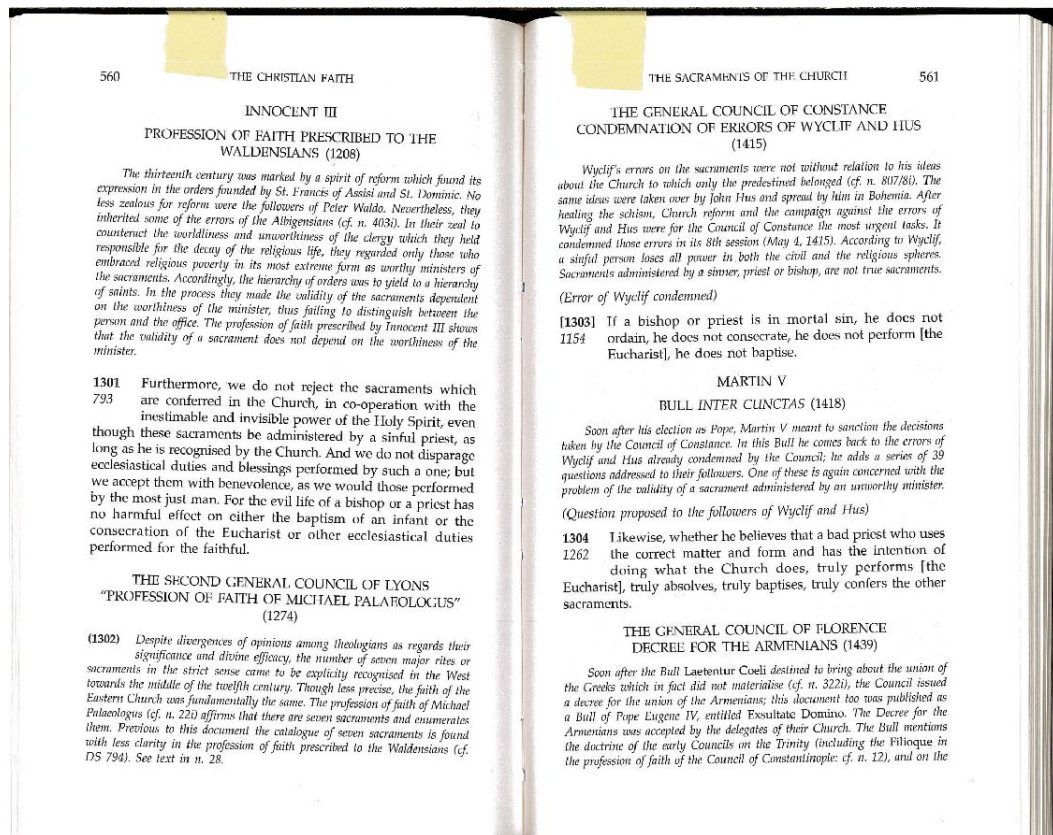
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 - Chapter IV: Humankind and the World
 - Chapter V: Original Justice and Fall
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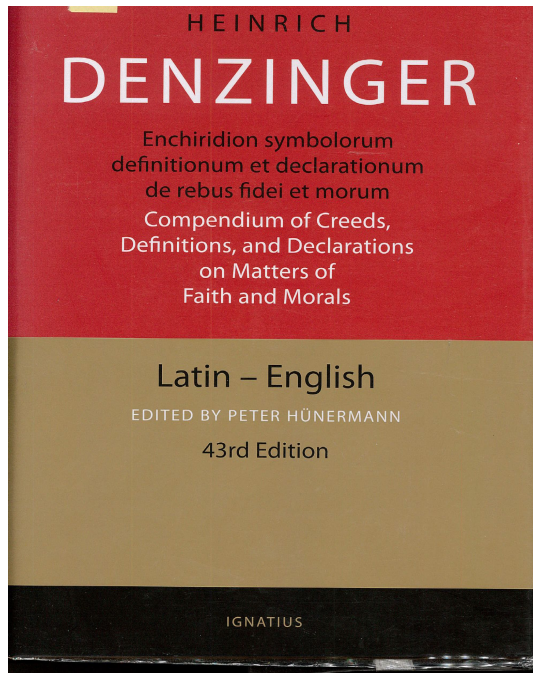
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The Christian Faith

- For every document, a brief summary is usually supplied, either to set the stage for the excerpt or to relate the document's concerns to the larger topic
- Each excerpt is marked by a new number
- Second number is a cross-reference to Denzinger



Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals



- Heinrich Denzinger's intention in first producing this collection (1854) was to provide the theological student with an orderly presentation of doctrine in the words of the Church:
 - Professions of faith
 - Decrees of councils
 - Resolutions of synods
 - Papal documents

Denzinger

- Original editions collected only the Greek and Latin texts
- Bilingual edition first produced in 1981
- Chronological arrangement

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444	Encyclical <i>Vas electionis</i> to All the People of God, ca. 557 (<i>Authority of Ecumenical Councils</i>)
445	Letter <i>Admonemus ut</i> to Bishop Gaudentius of Volterra, between September 558 and February 2, 559 (<i>Form of Baptism</i>)
446	Letter <i>Adeone te</i> to Bishop (John), early 559 (<i>Union with the Apostolic See</i>)
447	Letter <i>Relegentes autem</i> to the Patrician Valerian, March or early April 559 (<i>Pope as the Interpreter of Conciliar Decrees</i>)
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2328 28. Valet baptismus collatus a ministro, qui omnem ritum externum formae baptizandi observat, intus vero in corde suo apud se resolvit: Non intendo, quod facit Ecclesia.¹

2329 29. Futilis et toties convulsa est assertio de Pontificis Romani supra Concilium oecumenicum auctoritate atque in fidei quaestionibus decernendis infallibilitate.¹

2330 30. Ubi quis invenit doctrinam in Augustino clare fundatam, illam absolute potest tenere et docere, non respiciendo ad ullam Pontificis Bullam.¹

2331 31. Bulla Urbani VIII "In eminenti" est subreptitia.¹

2332 [Censura: Damnae et prohibita tanquam] temerariae, scandalosae, male sonantes, iniuriosae, haeresi proximae, haeresim sapientes, erroneae, schismaticae, et haereticae respective.

28. Baptism is valid when conferred by a minister who observes all the external rite and form of baptizing, but within his heart resolves, I do not intend what the Church does.¹

29. The assertion of the authority of the Roman pontiff over an ecumenical council and infallibility in deciding questions of faith is futile and often contradicted.¹

30. When anyone finds a doctrine clearly established in Augustine, he can absolutely hold and teach it, disregarding any bull of the pope.¹

31. The bull of Urban VIII *In eminenti* was obtained by deceit.¹

[Censura: Condemned and prohibited as being] according to the case, rash, scandalous, evil-sounding, unjust, proximate to heresy, having the flavor of heresy, erroneous, schismatic, and heretical.

INNOCENT XII: July 12, 1691–September 27, 1700

2340: Response of the Holy Office to Capuchin Missionaries, July 23, 1698

Ed.: CdlCF 4:40 (no. 761) / CdlPF, 2nd ed., 1:84f. (no. 243).

Marriage as Contract and Sacrament

2340 Qu. An matrimonium inter apostatas a fide, et antea rite baptizatos, post apostasiam, publice more gentium vel Muhametanorum initum, sit vere matrimonium et sacramentum.

Resp.: Si adsit pactum dissolubilitatis, non esse matrimonium neque sacramentum; si vero non adsit, esse matrimonium et sacramentum.

Question: Is a marriage publicly entered into according to the customs of pagans or Muhammadans by apostates from the faith, after their apostasy, who previously had been duly baptized, a true marriage and a sacrament?

Response: If there is an agreement of dissolubility, then it is neither a marriage nor a sacrament; but if there is no such agreement, it is a marriage and a sacrament.

2351–2374: Brief *Cum alias ad apostolatus*, March 12, 1699

Because of the spread of quietism by Jeanne Marie Bouvier de la Motte-Guyon ("Madame Guyon", 1648–1717), certain prelates met at the seminary of St. Sulpice at Issy. At conferences between July 1694 and March 1695, thirty-four articles were compiled about the Catholic teaching on contemplation and pure love. One of the participants, Jacques-Bénigne Bossuet, Bishop of Meaux, published and explained these articles in his *Instruction sur les états d'oraison* (1697). François de Salagnac Fénelon, Archbishop of Cambrai, who was a friend of Madame Guyon, took up the defense of a moderate quietism. The publication of his *Explication des Maximes des Saints sur la vie intérieure* (Paris, February 1697) preempted the book by the bishop of Meaux. The declaration issued by certain bishops on August 6, 1697, reinforced the position to the disadvantage of Fénelon. The controversy was finally resolved by this brief of Innocent XII. In his own edict, the Mandement of April 9, 1699, Fénelon informed the people of his diocese that he had submitted to the pope's decision.

*2328 ¹ Louvain thesis of 1678 (Favracques); cf. Favracques, *Opusculum, in quo de sacramentis Novae Legis generatim agitur* (Louvain 1680), in which he develops a system called "external juridicism" or "juridical extrinsecism". An analogous conception was upheld by Johannes M. Scribonius, O.Min., *Perihelica, seu Summa totius veritatis theologiae* (Paris, 1620), disp. 1 de sacramentis, q. 6 and 7.

*2329 ¹ Allusion is made to a Louvain thesis of November 3, 1685 (Johannes Oetinger).

The censure of the propositions is given only generally in the brief. The classification of the Roman consultors is indicated in *2374 (in brackets) according to N. Terrago, cited below, 166ff.
Ed.: DuPIA 3/II, 402–6 / N. Terrago, *Theologia historico-synctica* (Venice, 1764), 266–27a / BullTat 20:870b–872b / BullLux 10:2150–220a / Viva 1:562f. / Guibert, nos. 499–504. The text of the French original of the passages is included in DuPIA and Guibert.

Errors of François de Fénelon on the Love toward God

1. Datur habitualis status amoris Dei, qui est caritas pura et sine ulla admixtione motivi proprii interesse. Neque timor poenarum, neque desiderium remunerationum habent amplius in eo partem. Non amat amplius Deus propter meritum, neque propter perfectionem, neque propter felicitatem: in eo amando inveniamur.¹

2. In statu vitae contemplativae sive unitivae amittitur omne motivum interessatum timoris et spei.¹

3. Id, quod est essentiale in directione animae, est non aliud facere, quam sequi peccatatum gratiam cum infinita patientia, praecautio et subtilitate. Oportet se intra hos limites continere, ut sinatur Deus agere, et nunquam ad purum amorem ducere, nisi quando Deus per unionem interiorum incipit aperire cor huic verbo, quod adeo durum est animabus adhuc sibi met affixis, et adeo potest illas scandalizare aut in perturbationem conicere.¹

4. In statu sanctae indifferentiae anima non habet amplius desideria voluntaria et deliberata propter suum interesse, exceptis illis occasionibus, in quibus toti suae gratiae fideliter non cooperatur.¹

5. In eodem statu sanctae indifferentiae nihil nobis, omnia Deo volumus. Nihil volumus, ut simus perfecti et beati propter interesse proprium; sed omnem perfectionem ac beatitudinem volumus, in quantum Deo placeat, efficere, ut velimus res istas impressione suae gratiae.¹

6. In hoc sanctae indifferentiae statu nolumus amplius salutem ut salutem propriam, ut liberationem aeternam, ut mercedem nostrorum meritorum, ut nostrum interesse omnium maximum; sed eam volumus voluntate plena, ut gloriam et beneplacitum Dei, ut rem, quam ipse vult, et quam nos vult propter ipsum.¹

7. Derelictio non est nisi abnegatio seu sui ipsius renuntiatio, quam Iesus Christus a nobis in Evangelio requirit, postquam externa omnia reliquerimus. Ita

1. There is a habitual state of the love of God, which is pure charity and without any admixture of the motive of one's personal interest. Neither fear of punishment nor desire of reward any longer has a share in it. God is no longer loved for the sake of merit or because of perfection or because of the happiness to be found in loving him.¹

2. In the state of the contemplative or unitive life, every interested motive of fear and hope is lost.¹

3. That which is essential in the direction of a soul is to do nothing else than to follow grace, step by step with infinite patience, precaution, and subtlety. One should restrain himself within these limits so that God may be permitted to act, and he should never aspire to pure love, except when God by an interior union begins to open the heart to this word, which is so hard for souls heretofore attached to self and can therefore scandalize them or cause them confusion.¹

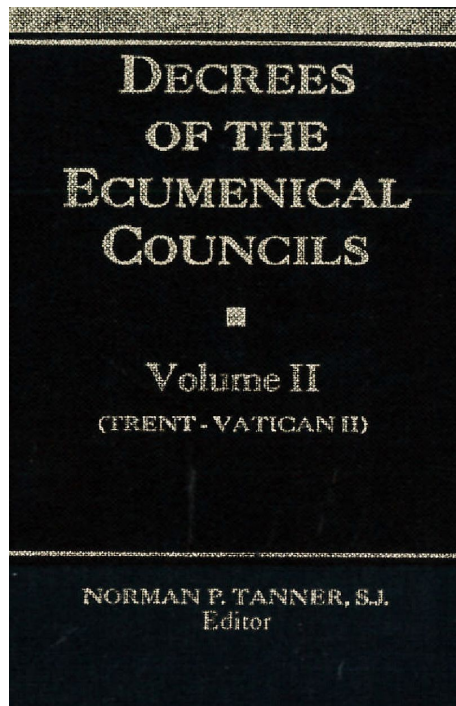
4. In the state of holy indifference, a soul no longer has voluntary and deliberate desires for its own interest, with the exception of those occasions on which it does not faithfully cooperate with the whole of its grace.¹

5. In the same state of holy indifference we wish nothing for ourselves, (but) all for God. We do not wish that we be perfect and happy for self-interest, but we wish all perfection and happiness only insofar as it pleases God to bring it about that we wish for these states by the impression of his grace.¹

6. In this state of holy indifference we no longer seek salvation as our own salvation, as our eternal liberation, as a reward of our merits, or as the greatest of all our interests, but we wish it with our whole will as the glory and good pleasure of God, as the thing that he wishes and that he wishes us to wish for his sake.¹

7. Abandonment is nothing else than the abnegation or renunciation of oneself, which Jesus Christ requires of us in the Gospel, after we have left all external things.

Decrees of the Ecumenical Councils



- Collects all of the decrees of the twenty-one ecumenical councils
- From the Foreword: “The ecumenical councils form the most important part of Christian ‘tradition.’ Therefore for Christians, at least for Roman Catholics, the book may be regarded as the most authoritative work in the world after the Bible.”
- Bilingual, face-to-face texts

Decrees on the Ecumenical Councils

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6. Si quis dixerit, parum esse conditionem fidelium atque eorum, qui ad fidem unice veram nonnullum pervenerunt, ita ut catholici istam causam habere possint, fidem, quam sub ecclesiae magisterio iam suscepimus, animum suspensum in dubium vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suae absolvent: a. s.

IV. De fide et ratione

1. Si quis dixerit, in revelatione divina nulla vera et proprie dicta mysteria contineri, sed universa fidei dogmata posse per rationem rite excutiri et naturalibus principiis intelligi et demonstrari: a. s.

2. Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etiam doctrinae revelatae adversentur, tanquam verae rationi, neque ab ecclesia proscriptae possint: a. s.

3. Si quis dixerit, fieri posse, ut dogmatibus ab ecclesia propositis, aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo, quem intellexit et intelligit ecclesia: a. s.

Itaque supremi pastorelli nostri officii debitum esseque, omnes Christi fideles, maxime vero eos, qui praesent vel docendi munere funguntur, per viscera Iesu Christi obtestamur, nec non eundem Dei et salvatoris nostri auctoritate iubemus, ut ad hos errores a sancta ecclesia ascendos et eliminandos, atque purissimae fidei lucem pandendam studium et operam conferant.

Quoniam vero salis non est, haereticam praeviam devitari, nisi illi quoque errores diligenter fugiantur, qui ad illam plura minime accedunt; omnes officii munus, servandi etiam constitutiones et decreta, quibus pravae eiusmodi opiniones, quae iudice recte non emendentur, ab hac sancta sede proscriptae et prohibita sunt.

SESSIO IV

18 iul. 1870

Constitutio dogmatica prima de ecclesia Christi

Pius episcopus servus servorum Dei, sacro approbante concilio, ad perpetuam rei memoriam. Pastor aeternus et episcopus animarum nostrarum¹ ut sublimiter redemptionis opus perenne redderet, sanctam aedificare ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et caritatis vinculo cohaererent. Quapropter, priusquam clarificaretur, regredi Patrem non pro apostolis tantum, sed et pro eis, qui crediderunt post per verbum carum in ipsum, ad omnes unius sunt, non ipsi Filii et Pater unus sanctus. Quomodo modum igitur apostolicis, quoniam sibi de mundo elegerat², misit, sicut ipse missus erat a Patre³: ita in ecclesia sua pastores et doctores usque ad consummationem saeculi esse voluit. Ut vero episcopatum ipse unus et indivisus esset, et per cohescentes sibi

¹ Cf. 1 Pt 2, 25. ² Jo 17, 20-21. ³ Cf. Jo 13, 18. ⁴ Cf. Jo 20, 21.

6. If anyone says that the condition of the faithful and those who have not yet attained to the only true faith is alike, so that Catholics may have a just cause for calling in doubt, by suspending their assent, the faith which they have already received from the teaching of the church, until they have completed a scientific demonstration of the credibility and truth of their faith: let him be anathema.

4. On faith and reason

1. If anyone says that in divine revelation there are contained no true mysteries properly so-called, but that all the dogmas of the faith can be understood and demonstrated by properly trained reason from natural principles: let him be anathema.

2. If anyone says that human studies are to be treated with such a degree of liberty that their assertions may be maintained as true even when they are opposed to divine revelation, and that they may not be forbidden by the church: let him be anathema.

3. If anyone says that it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the church which is different from that which the church has understood and understands: let him be anathema.

And so in the performance of our supreme pastoral office, we beseech for the love of Jesus Christ and we command, by the authority of him who is also our God and saviour, all faithful Christians, especially those in authority or who have the duty of teaching, that they contribute their zeal and labour to the warding off and elimination of these errors from the church and to the spreading of the light of the pure faith.

But since it is not enough to avoid the contamination of heresy unless those errors are carefully shunned which approach it in greater or less degree, we warn all of their duty to observe the constitutions and decrees in which such wrong opinions, though not expressly mentioned in this document, have been banned and forbidden by this holy see.

SESSION 4

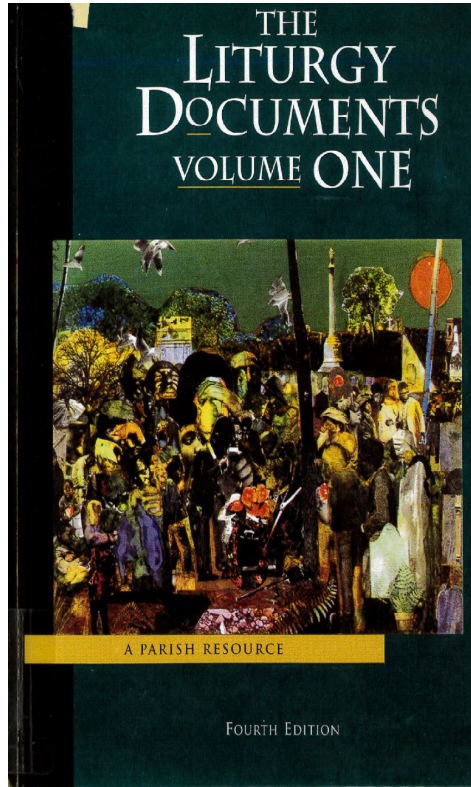
18 July 1870

First dogmatic constitution on the church of Christ

Pius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. The eternal shepherd and guardian of our souls¹, in order to render permanent the saving work of redemption, determined to build a church in which, as in the house of the living God, all the faithful should be linked by the bond of one faith and charity. Therefore, before he was glorified, he besought his Father, not for the apostles only, but also for those who were to believe in him through their word, that they all might be one as the Son himself and the Father are one². So then, just as he sent apostles, whom he chose out of the world³, even as he had been sent by the Father⁴, in like manner it was his will that in his church there should be shepherds and teachers until the end of time. In order, then, that the episcopal office should be one and undivided and that, by the union of the clergy, the whole multitude of believers should be

¹ See 1 Pt 2, 25. ² Jo 17, 20-21. ³ See Jo 13, 18. ⁴ See Jo 20, 21.

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- Collects all the relevant documents concerning the modern Catholic liturgy
- Good source for learning about the modifications that have been introduced to the Catholic liturgy since the Second Vatican Council

Compendium of the Social Doctrine of the Church



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Chapter six

decisive contribution to the promotion of social progress; but if they remain concentrated in the wealthier countries or in the hands of a small number of powerful groups, they risk becoming sources of unemployment and increasing the gap between developed and underdeveloped areas.

c. Rest from work

284. *Rest from work is a right.*⁶⁰⁹ As God "rested on the seventh day from all the work which he had done" (*Gen* 2:2), so too men and women, created in his image, are to enjoy sufficient rest and free time that will allow them to tend to their family, cultural, social and religious life.⁶¹⁰ The institution of the Lord's Day contributes to this.⁶¹¹ On Sundays and other Holy Days of Obligation, believers must refrain from "engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord's Day, the performance of the works of mercy, and the appropriate relaxation of mind and body".⁶¹² Family needs and service of great importance to society constitute legitimate excuses from the obligation of Sunday rest, but these must not create habits that are prejudicial to religion, family life or health.

285. *Sunday is a day that should be made holy by charitable activity, devoting time to family and relatives, as well as to the sick, the infirm and the elderly.* One must not forget the "brethren who have the same needs and the same rights, yet cannot rest from work because of poverty and misery".⁶¹³ Moreover, Sunday is an appropriate time for the reflection, silence, study and meditation that foster the growth of the interior Christian life. Believers should distinguish themselves on this day too by their moderation, avoiding the excesses and certainly the violence that mass entertainment sometimes occasions.⁶¹⁴ The Lord's Day should always be lived as a day of liberation that allows us to take part in "the festal gathering and the assembly of the firstborn who are enrolled in heaven"

⁶⁰⁹ Cf. JOHN PAUL II, Encyclical Letter *Laborem Exercens*, 19: AAS 73 (1981), 625-629; JOHN PAUL II, Encyclical Letter *Centesimus Annus*, 9: AAS 83 (1991), 804.

⁶¹⁰ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, 67: AAS 58 (1966), 1088-1089.

⁶¹¹ Cf. *Catechism of the Catholic Church*, 2184.

⁶¹² *Catechism of the Catholic Church*, 2185.

⁶¹³ *Catechism of the Catholic Church*, 2186.

⁶¹⁴ Cf. *Catechism of the Catholic Church*, 2187.

Human work

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(cf. *Heb* 12:22-23), anticipating thus the celebration of the definitive Passover in the glory of heaven.⁶¹⁵

286. *Public authorities have the duty to ensure that, for reasons of economic productivity, citizens are not denied time for rest and divine worship.* Employers have an analogous obligation regarding their employees.⁶¹⁶ Christians, in respect of religious freedom and of the common good of all, should seek to have Sundays and the Church's Holy Days recognized as legal holidays. "They have to give everyone a public example of prayer, respect and joy, and defend their traditions as a precious contribution to the spiritual life of society".⁶¹⁷ "Every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord's Day".⁶¹⁸

IV. THE RIGHT TO WORK

a. Work is necessary

287. *Work is a fundamental right and a good for mankind,*⁶¹⁹ a useful good, worthy of man because it is an appropriate way for him to give expression to and enhance his human dignity. The Church teaches the value of work not only because it is always something that belongs to the person but also because of its nature as something necessary.⁶²⁰ Work is needed to form and maintain a family,⁶²¹ to have a right to property,⁶²² to contribute

⁶¹⁵ Cf. JOHN PAUL II, Apostolic Letter *Dies Domini*, 26: AAS 90 (1998), 729: "In celebrating Sunday, both the 'first' and the 'eighth' day, the Christian is led towards the goal of eternal life".

⁶¹⁶ Cf. LAO XIII, Encyclical Letter *Rerum Novarum*: *Acta Leonis XIII*, 11 (1892), 110.

⁶¹⁷ *Catechism of the Catholic Church*, 2188.

⁶¹⁸ *Catechism of the Catholic Church*, 2187.

⁶¹⁹ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, 26: AAS 58 (1966), 1046-1047; JOHN PAUL II, Encyclical Letter *Laborem Exercens*, 9, 18: AAS 73 (1981), 598-600, 622-625; JOHN PAUL II, Address to the Pontifical Academy of Social Sciences (25 April 1997), 3: *L'Osservatore Romano*, English edition, 14 May 1997, p. 5; JOHN PAUL II, Message for the 1999 World Day of Peace, 8: AAS 91 (1999), 382-383.

⁶²⁰ Cf. LAO XIII, Encyclical Letter *Rerum Novarum*: *Acta Leonis XIII*, 11 (1892), 128.

⁶²¹ Cf. JOHN PAUL II, Encyclical Letter *Laborem Exercens*, 10: AAS 73 (1981), 600-602.

⁶²² Cf. LAO XIII, Encyclical Letter *Rerum Novarum*: *Acta Leonis XIII*, 11 (1892), 103; JOHN PAUL II, Encyclical Letter *Laborem Exercens*, 14: AAS 73 (1981), 612-616; JOHN PAUL II, Encyclical Letter *Centesimus Annus*, 31: AAS 83 (1991), 831-832.

Compiles Church teaching on social issues in the same format as the Catechism

- Human rights
- The common good
- Solidarity
- The dignity of work
- Political systems
- War and peace

Papal Pronouncements

- Companion volumes to the *Papal Encyclicals*
- Not a collection of texts, but an index of all the speeches, lectures, letters, and public statements made by the popes

PAPAL PRONOUNCEMENTS A GUIDE, 1740-1978

16:1055

We come to
(In the cathedral of Rubaga)
address: 1,100w

Thanks all for cordial reception; commends work of clergy, religious dedicated to service of Christ and his Church; stresses importance of example.

Sources: *Insegn.* (Paul VI), 7:595-98; *OR* (Eng.), no. 33 (Aug 14, 1969), 11.

16:1056

Our last words
(To civil and ecclesiastical authorities on leaving Entebbe Airport, Uganda)
address: 380w

Expresses gratitude for reception; addresses salutation of respect and esteem for Heads of State of Africa and the People of God assembled there.

Sources: *Insegn.* (Paul VI), 7:601-02; *OR* (Eng.), no. 33 (Aug 14, 1969), 12.

16:1057

Al termine del
(On arriving at Fiumicino Airport, Italy: reply to greeting of Signor Mariano Rumor, President of the Council)
address: 450w

Summarizes meaning and results of journey to Uganda; visit had a predominantly missionary character; bore witness once again that new name of peace is progress of peoples.

Sources: *Insegn.* (Paul VI), 7:603-04; *English: OR* (Eng.), no. 33 (Aug 14, 1969), 12.

16:1058

Noi non possiamo
(To a general audience after returning from Uganda: unity of Church in pluralism of cultural traditions)
address: 1,700w

Expresses three convictions about the missions as a result of what he saw and did in Africa: continuing need for missionary activity; Christianity is for everyone; the humanity of the Church.

(Entries 16:1-3352)

1969 Aug 2

Sources: *Insegn.* (Paul VI), 7:609-13; *English: OR* (Eng.), no. 33 (Aug 14, 1969), 4-5; *TPS*, 14 (1969), 243-46; *Teachings of Pope Paul VI*, 2 (1969), 214-18.

16:1059

Nella nostra breve
(To a general audience: personal prayer)
address: 370w

States liturgy has a primacy and fullness, an effectiveness of itself, that should be recognized and promoted. But liturgy by its nature, public and official in the Church, should not come to replace or impoverish personal spirituality.

Sources: *Insegn.* (Paul VI), 7:1012-14; *English: DOL*, no. 45, p. 140-50 [excerpts]; *OR* (Eng.), no. 34 (Aug 21, 1969), 1, 8; *TPS*, 14 (1969), 204-06; *Teachings of Pope Paul VI*, 2 (1969), 219-25.

16:1060

Pastoralis migratorum
(On the pastoral care of migrants)
apostolic letter/motu proprio: 550w

Refers to solicitude of Church for pastoral care of migrants; cites *Exsul Familia* as fundamental pontifical document of recent times; calls for a "timely revision" of it to be promulgated in a special instruction.

Sources: *AAS*, 61 (1969), 601-03; *English: Cuth. Mind*, 67 (Dec 1969), 35-37; *DOL*, no. 327, p. 825-626; *OR* (Eng.), no. 47 (Nov 20, 1969), 4.

16:1061

Con sincera letizia
(To the representatives of the World Book Encyclopedia)
address: 700w

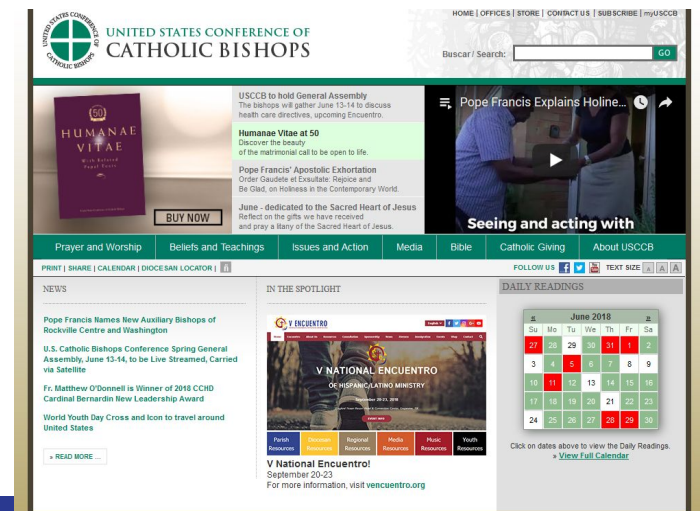
Comments on the responsibilities of publishers in the formation of the minds of the young.

Sources: *Insegn.* (Paul VI), 7:617-19; *English: OR* (Eng.), no. 35 (Aug 28, 1969), 2.

Paul VI, 1963-1978 455

Web sources

- For most 20th-century Church and papal documents, the Vatican's website serves them quickly:
 - [The Holy See](http://www.vatican.va)
- For the publications of the magisterium in the United States, this website is the major source:
 - [United States Conference of Catholic Bishops](http://www.usccb.org)



Sample Reference Question

Why do Catholics pray to saints? What does the Church teach about saints and their veneration?



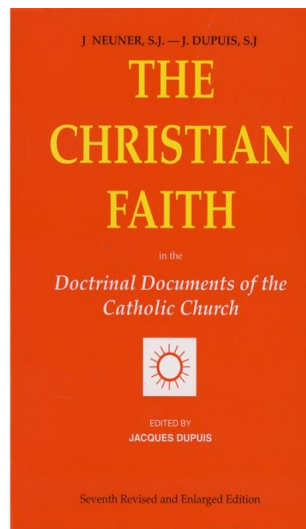
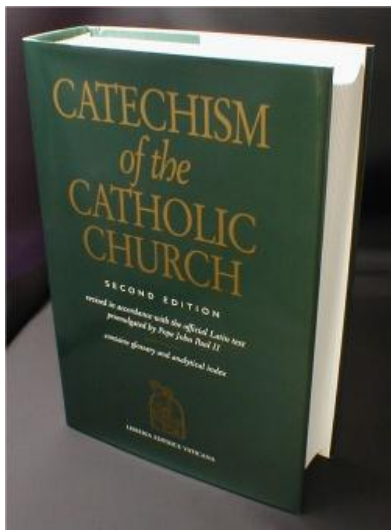
Getting started

Just using google is not recommended at the beginning of a search for Church documents/Church teaching. It is too complicated and tricky. You never know where you will end up.



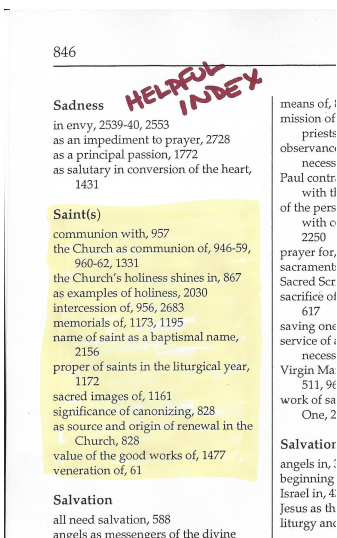
Start with reliable print resources

The *Catechism* and compilations like *The Catholic Faith* can help guide you to where the answer to your question will lie.



Catechism of the Catholic Church

The Catechism has a great topical INDEX to help you, and many CITATIONS that will reference primary source DOCUMENTS



828 By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors.³⁰³ "The saints have always been the source and origin of renewal in the most difficult moments in the Church's history."³⁰⁴ Indeed, "holiness is the hidden source and infallible measure of her apostolic activity and missionary zeal."³⁰⁵

- 297 LG 42.
298 St. Thérèse of Lisieux, *Autobiography of a Saint*, tr. Ronald Knox (London: Harvill, 1958) 235.
299 LG 8 § 3; cf. UR 3; 6; Heb 2:17; 7:26; 2 Cor 5:21.
300 Cf. 1 Jn 1:8-10.
301 Cf. Mt 13:24-30.
302 Paul VI, CPG § 19.
303 Cf. LG 40; 48-51.
304 John Paul II, CL 16, 3.
305 CL 17, 3.

HELPFUL CITATIONS



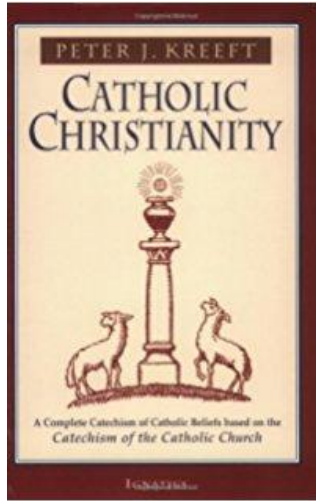
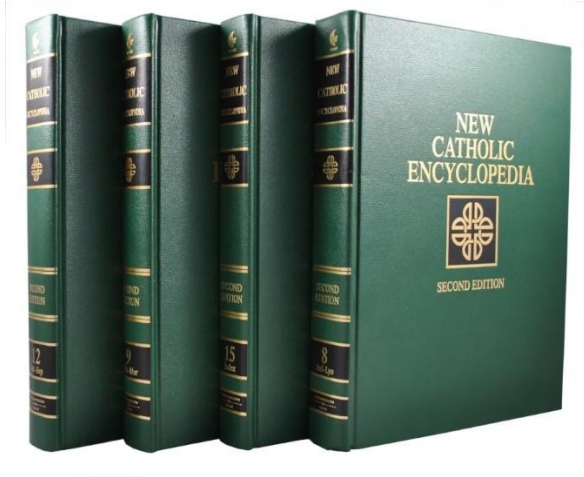
Well-organized compilations are helpful

The Christian Faith is organized topically, and it has a great table of contents in which you quickly see that documents on the saints are gathered in an appendix, “On the Cult of Saints and Sacred Images”

CONTENTS		XXI
General		
992)	506	Congregation for Worship and Sacraments, Fourth Instruction for the Right Application of the Conciliar Constitution on the Liturgy, <i>The Roman Liturgy</i> and Inculturation (1993)
9)	508	John Paul II, Apostolic Letter <i>Dias Domini</i> (1998)
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	515	The Second General Council of Nicaea
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	521	The General Council of Trent
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43)	522	The Second Vatican General Council
	523	Constitution <i>Sacrosanctum Concilium</i> (1963)
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	528	Paul VI, Apostolic Exhortation <i>Evangelii Nuntiandi</i> (1975)
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1955)		
	527	John Paul II, Apostolic Letter <i>Duas Ecce Domini</i> (1987)
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acred	528	CHAPTER XIII: THE SACRAMENTS OF THE CHURCH
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	529	Innocent III, Profession of faith prescribed to the Waldensians (1208)
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		Doctrine on communion under both species and on communion of little children (1562)
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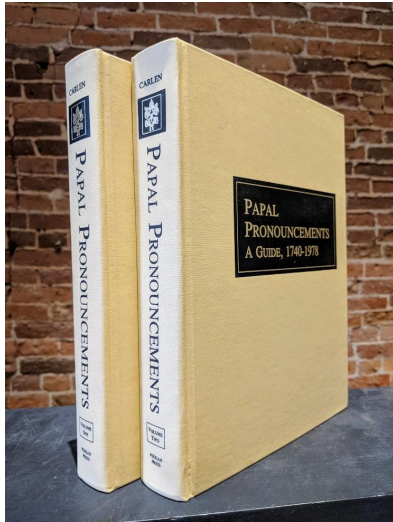
Other helpful tools

There are various iterations of the Catechism, and some older compilations of Church documents as well. You can check a good book on apologetics, since they are bound to cite Church Documents. And don't forget the wonderful *New Catholic Encyclopedia*.



Special print tools

God bless Sister Claudia Carlen who compiled *Papal Pronouncements* before the Internet days. Not all documents exist online. This might still help you find where some papal documents have been published in print.




NOW you can go online.

Once you are armed with citations to specific documents, your online search will be more fruitful. Google sometimes even finds Church documents more quickly than if you tried to search individual sites like the Vatican or USCCB yourself. Some other sites (like ETWN.com) have also made Church documents available.



CAVEAT

The editors of the authoritative 43rd edition of the **Denzinger** compendium of church documents quote Yves Congar when they caution against the “dangers” of using Denzinger: “The succession of texts that are in themselves of widely differing importance can give the impression that it is a question of paragraphs in a code of law. . . . The idea can be fostered that there might be for all believers a kind of unique superbeing. . . . *the Magisterium*, that watches over them, treats them like children, corrects, and determines what opinions may and may not be held.” The editors encourage us to consult not only Magisterial documents, but The Church Fathers, the liturgy, and great theologians, etc. “Magisterial documents represent merely one of the forms of this interpretation by which the faith is protected.”



Resources and References

Handout

Resources - Part 1

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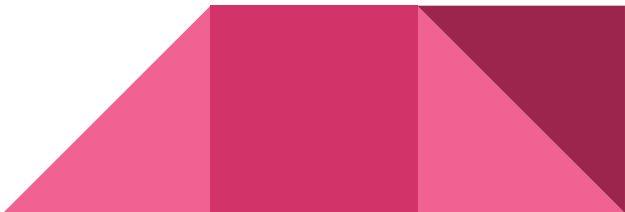
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