

PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD

GAUDIUM ET SPES

PROMULGATED BY HIS HOLINESS, POPE PAUL VI

ON DECEMBER 7, 1965

PREFACE

1. The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.

2. Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, **but to the whole of humanity**. For the council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today.

Therefore, the council focuses its attention on the world of men, **the whole human family along with the sum of those realities in the midst of which it lives**; that world which is the theater of man's history, and the heir of his energies, his tragedies and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, **fallen indeed into the bondage of sin, yet emancipated now by Christ**, Who was crucified and rose again to break the strangle hold of personified evil, so that the world might be fashioned anew according to God's design and reach its fulfillment.

INTRODUCTORY STATEMENT THE SITUATION OF MEN IN THE MODERN WORLD

5. Today's spiritual agitation and the changing conditions of life are part of a broader and deeper revolution. As a result of the latter, intellectual formation is ever increasingly based on the mathematical and natural sciences and on those dealing with man himself, while in the practical order the technology which stems from these sciences takes on mounting importance.

This scientific spirit has a new kind of impact on the cultural sphere and on modes of thought. **Technology is now transforming the face of the earth**, and is already trying to master outer space. To a certain extent, the human intellect is also broadening its dominion over time: over the past by means of historical knowledge; over the future, by the art of projecting and by planning.

Advances in biology, psychology, and the social sciences not only bring men hope of improved self-knowledge; in conjunction with technical methods, they are helping men exert direct influence on the life of social groups.

At the same time, the human race is giving steadily-increasing thought to forecasting and regulating its own population growth. History itself speeds along on so rapid a course that an individual person can scarcely keep abreast of it. The destiny of the human community has become all of a piece, where once the various groups of men had a kind of private history of their own.

Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence there has arisen a new series of problems, a series as numerous as can be, calling for efforts of analysis and synthesis.

6. By this very circumstance, the traditional local communities such as families, clans, tribes, villages, various groups and associations stemming from social contacts, experience more thorough changes every day.

The industrial type of society is gradually being spread, leading some nations to economic affluence, and radically transforming ideas and social conditions established for centuries.

Likewise, the cult and pursuit of city living has grown, either because of a multiplication of cities and their inhabitants, or by a transplantation of city life to rural settings.

New and more efficient media of social communication are contributing to the knowledge of events; by setting off chain reactions they are giving the swiftest and widest possible circulation to styles of thought and feeling.

It is also noteworthy how many men are being induced to migrate on various counts, and are thereby changing their manner of life. Thus a man's ties with his fellows are constantly being multiplied, and at the same time "socialization" brings further ties, without however always promoting appropriate personal development and truly personal relationships.

This kind of evolution can be seen more clearly in those nations which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure for themselves the advantages of an industrialized and urbanized society. These peoples, especially those among them who are attached to older traditions, are simultaneously undergoing a movement toward more mature and personal exercise of liberty.

7. A change in attitudes and in human structures frequently calls accepted values into question, especially among young people, who have grown impatient on more than one occasion, and indeed become rebels in their distress. Aware of their own influence in the life of society, they want a part in it sooner. This frequently causes parents and educators to experience greater difficulties day by day in discharging their tasks. The institutions, laws and modes of thinking and feeling as handed down from previous generations do not always seem to be well adapted to the contemporary state of affairs; hence arises an upheaval in the manner and even the norms of behavior.

Finally, these new conditions have their impact on religion. On the one hand a more critical ability to distinguish religion from a magical view of the world and from the superstitions which still circulate purifies it and exacts day by day a more personal and explicit adherence to faith. As a result many persons are achieving a more vivid sense of God. On the other hand, growing numbers of people are abandoning religion in practice. Unlike former days, the denial of God or of religion, or the abandonment of them, are no longer unusual and individual occurrences. For today it is not rare for such things to be presented as requirements of scientific progress or of a certain new humanism. In numerous places these views are voiced not only in the teachings of philosophers, but on every side they influence literature, the arts, the interpretation of the humanities and of history and civil laws themselves. As a consequence, many people are shaken.

8. This development coming so rapidly and often in a disorderly fashion, combined with keener awareness itself of the inequalities in the world beget or intensify contradictions and imbalances.

Within the individual person there develops rather frequently an imbalance between an intellect which is modern in practical matters and a theoretical system of thought which can neither master the sum total of its ideas, nor arrange them adequately into a synthesis....

9. Meanwhile the conviction grows not only that humanity can and should increasingly consolidate its control over creation, but even more, that it devolves on humanity to establish a political, social and economic order which will growingly serve man and help individuals as well as groups to affirm and develop the dignity proper to them....

Still, beneath all these demands lies a deeper and more widespread longing: persons and societies thirst for a full and free life worthy of man; one in which they can subject to their own welfare all that the modern world can offer them so abundantly. In addition, nations try harder every day to bring about a kind of universal community.

Since all these things are so, the modern world shows itself at once powerful and weak, capable of the noblest deeds or the foulest; before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred. Moreover, man is becoming aware that it is his responsibility to guide aright the forces which he has unleashed and which can enslave him or minister to him. That is why he is putting questions to himself.

10. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions he is constantly forced to choose among them and renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would.(1) Hence he suffers from internal divisions, and from these flow so many and such great discords in society. No doubt many whose lives are infected with a practical materialism are blinded against any sharp insight into this kind of dramatic situation; or else, weighed down by unhappiness they are prevented from giving the matter any thought. Thinking they have found serenity in an interpretation of reality everywhere proposed these days, many look forward to a genuine and total emancipation of humanity wrought solely by

human effort; they are convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning to life and praise the boldness of those who think that human existence is devoid of any inherent significance and strive to confer a total meaning on it by their own ingenuity alone.

Nevertheless, in the face of the modern development of the world, the number constantly swells of the people who raise the most basic questions or recognize them with a new sharpness: what is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer to society, what can he expect from it? What follows this earthly life?

The Church firmly believes that Christ, who died and was raised up for all,(2) can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under the heaven been given to man by which it is fitting for him to be saved.(3) She likewise holds that in her most benign Lord and Master can be found the key, the focal point and the goal of man, as well as of all human history. The Church also maintains that beneath all changes there are many realities which do not change and which have their ultimate foundation in Christ, Who is the same yesterday and today, yes and forever.(4) Hence under the light of Christ, the image of the unseen God, the firstborn of every creature,(5) the council wishes to speak to all men in order to shed light on the mystery of man and to cooperate in finding the solution to the outstanding problems of our time.

PART I THE CHURCH AND MAN'S CALLING

CHAPTER I THE DIGNITY OF THE HUMAN PERSON

22. The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come,(20) namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.

He Who is "the image of the invisible God" (Col. 1:15),(21) is Himself the perfect man. To the sons of Adam He restores the divine likeness which had been disfigured from the first sin onward. Since human nature as He assumed it was not annulled,(22) by that very fact it has been raised up to a divine dignity in our respect too. For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice(23) and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin.(24)

As an innocent lamb He merited for us life by the free shedding of His own blood. In Him God reconciled us(25) to Himself and among ourselves; from bondage to the devil and sin He delivered us, so that each one of us can say with the Apostle: The Son of God "loved me and

gave Himself up for me" (Gal. 2:20). By suffering for us He not only provided us with an example for our imitation,(26) He blazed a trail, and if we follow it, life and death are made holy and take on a new meaning.

The Christian man, conformed to the likeness of that Son Who is the firstborn of many brothers,(27) received "the first-fruits of the Spirit" (Rom. 8:23) by which he becomes capable of discharging the new law of love.(28) Through this Spirit, who is "the pledge of our inheritance" (Eph. 1:14), the whole man is renewed from within, even to the achievement of "the redemption of the body" (Rom. 8:23): "If the Spirit of him who raised Jesus from the death dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you" (Rom. 8:11).(29) Pressing upon the Christian to be sure, are the need and the duty to battle against evil through manifold tribulations and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection in the strength which comes from hope.(30)

All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way.(31) For, since Christ died for all men,(32) and since the ultimate vocation of man is in fact one, and divine, **we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery.**

Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us. Christ has risen, destroying death by His death; He has lavished life upon us(33) so that, as sons in the Son, we can cry out in the Spirit; Abba, Father(34)

CHAPTER II THE COMMUNITY OF MANKIND

23. One of the salient features of the modern world is the growing interdependence of men one on the other, a development promoted chiefly by modern technical advances. Nevertheless brotherly dialogue among men does not reach its perfection on the level of technical progress, but on the deeper level of interpersonal relationships. These demand a mutual respect for the full spiritual dignity of the person. Christian revelation contributes greatly to the promotion of this communion between persons, and at the same time leads us to a deeper understanding of the laws of social life which the Creator has written into man's moral and spiritual nature.

Since rather recent documents of the Church's teaching authority have dealt at considerable length with Christian doctrine about human society,(1) this council is merely going to call to mind some of the more basic truths, treating their foundations under the light of revelation. Then it will dwell more at length on certain of their implications having special significance for our day.

24. **God, Who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood.** For having been created in the image of God, Who "from one man has created the whole human race and made them live all over the

face of the earth" (Acts 17:26), all men are called to one and the same goal, namely God Himself.

For this reason, love for God and neighbor is the first and greatest commandment.

Sacred Scripture, however, teaches us that the love of God cannot be separated from love of neighbor: "If there is any other commandment, it is summed up in this saying: Thou shalt love thy neighbor as thyself.... Love therefore is the fulfillment of the Law" (Rom. 13:9-10; cf. 1 John 4:20). To men growing daily more dependent on one another, and to a world becoming more unified every day, this truth proves to be of paramount importance.

Indeed, the Lord Jesus, when He prayed to the Father, "that all may be one. . . as we are one" (John 17:21-22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself.(2)

CHAPTER III MAN'S ACTIVITY THROUGHOUT THE WORLD

CHAPTER IV THE ROLE OF THE CHURCH IN THE MODERN WORLD

40. Everything we have said about the dignity of the human person, and about the human community and the profound meaning of human activity, lays the foundation for the relationship between the Church and the world, and provides the basis for dialogue between them.(1) In this chapter, presupposing everything which has already been said by this council concerning the mystery of the Church, we must now consider this same Church inasmuch as she exists in the world, living and acting with it.

Coming forth from the eternal Father's love,(2) founded in time by Christ the Redeemer and made one in the Holy Spirit,(3) the Church has a saving and an eschatological purpose which can be fully attained only in the future world. But she is already present in this world, and is composed of men, that is, of members of the earthly city who have a call to form the family of God's children during the present history of the human race, and to keep increasing it until the Lord returns. United on behalf of heavenly values and enriched by them, this family has been "constituted and structured as a society in this world"(4) by Christ, and is equipped "by appropriate means for visible and social union."(5) Thus the Church, at once "a visible association and a spiritual community,"(6) goes forward together with humanity and experiences the same earthly lot which the world does. She serves as a leaven and as a kind of soul for human society(7) as it is to be renewed in Christ and transformed into God's family.

That the earthly and the heavenly city penetrate each other is a fact accessible to faith alone; it remains a mystery of human history, which sin will keep in great disarray until the splendor of God's sons, is fully revealed. Pursuing the saving purpose which is proper to her, the Church does not only communicate divine life to men but in some way casts the reflected light of that

life over the entire earth, most of all by its healing and elevating impact on the dignity of the person, by the way in which it strengthens the seams of human society and imbues the everyday activity of men with a deeper meaning and importance. Thus through her individual matters and her whole community, the Church believes she can contribute greatly toward making the family of man and its history more human.

42. The union of the human family is greatly fortified and fulfilled by the unity, founded on Christ,(10) of the family of God's sons.

Christ, to be sure, gave His Church no proper mission in the political, economic or social order. The purpose which He set before her is a religious one.(11) But out of this religious mission itself come a function, a light and an energy which can serve to structure and consolidate the human community according to the divine law. As a matter of fact, when circumstances of time and place produce the need, she can and indeed should initiate activities on behalf of all men, especially those designed for the needy, such as the works of mercy and similar undertakings.

Moreover, since in virtue of her mission and nature she is bound to no particular form of human culture, nor to any political, economic or social system, the Church by her very universality can be a very close bond between diverse human communities and nations, provided these trust her and truly acknowledge her right to true freedom in fulfilling her mission. For this reason, the Church admonishes her own sons, but also humanity as a whole, to overcome all strife between nations and race in this family spirit of God's children, and in the same way, to give internal strength to human associations which are just.

With great respect, therefore, this council regards all the true, good and just elements inherent in the very wide variety of institutions which the human race has established for itself and constantly continues to establish. The council affirms, moreover, that the Church is willing to assist and promote all these institutions to the extent that such a service depends on her and can be associated with her mission. She has no fiercer desire than that in pursuit of the welfare of all she may be able to develop herself freely under any kind of government which grants recognition to the basic rights of person and family, to the demands of the common good and to the free exercise of her own mission.

43. This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come,(13) think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation.(14) Nor, on the contrary, are they any less wide of the mark who think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the Prophets of the Old Testament fought vehemently against this scandal(15) and even more

so did Jesus Christ Himself in the New Testament threaten it with grave punishments.(16) Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other. The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ Who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory.

Secular duties and activities belong properly although not exclusively to laymen.

Therefore acting as citizens in the world, whether individually or socially, they will keep the laws proper to each discipline, and labor to equip themselves with a genuine expertise in their various fields. They will gladly work with men seeking the same goals. Acknowledging the demands of faith and endowed with its force, they will unhesitatingly devise new enterprises, where they are appropriate, and put them into action. **Laymen should also know that it is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city; from priests they may look for spiritual light and nourishment. Let the layman not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church,(17) let the layman take on his own distinctive role.**

Often enough the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the Gospel message. Hence it is necessary for people to remember that no one is allowed in the aforementioned situations to appropriate the Church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good.

Since they have an active role to play in the whole life of the Church, laymen are not only bound to penetrate the world with a Christian spirit, but are also called to be witnesses to Christ in all things in the midst of human society.

Bishops, to whom is assigned the task of ruling the Church of God, should, together with their priests, so preach the news of Christ that all the earthly activities of the faithful will be bathed in the light of the Gospel. All pastors should remember too that by their daily conduct and concern(18) they are revealing the face of the Church to the world, and men will judge the power and truth of the Christian message thereby. By their lives and speech, in union with Religious and their faithful, may they demonstrate that even now the Church by her presence alone and by all the gifts which she contains, is an unspent fountain of those virtues which the modern world needs the most.

By unremitting study they should fit themselves to do their part in establishing dialogue with the world and with men of all shades of opinion. Above all let them take to heart the words which this council has spoken: "Since humanity today increasingly moves toward civil, economic

and social unity, it is more than ever necessary that priests, with joint concern and energy, and under the guidance of the bishops and the supreme pontiff, erase every cause of division, so that the whole human race may be led to the unity of God's family."(19)

Although by the power of the Holy Spirit the Church will remain the faithful spouse of her Lord and will never cease to be the sign of salvation on earth, still she is very well aware that among her members,(20) both clerical and lay, some have been unfaithful to the Spirit of God during the course of many centuries; in the present age, too, it does not escape the Church how great a distance lies between the message she offers and the human failings of those to whom the Gospel is entrusted. Whatever be the judgement of history on these defects, we ought to be conscious of them, and struggle against them energetically, lest they inflict harm on spread of the Gospel. The Church also realizes that in working out her relationship with the world she always has great need of the ripening which comes with the experience of the centuries. Led by the Holy Spirit, Mother Church unceasingly exhorts her sons "to purify and renew themselves so that the sign of Christ can shine more brightly on the face of the Church."(21)

44. Just as it is in the world's interest to acknowledge the Church as an historical reality, and to recognize her good influence, so the Church herself knows how richly she has profited by the history and development of humanity.

The experience of past ages, the progress of the sciences, and the treasures hidden in the various forms of human culture, by all of which the nature of man himself is more clearly revealed and new roads to truth are opened, these profit the Church, too. For, from the beginning of her history she has learned to express the message of Christ with the help of the ideas and terminology of various philosophers, and and has tried to clarify it with their wisdom, too. Her purpose has been to adapt the Gospel to the grasp of all as well as to the needs of the learned, insofar as such was appropriate. Indeed this accommodated preaching of the revealed word ought to remain the law of all evangelization. For thus the ability to express Christ's message in its own way is developed in each nation, and at the same time there is fostered a living exchange between the Church and the diverse cultures of people.(22) To promote such exchange, especially in our days, the Church requires the special help of those who live in the world, are versed in different institutions and specialties, and grasp their innermost significance in the eyes of both believers and unbelievers. With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word, so that revealed truth can always be more deeply penetrated, better understood and set forth to greater advantage.

Since the Church has a visible and social structure as a sign of her unity in Christ, she can and ought to be enriched by the development of human social life, not that there is any lack in the constitution given her by Christ, but that she can understand it more penetratingly, express it better, and adjust it more successfully to our times. Moreover, she gratefully understands that in her community life no less than in her individual sons, she receives a variety of helps from men of every rank and condition, for whoever promotes the human community at the family level, culturally, in its economic, social and political dimensions, both nationally and internationally, such a one, according to God's design, is contributing greatly to the Church as well, to the extent that she depends on things outside herself. Indeed, the Church admits that

she has greatly profited and still profits from the antagonism of those who oppose or who persecute her.(23)

45. While helping the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come, and that the salvation of the whole human race may come to pass. For every benefit which the People of God during its earthly pilgrimage can offer to the human family stems from the fact that the Church is "the universal sacrament of salvation", (24) simultaneously manifesting and exercising the mystery of God's love.

For God's Word, by whom all things were made, was Himself made flesh so that as perfect man He might save all men and sum up all things in Himself. The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart and the answer to all its yearnings.(25) He it is Whom the Father raised from the dead, lifted on high and stationed at His right hand, making Him judge of the living and the dead. Enlivened and united in His Spirit, we journey toward the consummation of human history, one which fully accords with the counsel of God's love: "To reestablish all things in Christ, both those in the heavens and those on the earth" (Eph. 11:10).

The Lord Himself speaks: "Behold I come quickly! And my reward is with me, to render to each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end (Rev. 22:12-13).

PART II

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NOTES

Preface

1. The Pastoral Constitution "De Ecclesia in Mundo Huius Temporis" is made up of two parts; yet it constitutes an organic unity. By way of explanation: the constitution is called "pastoral" because, while resting on doctrinal principles, it seeks to express the relation of the Church to the world and modern mankind. The result is that, on the one hand, a pastoral slant is present in the first part, and, on the other hand, a doctrinal slant is present in the second part. In the first part, the Church develops her teaching on man, on the world which is the enveloping context of man's existence, and on man's relations to his fellow men. In part two, the Church gives closer consideration to various aspects of modern life and human society; special consideration is given to those questions and problems which, in this general area, seem to have a greater urgency in our day. As a result in part two the subject matter which is viewed in the light of doctrinal principles is made up of diverse elements. Some elements have a permanent value; others, only a transitory one. Consequently, the constitution must be interpreted according to the general norms of theological interpretation. Interpreters must bear in mind—especially in part two—the changeable circumstances which the subject matter, by its very nature, involves.

2. Cf. *John* 18:37; *Matt.* 20:28; *Mark* 10:45.

Introduction

1. Cf. *Rom.* 7:14 ff.

2. Cf. *2 Cor.* 5:15.

3. Cf. *Acts* 4:12.

4. Cf. *Heb.* 13:8.

5. Cf. *Col.* 1:15.

PART I

Chapter I

1. Cf. *Gen.* 1:26, *Wis.* 2:23.

2. Cf. *Sir.* 17:3-10.

3. Cf. *Rom.* 1:21-25.

4. Cf. *John* 8:34.

5. Cf. *Dan.* 3:57-90.

6. Cf. *1 Cor.* 6:13-20.

7. Cf. *1 Kings* 16:7; *Jer.* 17:10.

8. Cf. *Sir.* 17:7-8.

9. Cf. *Rom.* 2:15-16.

10. Cf. Pius XII, *Radio address on the correct formation of a Christian conscience in the young*, March 23, 1952: AAS (1952), p. 271.

11. Cf. *Matt.* 22:37-40; *Gal.* 5:14.

12. Cf. *Sir.* 15:14.

13 Cf. *2 Cor.* 5:10.

14 Cf. *Wis.* 1:13; 2:23-24; *Rom.* 5:21; 6:23; *Jas.* 1:15.

15. Cf. *1 Cor.* 15:56-57.

16. Cf. Pius XI, encyclical letter *Divini Redemptoris*, March 19, 1937: AAS 29 (1937), pp. 65-106; Pius XII, encyclical letter *Ad Apostolorum Principis*, June 29, 1958: AAS 50 (1958) pp. 601-614; John XXIII, encyclical letter *Mater et Magistra* May 15, 1961: AAS 53 (1961), pp. 451-453; Paul VI, *Ecclesiam Suam*, Aug. 6, 1964: AAS 56 (1964), pp. 651-653.

17. Cf. Second Vatican Council, *Dogmatic Constitution on the Church*, Chapter I, n. 8: AAS 57 (1965), p. 12.

18 Cf. *Phil.* 1:27.

19. St. Augustine, *Confessions* I, 1: PL 32, 661.

20. Cf. Rom. 5: 14. Cf. Tertullian, *De carnis resurrectione* 6: "The shape that the slime of the earth was given was intended with a view to Christ, the future man.": P. 2, 282; CSEL 47, p. 33, 1. 12-13.
21. Cf. *2 Cor.* 4:4.
22. Cf. *Second Council of Constantinople*, canon 7: "The divine Word was not changed into a human nature, nor was a human nature absorbed by the Word." Denzinger 219 (428); Cf. also Third Council of Constantinople: "For just as His most holy and immaculate human nature, though deified, was not destroyed (theotheisa ouk anerethe), but rather remained in its proper state and mode of being": Denzinger 291 (556); Cf. Council of Chalcedon: "to be acknowledged in two natures, without confusion change, division, or separation." Denzinger 148 (302).
23. Cf. Third *Council of Constantinople*: "and so His human will, though deified, is not destroyed": Denzinger 291 (556).
24. Cf. *Heb.* 4:15.
25. Cf. *2 Cor.* 5:18-19; *Col.* 1:20-22.
26. Cf. *1 Pet.* 2:21; *Matt.* 16:24; *Luke* 14:27.
27. Cf. *Rom.* 8:29; *Col.* 3:10-14.
28. Cf. *Rom.* 8:1-11.
29. Cf. *2 Cor.* 4:14.
30. Cf. *Phil.* 3:19; *Rom.* 8:17.
31. Cf. Second Vatican Council, [Dogmatic Constitution on the Church](#), Chapter 2, n. 16: AAS 57 (1965), p. 20.
32. Cf. *Rom.* 8:32.
33. Cf. The *Byzantine Easter Liturgy*.
34. Cf. *Rom.* 8:15 and *Gal.* 4:6; cf. also *John* 1:22 and *John* 3:1-2.

Chapter 2

1. Cf. John XXIII, encyclical letter, *Mater et Magistra*, May 15, 1961: AAS 53 (1961), pp. 401-464, and encyclical letter *Pacem in Terris*, April 11, 1963: AAS 55 (1963), pp. 257-304; Paul VI encyclical letter *Ecclesiam Suam*, Aug. 6, 1964: AAS 54 (1864) pp. 609-659.
2. Cf. *Luke* 17:33.
3. Cf. St. Thomas, 1 *Ethica Lect.* 1.
4. Cf. John XXIII, encyclical letter *Mater et Magistra*: AAS 53 (1961), p. 418. Cf. also Pius XI, encyclical letter *Quadragesimo Anno*: AAS 23 (1931), p. 222 ff.
5. Cf. John XXIII, encyclical letter *Mater et Magistra*: AAS 53 (1961) .
6. Cf. *Mark* 2:27.
7. Cf. John XXIII, encyclical letter *Pacem in Terris*: AAS 55 (1963), p. 266.
8. Cf. *Jas.* 2:15-16.
9. Cf. *Luke* 16:18-31.
10. Cf. John XXIII, encyclical letter *Pacem in Terris*: AAS 55 (1963), p. 299 and 300.
11. Cf. *Luke* 6:37-38; *Matt.* 7:1-2; *Rom.* 2:1-11; 14:10, 14:10-12.
12. Cf. *Matt.* 5:43-47.
13. Cf. [Dogmatic Constitution on the Church](#), Chapter II, n. 9: AAS 57 (1965). pp. 12-13.
14. Cf. *Exodus* 24:1-8.

Chapter 3

1. Cf. *Gen.* 1:26-27; 9:3; *Wis.* 9:3.
2. Cf. *Ps.* 8:7 and 10.
3. Cf. John XXIII, encyclical letter *Pacem in Terris*: AAS 55 (1963), p. 297.
4. Cf. Message to all mankind sent by the Fathers at the beginning of the Second Vatican Council, Oct. 20, 1962: AAS 54 (1962), p. 823.

5. Cf. Paul VI, Address to the diplomatic corps Jan 7 1965: AAS 57 (1965), p. 232.
6. Cf. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chapter III: Denz. 1785-1186 (3004-3005).
7. Cf. Msgr. Pio Paschini, *Vita e opere di Galileo Galilei*, 2 volumes, Vatican Press (1964).
8. Cf. Matt. 24:13; 13:24-30 and 36-43.
9. Cf. 2 Cor. 6:10.
10. Cf. John 1:3 and 14.
11. Cf. Eph. 1:10.
12. Cf. John 3:16; Rom. 5:8.
13. Cf. Acts 2:36; Matt. 28:18.
14. Cf. Rom. 15:16.
15. Cf. Acts 1:7.
16. Cf. 1 Cor. 7:31; St. Irenaeus, *Adversus haereses*, V, 36, PG, VIII, 1221.
17. Cf. 2 Cor. 5:2; 2 Pet. 3:13.
18. Cf. 1 Cor. 2:9; Apoc. 21:4-5.
19. Cf. 1 Cor. 15:42 and 53.
20. Cf. 1 Cor. 13:8; 3:14.
21. Cf. Rom. 8:19-21.
22. Cf. Luke 9:25.
23. Cf. Pius XI, encyclical letter *Quadragesimo Anno*: AAS 23 (1931), p. 207.
24. Preface of the Feast of Christ the King.

Chapter 4

1. Cf. Paul VI, encyclical letter *Ecclesiam Suam*, III: AAS 56 (1964), pp. 637-659.
2. Cf. Titus 3:4: "love of mankind."
3. Cf. Eph. 1:3; 5:6; 13-14, 23.
4. Second Vatican Council, *Dogmatic Constitution on the Church*, Chapter I, n. 8: AAS 57 (1965), p. 12.
5. *Ibid.*, Chapter II, no. 9: AAS 57 (1965), p. 14; Cf. n. 8: AAS loc. cit., p. 11.
6. *Ibid.*, Chapter I, n. 8: AAS 57 (1965), p. 11.
7. Cf. *ibid.*, Chapter IV, n. 38: AAS 57 (1965), p. 43, with note 120.
8. Cf. Rom. 8:14-17.
9. Cf. Matt. 22:39.
10. *Dogmatic Constitution on the Church*, Chapter II, n. 9: AAS 57 (1965), pp. 12-14.
11. Cf. Pius XII, Address to the International Union of Institutes of Archeology, History and History of Art, March 9, 1956: AAS 48 (1965), p. 212: "Its divine Founder, Jesus Christ, has not given it any mandate or fixed any end of the cultural order. The goal which Christ assigns to it is strictly religious. . . The Church must lead men to God, in order that they may be given over to him without reserve.... The Church can never lose sight of the strictly religious, supernatural goal. The meaning of all its activities, down to the last canon of its Code, can only cooperate directly or indirectly in this goal."
12. *Dogmatic Constitution on the Church*, Chapter I, n. 1: AAS 57 (1965), p. 5.
13. Cf. Heb. 13:14.
14. Cf. 2 Thess. 3:6-13; Eph. 4:28.
- 15 Cf. Is. 58: 1-12.
- 16 Cf. Matt. 23:3-23; Mark 7: 10-13.
17. Cf. John XXIII, encyclical letter *Mater et Magistra*, IV: AAS 53 (1961), pp. 456-457; cf. I: AAS loc. cit., pp. 407, 410-411.
18. Cf. *Dogmatic Constitution on the Church*, Chapter III, n. 28: AAS 57 (1965), p. 35.

19. Ibid., n. 28: AAS loc. cit. pp. 35-36.
20. Cf. St. Ambrose, *De virginitate*, Chapter VIII, n. 48: ML 16, 278.
21. Cf. *Dogmatic Constitution on the Church*, Chapter II, n. 15: AAS 57 (1965) p. 20.
22. Cf. *Dogmatic Constitution on the Church*, Chapter II, n. 13: AAS 57 (1965), p. 17.
23. Cf. Justin, *Dialogus cum Tryphene*, Chapter 110; MG 6, 729 (ed. Otto), 1897, pp. 391-393: ". . .but the greater the number of persecutions which are inflicted upon us, so much the greater the number of other men who become devout believers through the name of Jesus." Cf. Tertullian, *Apologeticus*, Chapter L, 13: "Every time you mow us down like grass, we increase in number: the blood of Christians is a seed!" Cf. *Dogmatic Constitution on the Church*, Chapter II, no. 9: AAS 57 (1965), p. 14.
24. Cf. *Dogmatic Constitution on the Church*, Chapter II n. 15: AAS 57 (1965), p. 20.
25. Cf. Paul VI, address given on Feb. 3, 1965.

Part II notes not included