

**1: Ex Quo - Papal Encyclicals**

*Notion and Purpose of Patrology 1 Â§ 2. History and Literature of Patrology 7 Â§ 3. Â§ The so-called Apostolic Constitutions Â§ Synesius of Cyrene*

Sunday, June 30, by Admin 5 Comments You shall not lie with a male as with a woman; it is an abominationâ€ Do not make yourselves unclean by any of these thingsâ€ Lev. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameful acts with men and receiving in their own persons the due penalty for their errors. Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. Polycarp of Smyrna ca. Wherefore, it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ. The virgins also must walk in a blameless and pure conscience. Epistle to the Philippians Chap. Melito of Sardis died ca. Irenaeus of Lyons died ca. A luxurious niceness seeks everything, attempts everything, forces everything, coerces nature. Men play the part of women, and women that of men, contrary to nature; women are at once wives and husbands: Cyprian of Carthage died ca. Crimes never die out by the lapse of ages; wickedness is never abolished by process of time; impiety is never buried in oblivion. Things which have now ceased to be actual deeds of vice become examplesâ€Men are emasculated, and all the pride and vigour of their sex is effeminated in the disgrace of their enervated body; and he is most pleasing there who has most completely broken down the man into the woman. He grows into praise by virtue of his crime; and the more he is degraded, the more skilful he is considered to be. Such a one is looked uponâ€ oh shame! And looked upon with pleasure. And what cannot such a creature suggest? He inflames the senses, he flatters the affections, he drives out the more vigorous conscience of a virtuous breast; nor is there wanting authority for the enticing abomination, that the mischief may creep upon people with a less perceptible approach. Oh, if placed on that lofty watchtower you could gaze into the secret placesâ€ if you could open the closed doors of sleeping chambers, and recall their dark recesses to the perception of sightâ€you would behold things done by immodest persons which no chaste eye could look upon; you would see what even to see is a crime; you would see what people embruted with the madness of vice deny that they have done, and yet hasten to doâ€men with frenzied lusts rushing upon men, doing things which afford no gratification even to those who do them. Methodius of Olympus died ca. But the wild and death-bearing vine is the devil, who drops down fury and poison and wrath, as Moses relates, writing concerning him, Deut. The inhabitants of Sodom having gathered grapes from this, were goaded on to an unnatural and fruitless desire for males. Banquet of The Ten Virgins Bk. Athanasius the Great ca. But all live along with the basest, and vie with the worst among themselves, and as Paul said, the holy minister of Christ Romans 1: For their women changed the natural use into that which is against nature: But acting in this and in like ways, they admit and prove that the life of their so-called gods was of the same kind. For from Zeus they have learned corruption of youth and adultery, from Aphrodite fornication, from Rhea licentiousness, from Ares murders, and from other gods other like things, which the laws punish and from which every sober man turns away. Does it then remain fit to consider them gods who do such things, instead of reckoning them, for the licentiousness of their ways, more irrational than the brutes? Is it fit to consider their worshippers human beings, instead of pitying them as more irrational than the brutes, and more soul-less than inanimate things? For had they considered the intellectual part of their soul they would not have plunged headlong into these things, nor have denied the true God, the Father of Christ. Against the Heathen, Part 1. Cyril of Jerusalem ca. Be not interested in the madness of the theatre, where thou wilt behold the wanton gestures of the players, carried on with mockeries and all unseemliness, and the frantic dancing of effeminate men Catechetical Lectures Epiphanius of Salamis ca. For once they are completely ruined they congratulate each other on having received the highest rank. Gregory the Theologian ca. Basil the Great ca. During four he will be a weeper, and during five a hearer, during four a kneeler, and for two a slander without communionâ€He who is guilty of unseemliness with males will be under discipline for the same time as adulterers. Letter , Canon 58, 62 St. But behold how here too, as in the case of the doctrines, he

deprives them of excuse, by saying of the women, that they changed the natural use. For no one, he means, can say that it was by being hindered of legitimate intercourse that they came to this pass, or that it was from having no means to fulfil their desire that they were driven into this monstrous insaneness. For the changing implies possession. Which also when discoursing upon the doctrines he said, They changed the truth of God for a lie. And with regard to the men again, he shows the same thing by saying, Leaving the natural use of the woman. And in a like way with those, these he also puts out of all means of defending themselves by charging them not only that they had the means of gratification, and left that which they had, and went after another, but that having dishonored that which was natural, they ran after that which was contrary to nature. But that which is contrary to nature has in it an irksomeness and displeasingness, so that they could not fairly allege even pleasure. For genuine pleasure is that which is according to nature. But when God has left one, then all things are turned upside down. And thus not only was their doctrine Satanical, but their life too was diabolical. Homily 4 on Romans Blessed Augustine of Hippo ca. For even that fellowship which should be between God and us is violated, when that same nature of which He is author is polluted by the perversity of lust. But You avenge that which men perpetrate against themselves, seeing also that when they sin against You, they do wickedly against their own souls; and iniquity gives itself the lie, either by corrupting or perverting their nature, which You have made and ordained, or by an immoderate use of things permitted, or in burning in things forbidden to that use which is against nature; Rom. And these things are done whenever You are forsaken, O Fountain of Life, who art the only and true Creator and Ruler of the universe, and by a self-willed pride any one false thing is selected therefrom and loved. Sabas the Sanctified ca. Whenever he received an adolescent of immature age who wished to make his renunciation, he would welcome him and then send him to the thrice-blessed Abba Theodosius when sending a brother to the great Abba Theodosius, as has been said, [our father Sabas] would first give him the following admonition: This is the rule made by the ancient fathers of Scetis and transmitted to me by our great father Euthymius. For seeing me wanting to settle in his lavra when an adolescent, he sent me to the blessed Theoctisus, saying that it is out of place and harmful for an adolescent to live in a lavra. As for you, go off to Abba Theodosius, and you will obtain benefit there. Justinian the Emperor ca. We speak of the defilement of males de stupro masculorum which some men sacrilegiously and impiously dare to attempt, perpetrating vile acts with other men. For, instructed by the Holy Scriptures, we know that God brought a just judgment upon those who lived in Sodom, on account of this very madness of intercourse, so that to this very day that lands burns with inextinguishable fire. By this God teaches us, in order that by means of legislation we may avert such an untoward fate. Again, we know what the blessed Apostle says about such things, and what laws our state enacts. Wherefore it behoves all who desire to fear God to abstain from conduct so base and criminal that we do not find it committed even by brute beasts. Let those who have not taken part in such doings continue to refrain in the future. But as for those who have been consumed by this kind of disease, let them not only cease to sin in the future, but let them also duly do penance, and fall down before God and renounce their plague [in confession] to the blessed Patriarch; let them understand the reason for this charge, and, as it is written, bring forth the fruits of repentance. John the Faster died ca. It has seemed advisable to exclude any man who has been so mad as to copulate with another man from Communion for three years, weeping and fasting, and towards evening confined to xerophagy, and doing two hundred metanies. But as for one who prefers to relax, let him fulfill the fifteen years. Gregory the Dialogist ca. Maximus the Confessor ca. And this is the reproof of the conscience, whenever, like fire, it completely burns it. Questions and Doubts, Question 99 St. Barsanuphius of Gaza ca. And if this brother, out of ignorance, should himself begin to speak with you or sit next to you, then skillfully avoid him, but not suddenly, rather with decorum. Say to your thought: Do not be a child in mind, but a child in malice 1 Cor. Pay heed to yourself, as to how you will meet God. Saints Barsanuphius and John: Guidance Toward Spiritual Life. Answers to Questions of Disciples, Question St. John Climacus of Sinai ca. No one will deny this. But I have also seen enemy-makers who are blessed. A certain two developed impure affection for one another. But one of the discerning fathers, a most experienced man, was the means whereby they came to hate each other, by setting one against the other, telling each that he was being slandered by the other. Some set aside one commandment for the sake of another commandment. I have seen young men who were attached to one

another in a right spirit. The Divine Ladder, Step

**2: The Catechism of the Catholic Church in Question and Answer Form**

*For neither is a wicked king any longer a king, but a tyrant; nor is a bishop oppressed with ignorance or an evil disposition a bishop, but falsely so called, being not one sent out by God, but by men, as Ananiah and Sam'ah in Jerusalem, and Zedekiah and Achiah the false prophets in Babylon.*

Ever since We first became Pope, We have proven Our fatherly love in embracing in Christ Our beloved eastern clergy and people, the Uniates as they are called, who are in agreement with Us and are free from the stain of schism. We have made every attempt to induce the schismatics to abandon their errors and join Us in Catholic unity. We do not intend to recall here all the measures We took for this purpose since the records of the Congregation for the Propagation of the Faith are filled with Our decrees on this subject and everyone can refer to Our apostolic letters and constitutions on eastern affairs in the volumes of Our Bullarium. Our present purpose is to inform you that the work of correcting the Greek Euchologion is now completed. It has already been printed by the press of the Congregation for the Propagation of the Faith following a lengthy scrutiny of every detail and most careful correction. Consequently We exhort you to set aside previous editions which have been found to contain too many different errors, and to use this edition in sacred rites. The errors of former editions, however, are not to be wondered at, for errors are readily made whenever the same work goes through many editions and the editors do not exert the strictest care. Such care is necessary to prevent the repeated insertion or addition of matters which are not found in the earliest and most faithful editions, whether through deceit or ignorance. Then since these errors have to be excised or somehow restrained, corrections and new editions more faithful to the original eventually are necessary. This has obviously occurred in the Western Church too, even though it is not as subject to these errors as the Eastern Church. Accordingly the Roman Pontiffs have often had to see to it that Missals, Rituals, Breviaries, and Martyrologies were newly issued in improved editions after appropriate corrections. In regard to the corrections of your Euchologion which, as you well know, is no more than the collection of prayers and blessings of the Church and so with Goarius We can appropriately term it the Ritual, Manual, Sacerdotal, or Pontifical of your Church, We propose to address two subjects in particular in this letter: We have postponed making known to you several other matters relating to the Euchologion itself. These could not properly be included in the present letter since they would make it immoderately long and would impose excessive toil on Us quite unsuited to Our age and not easily included with the other important concerns which particularly engage Us at present in Our Apostolic ministry and cannot now be laid aside. Correction of the Euchologion 2. He revealed that he had been informed by Greek Uniate inhabitants of this realm that a Euchologion containing many errors had been published by the Greek schismatics; he asked at that time for the application of appropriate remedies to this source of foolish confusion. At that time, he summoned to Rome others with a worldwide reputation for ecclesiastical learning, intending to appoint them also to this Congregation. Among those summoned was Dionysius Petavius, a priest of the Society of Jesus living in France; however, he understandably excused himself from so long a journey because of his advanced age. Jean Morin, a priest of the Gallican oratory, was also called to Rome; he attended many sessions and made many noteworthy proposals which aided the organization and direction of the undertaking. These We will discuss in another place. The members of this Congregation conscientiously undertook the work entrusted to them; their careful work was approved by Leo Allatius who wrote in a discussion of the Greek Euchologion: Pope Innocent X attended this meeting on January 23, , shortly after the death of his predecessor Urban, the uncle of this cardinal. Yet the correction of the Euchologion was not finished, and the new edition could not be brought to completion. New Congregation on the Euchologion 4. With succeeding popes, although the work was never completely abandoned, it proceeded slowly while, as often happens, its final conclusion was held up by the emergence of new and later business. But when God raised Us to the supreme pontificate, among Our first concerns was the correction of the books of the Oriental Church, particularly of the Euchologion of the Greeks. So We soon gave the following orders and were careful to have them carried out so that We might finally reach Our desired goal. First, the transactions of the Congregations which met in the reign of Urban VIII and his successors were collected and put in order to

ascertain the form of those resolutions which had been adopted but not reinforced by papal confirmation: Next, after the deaths of all who served on the Congregation, We assigned other Cardinals and Consultors to press on with the important task. As Prefect of the Congregation, We established the presbyter cardinal Fortunato Tamburini, who is still living. Some of these are still living. All of these men were obliged to deal with the matters submitted to their judgment. This they did diligently for an entire ten years. At the start a dispute arose as to the method to be followed in the investigating-some judging that the forms of the Sacraments should be examined first, while others urged that matters relating to the duty of simple priests should be dealt with separately from those pertaining to bishops. We removed this problem by commanding that the revision and correction of the Euchologion should proceed in stages from the first page to the following pages in the order in which the Euchologion itself is arranged and printed. Finally We required the Secretary of the Congregation to produce an agenda before every session, for timely delivery not only to each of the Cardinals and Consultors who were to meet but also to Us, since We wanted to know of every matter to be discussed in the Congregation. In this agenda he was to list the headings of the questions to be brought forward, and to add notes on the considerations adduced and conclusions arrived at on these matters in the Congregations of previous popes insofar as they had been dealt with in former Congregations, followed by opinions on these questions from theological authors and ecclesiastical records. Secretary of the Congregation 5. It was unnecessary, as one would expect, to advise the Secretary on the subject of examining and comparing old Euchologia. He is expert in the Greek language, outstanding in sacred learning and teaching, and ready to undertake any great labor in obedience to and for the benefit of the Apostolic See; he has often shown this on other occasions when affairs demanded it, and also by zealously publishing books. Everyone is aware that Father Jacobus Goarius of the Order of Preachers, a Frenchman by race, spent eight years in eastern parts examining all matters closely, and then came to Rome about Basil; Giorgio Coresio; and Pantaleone Ligaridio. Echardus records this in *De scriptoribus Ordinis Praedicatorum* vol. Finally he returned to France and published the Greek Euchologion together with a Latin translation. The excellence of this work is enhanced by the careful learning with which the author examined and evaluated many manuscript codices and printed books, and criticized them in his Preface to the Reader. He added variant readings everywhere and occasionally inserted appropriate and learned notes. He first published that work at Paris in the year of the Lord It was reprinted at Venice in *Importance of Extant Manuscripts of Old* 6. Men of learning are also aware that several manuscript examples of the Greek Euchologion are preserved in the Vatican library, and that the Library of the Barberini has the famous *Euchologium Barberinum S. Marci*, so called because it was brought there long ago from the monastery of St. They know that this is more than ten centuries old, since Leo Allatius testified that already in his day it was considered to be more than nine hundred years old by the greatest experts of his time: It is a most accurate copy in square letters on parchment and was written more than nine hundred years ago in the opinion of those who are considered foremost in judging these matters. It was left to the monks of that abbey by the will of the great Cardinal Besscion, who was the first Commendatory Abbot of that monastery. He always regarded it very highly since he had received it as a gift from Cardinal Giuliano Cesarino, who had in turn been given it at the Council of Florence by the Cretan priest Georgius Varj, as Arcudius testifies. All these copies of the Euchologion have been examined and critically compared as a guide to accuracy and soundness in the new edition of the Euchologion. This work was done both by the prelate who is Secretary and by other members of the Congregation who are skilled in Greek usage. Moreover there was no need for Us to advise this measure, since they themselves of their own accord undertook this trouble and performed it with great care. Likewise We did not need to remind the learned Cardinals and Consultors in the Congregation of those wise remarks of the renowned Joannes Morinus in the preface to his work *De Sacris Ordinibus*, of Lukas Holstein in his *Dissertatione 1, de Sacramento Confirmationis*, and finally of the author of the *Vindiciarum P.* These remarks should be certainly kept in mind if one desires to judge the Greek rites correctly. For it would of course be unjust, mistaken, and opposed to the peace and unity of the Church to make judgments concerning the Greek Rites solely on the basis of a knowledge of the Latin Rituals and what is reported by some of our writers. Even though they are expert in our practices, they are uninstructed in Greek customs, and do not know how the Apostolic See has always

regarded them. So they unhesitatingly condemn everything in the sacred Greek rites which they discover to be dissimilar and not in agreement with the Latin rite. As We say, there was no need to remind the Cardinals and Consultors selected for the correction of the Euchologion of these matters, since they had already themselves decided on this method of action and judgment and had thoroughly followed it. We acknowledge that this was also done by the cardinals and prelates who gave their opinion in the Congregations which met on this subject under Urban VIII. All the measures which We insisted on, as mentioned above, were fully implemented and the unceasing care and effort expended by all the members of the Congregation in completing the work cannot be sufficiently emphasized. Not only did the Secretary show Us the agenda before each of their sessions, but also after each session he carefully reported to Us the statements and resolutions of the Congregation. We read them all attentively and after due consideration approved and confirmed them insofar as it seemed expedient to do so. By keeping to this method the correction of the Euchologion was completed and the new edition of it was printed in , at the press of the Congregation for the Propagation of the Faith. We were desirous of bringing these matters to your attention to acquaint you with the great zeal, toil, and care which were devoted to the publication of the corrected edition of your Euchologion. At the beginning of this most recent edition four admonitions are to be found. We want to explain briefly to you in this letter the reasons for the presence of these remarks. First Admonition-Commemoration of Pontiff in the Mass 9. The first admonition is thus expressed: But if either or both of them are schismatic or heretic they should by no means be commemorated. The following question was raised at that meeting: This Practice is Long-Standing We have Ourselves dealt with the commemoration of the Roman pontiff in the sacrifice of the Mass, and with the antiquity of this practice in Our treatise De Sacrificio Missae, sect. But since the publication of this book, the same subject has been treated with many extraordinary observations by Dominicus Georgius who in his lifetime was Our dear sacristan in his De Liturgia Romani Pontificis, vol. So also does the most ancient Liturgy which is found in the old manuscript on the Sacraments of the Roman Church which was published by Venerable Cardinal Thomasius. Finally, this is also shown in all the sacred canons of the Mass, whether printed or written by hand, as the prelate Niccolo Antonelli amply shows in the long and learned dissertation which he wrote as a necessary part of his duty as Secretary of the Congregation for the Correction of the Euchologion; he had it printed when a dispute on this subject arose among the Cardinals and Consultors. So far the testimonies mentioned relate to the Latin Church. As regards the Greek Church, Cardinal Bona says that it is not known whether in the early centuries it recalled the Roman pontiff in the sacrifice of the Mass: Moreover Isaac Habertus admits that among the records of the early age, he has found none to establish that it was customary in the Oriental Church to commemorate the Roman pontiff during the celebration of Mass: But Antonelli, whom We have praised, argues in his dissertation that it was customary in the Greek Church to commemorate the Roman Pontiff during Mass long before the period assigned by Habertus. He proves his point especially by the fact reported by Nicephorus in his in Historia Ecclesiast. Acacius, bishop of Constantinople, a supporter of the Eutychian heresy, prevailed on the emperor Zeno to publish his ill-fated edict, the Henoticon, which rendered void the definition of the holy Council of Chalcedon which opposed the heresy of Eutyches. When Pope Felix III could not ignore this and therefore deprived Acacius of communion, he had the audacity in the year of the Lord to erase the name of the Roman pontiff Felix from the sacred diptychs in a new and hitherto unheard-of excess of rashness. For this reason the memory of Acacius was then condemned. The Greek church accepted this condemnation in the time of Pope Hormisdas and Emperor Justin, although the two predecessors of Hormisdas, Anastasius 11 and Symmachus, had failed to win this acceptance. So in the great church of Constantinople whose example was doubtless followed by the other lesser churches of the east the name of the Roman pontiff was in the sacred diptychs; therefore it must be asserted that he was prayed for by name during the celebration of Masses. Acacius is described as the first to erase this name and his deed was on this account particularly punished since, without any precedent, he committed a new sort of outrage till then unheard of, even though in former times there had been no lack of offense and disagreements between the Roman pontiffs and the bishops of the imperial city. It is thus abundantly proved that long before the time of Acacius and so in the early centuries, the name of the Roman pontiff was written in the sacred diptychs of the Greeks and thus it was customary to pray for him during the celebration of Mass. But however it may be with this disputed point

of ecclesiastical learning, it suffices Us to be able to state that a commemoration of the supreme pontiff and prayers offered for him during the sacrifice of the Mass is considered, and really is, an affirmative indication which recognizes him as the head of the Church, the vicar of Christ, and the successor of blessed Peter, and is the profession of a mind and will which firmly espouses Catholic unity. This was rightly noticed by Christianus Lupus in his work on the Councils: This view is not merely approved by the authority of Ivo of Flaviniaca who writes: Pope Pelagius II who held the Apostolic See in the sixth century of the Church gives this weightier statement on Our present subject in his letter: For Augustine, mindful that the Lord established the foundation of the Church on the Apostolic sees, says that whosoever removes himself from the authority and communion of the prelates of those sees is in schism. He states plainly that there is no church apart from one which is firmly established on the pontifical bases of the Apostolic sees.

**3: Project MUSE - The Ancient Church Order Literature: Genre or Tradition?**

*Prayer Text The grace of almighty God and the love of our Lord Jesus Christ and the fellowship of the Holy Spirit be with you all. All say together: And with your spirit. The bishop: Up with your mind.*

AND operator Searches all fields Searches title, author, and abstract. There is no way to limit search to one field. Reverse chronological order All Records are sorted in Reverse chronological order most recent items first, oldest last. New Search Button For better accuracy particularly with regard to highlighting search terms use the New Search button before every search. Combination Searches The system does not support searches using the dropdown subject headings in combination with keyword searching. Worldcat links For many books, there is a link to the Worldcat database for additional bibliographic information Church Documents Overview Word format Official documents of the Catholic Church have evolved and differentiated over time, but commonly come from four basic sources: Not all types of documents are necessarily represented currently in this Bibliography. The types of each are briefly explained below. The level of magisterial authority pertaining to each type of document - particularly those of the Pope - is no longer always self-evident. A Church document may and almost always does contain statements of different levels of authority commanding different levels of assent, or even observations which do not require assent as such, but still should command the respect of the faithful. Those affirmations of the Second Vatican Council that recall truths of the faith naturally require the assent of theological faith, not because they were taught by this Council but because they have already been taught infallibly as such by the Church, either by a solemn judgment or by the ordinary and universal Magisterium. So also a full and definitive assent is required for the other doctrines set forth by the Second Vatican Council which have already been proposed by a previous definitive act of the Magisterium. This kind of adherence does not take the form of an act of faith. This obedience to the Magisterium of the Church does not limit freedom but, on the contrary, is the source of freedom. Documents of the Magisterium may contain elements that are not exactly doctrinal "as is the case in the documents of the Second Vatican Council" elements whose nature is more or less circumstantial descriptions of the state of a society, suggestions, exhortations, etc. Such matters are received with respect and gratitude, but do not require an intellectual assent in the strictest sense cf. Apostolic Constitution *Constitutio apostolica* - Apostolic constitutions are considered the most solemn kind of document issued by a pope in his own name. Constitutions can define dogmas but also alter canon law or erect new ecclesiastical structures. Encyclical Letter *Litterae encyclicae* "Encyclicals are the second most important papal documents, exhorting the faithful on a doctrinal issue. Its title taken from its first few words in Latin, an encyclical is typically addressed to the bishops but intended for instruction of Catholics at large. Most of the best known social teaching documents have been encyclicals. Apostolic Letter *Litterae apostolicae* "Apostolic letters are issued by popes to address administrative questions, such as approving religious institutes, but have also been used to exhort the faithful on doctrinal issues. Paul VI issued *Octogesima adveniens* in as an apostolic letter because it was addressed to one person, Cardinal Maurice Roy. Declaration *declamatio* - A declaration is a papal document that can take one of three forms: Declarations are less common now as papal documents, but were resorted to several times by the Vatican II Council. A *motu proprio* can enact administrative decisions, or alter Church law but not doctrine. Apostolic Exhortation *Adhortatio apostolica* "An apostolic exhortation is a formal instruction issued by a pope to a community, urging some specific activity. Lower in import than an encyclical or apostolic letter, an exhortation does not define doctrine. Allocutions *allocutiones* "An allocution is an oral pronouncement by a pope, with pastoral, not doctrine, import. Increasingly common in the modern age, allocutions are a way for popes to exhort the faithful both within and outside the context of homilies. Conciliar Documents Traditionally, Church councils have issued documents only in the form of decrees or constitutions. The highest form of document was the constitution, of which there were four Ex: *Ten* other documents were issued as decrees, addressing specific issues within Church life Ex: *Unitatis Redintegratio*, the Decree on Ecumenism. Finally, three documents were issued as declarations, fairly brief documents Ex: *Dignitatis Humanae*, the Declaration on Religious Liberty. Curial Documents Instruction " "

Instructions are statements issued by a Congregation, always with the approval of the pope. Instructions are usually intended to explain or clarify documents issued by a Council or decrees by a Pope. An example of an instruction is *Donum Vitae*, an instruction issued by the Congregation for the Doctrine of the Faith, clarifying Church teaching on the respect due in law for human life in its earliest stages. *Recognitio* – A *recognitio* supplies the acceptance by the relevant office of the Holy See of a document submitted to it for review by a local conference of bishops. Such acceptance is required for such conference documents to modify universal law. A *recognitio* thus gives conference documents legislative effect. *Replies to Dubia* – *Dubia* are official responses to questions *dubia* of bishops addressed to the Holy See seeking clarification on statements of doctrine or discipline. *Dubia* are addressed to congregations having jurisdictions. Bishops conferences issue pastoral letters, explaining how Church teaching is to be put into effect in the relevant country. To have authority, however, such letters must be consistent with the teaching of the universal Church; they must also receive official confirmation from the Holy See by means of a *recognitio* from the relevant curial office. In particular, this case study aims to illuminate the process by which Catholicism developed a native human rights tradition and how, in turn, this tradition is distinguished from its regnant secular counterpart. By so doing, this paper aims to texture and ultimately complicate our understanding of the idea and history of human rights, hereby bringing attention to the plural moral and political traditions that reside under the rubric of human rights. This is a story that can and should be retold from the perspective of other traditions, and it is a story that is now unfolding within strands of Islamic thought. Catholic Social Teaching in Global Perspective focuses on local sensitivities and challenges within the context of a global church, while attempting to open up larger issues of justice and the common good. Catholic Social Teachings 4. Coppola and DeFina provide an introductory essay to an issue of articles devoted to the question of criminal justice, based on presentations delivered at a three day conference at Villanova University. The authors focus on the background of an official U. These costs include material devastation of the communities where incarceration is concentrated and a diminution of the moral and spiritual foundation of the prisoners and their families. Powerful principles of Catholic social thought, such as the dignity of the person, the social nature of the person, and social solidarity have been cast aside in the process of this transformation. Against this backdrop, the authors briefly describe how each essay in the issue reflect on the nature of justice, the impacts of this strategy, and alternative models of justice consistent with Catholic intellectual tradition. The authors argue that while the Pastoral has much to commend it, it falls short in its critique of the criminal justice system and its recommendations. The authors argue that the bishops take an excessively "atomistic" approach, concentrating on the individual inmate while failing to adequately address community concerns. The authors urge the bishops to take a broader perspective, one they refer to as "community justice," in evaluating the criminal justice system. In this perspective, communities are understood as *sui generis* entities to which the principles of Catholic social thought should be applied, and not simply the aggregation of principles. Her lecture focuses primarily on law enforcement and land use regulation, and in particular on the often overlooked connections between these two important spheres of local autonomy. Was it the case, the student wondered, that land use regulators were coming to demand less order in our cities, and police reformers more? Garnett takes as one of her premises a critical element of Catholic social teaching: The idea, she notes, is a simple one--and certainly not an exclusively Catholic one--our legal policies ought to consider first the needs of the least among us. Land use policy, she argues, should reflect this principle. Hall compares customary law and enacted law in a discussion of criminal law. Hall asserts that customary law can represent the common good of the community more sufficiently than enacted law, as the former can be more legitimate and comprehensive, and more harmonious with justice. Hall looks for justification to Thomas Aquinas, who claimed that legal rights and obligations are independent of enactment and the law should not be made exclusively by a ruler or ruling oligarchy, but rather "the whole people. Hollenbach argues that a renewed stress on how the gospel of love requires unwavering commitment to justice and a solidarity based on reciprocal equality will strengthen the life of the Church both in its inner life and in its mission to the world. Hollenbach also takes note of the approach of U. McCorkel discusses a course on penology and corrections that she conducts with prisoners at Graterford prison, a maximum security prison outside Philadelphia. The course has a service learning component in which her students at Villanova

serve as literacy tutors for Graterford inmates. Worldcat link is to the edition Reference Sources Porter, Jean, Ministers of the Law: In this work, Porter articulates an explicitly teleological understanding of law based on the natural law tradition - including the Catholic natural law tradition - and applies it to contemporary legal issues. Her conclusions are not always those reached in Catholic social doctrine, however. The examination of natural and civil law is divided into five parts: 1. The Paradox of Legal Authority; 2. Authority and the Natural Law; 3. Authority Within and Beyond the State. Ramirez, Bishop of Las Cruces, New Mexico, explores the idea of restorative justice and its place in Catholic social thought. Ramirez notes that although the Catholic Church does not explicitly teach restorative justice, the concept is embraced through its teachings and actions. Prison, 8 Journal of Catholic Social Thought Soltis discusses the Christian virtue of justice and its relation to the U. S. Soltis notes that the current orientation of the criminal justice system places no real importance on the goal of transforming prisoners so that they can contribute once again to the common good. Soltis notes that this was not always the case, and advocates a return to such a principle. Soltis bases her position on St. Augustine. Judgment and punishment alone cannot establish justice, Soltis contends. If a Catholic can vote for a pro-choice candidate when proportionate reasons justify that decision, can a Catholic law school honor a pro-choice public figure if there are proportionate reasons to do so? This short essay suggests that a contextual approach is more consistent with the U. S. Psychological abuse is the most prevalent type of child abuse. It lies at the core of child maltreatment because it is embedded in and interacts with physical and sexual abuse, as well as physical neglect. It also has a more extensive and destructive impact on the development of children than any other type of abuse. Yet, the current child protection system fails to adequately address the problem because the normative framework of the child protection system does not always include the psychological abuse of children. For the majority of states, the physical health, safety, and well-being of children are focal points in determining whether abuse or neglect has occurred. This Article proposes a way to fill the gap by incorporating psychological abuse into the larger doctrinal equation of child abuse and neglect treatment and prevention. First, recognizing that a primary challenge to including psychological abuse within the legal standard is the ability to determine the level of psychological harm that warrants state intervention, this Article offers a uniform definition of psychological abuse in order to expand the scope of the emergency removal standard. Second, this Article borrows from the Catholic theory of subsidiarity to address prevention and treatment of abuse in American communities. Ultimately, applying the principle of subsidiarity to the legal framework of the child protection system should reduce the number of children who experience psychological abuse as well as reduce the overall cycle of abuse and neglect in our country.

#### 4: CATHOLIC ENCYCLOPEDIA: Apostolic Canons

*The Apostolic Canons or Ecclesiastical Canons of the Same Holy Apostles is a 4th century Syrian Christian text. It is an Ancient Church Order, a collection of ancient ecclesiastical decrees concerning the government and discipline of the Early Christian Church, allegedly written by the Apostles first found as the last chapter of the eighth book of the Apostolic Constitutions.*

Who is involved in catechesis? God catechises through Christ in the Holy Spirit by means of the apostles who are helped by the faithful. Which four Church Fathers devoted important parts of their work to catechesis? Which four saints published catechisms at the time of Trent? CCC 9 The four saints who published catechisms at the time of Trent were: It rejected Protestantism and reinforced orthodoxy. What is the aim and intended readership of the CCC? It is intended primarily for those responsible for catechesis, namely the bishops. What are the four principal sources of the CCC? The Magisterium of the Church is the Pope and the bishops in union with him when he gives authentic i. On what four pillars is the CCC built? Prayer, as exemplified by the Our Father. How is the first part of the CCC, on the Creed, divided? How is the second part of the CCC, on the sacraments, divided? How is the third part of the CCC, on the Commandments, divided? How is the fourth part of the CCC, on prayer, divided? What must be kept in mind for the practical use of the CCC? CCC 18 For the practical use of the CCC it must be kept in mind that the CCC is an organic presentation of Catholic doctrine and, therefore, expounds each theme in its relationship with the entirety of the Faith. Why are adaptations necessary in the catechetical presentation of the Faith? CCC 24 Adaptations are necessary in the catechetical presentation of the Faith, because of the differences of culture, age, spiritual maturity, social and ecclesial condition of those to whom Catechesis is addressed. What in history shows that man is a religious being? CCC 28 The many manifestations of religious beliefs in history, notwithstanding the ambiguities found therein, show that man is a religious being. Such manifestations of religious beliefs in history are e.

## 5: Catholic Church and Nazi Germany

*Canons, APOSTOLIC, a collection of ancient ecclesiastical decrees (eighty-five in the Eastern, fifty in the Western Church) concerning the government and discipline of the Christian Church, incorporated with the Apostolic Constitutions (VIII, 47).*

This last statement is true; but we must not conclude from it that the Greek text of these canons was not known in the West, and especially in Italy, where at this period so many spoke Greek. This collection is still in existence, and was printed in the second volume in folio of the Bibliotheca juris canonici, by Voellus and Justellus Paris. The arrangement of the apostolic canons is here also attributed to Clement of Rome, and Joannes Scholasticus implies that the most ancient Greek collections of canons also contain the eighty-five apostolic canons. It is undeniable that the Greek copy which Dionysius had before him belonged to a different family of collections of Councils from that used by Joannes Scholasticus, for they differ frequently, if not essentially, both in text and in the way of numbering the canons; and hence it is explained how Dionysius the Less knew only of fifty apostolic canons. It is supposed that at first there were indeed only fifty in circulation, and that the thirty-five others were added subsequently. However that may be, it is quite certain that, if Dionysius the Less did omit these thirty-five canons, it was not out of consideration for Rome, as was suggested by De Marca; for none of these canons was so much calculated to shock the Roman Church as was the forty-sixth of the first series, which, in contradiction of the Roman practice, declared all baptism by heretics to be invalid. When Joannes Scholasticus became Patriarch of Constantinople, he brought his collection, and consequently also the eighty-five apostolic canons contained in it, into ecclesiastical use; and in , in its second canon, the Trullan Synod declared not only that the eighty-five apostolic canons had the force of laws, but besides this, that they must be considered as of apostolic origin, whilst they rejected the Apostolic Constitutions. It is quite true, it says, that the apostolic canons recommend the observance of the Constitutions; but as the latter were soon falsified, the Synod could not accept them. It did not, however, doubt their apostolic origin. It was otherwise in the West. At the same period that Dionysius the Less translated the collection in question for Bishop Stephen, Pope Gelasius promulgated his celebrated decree, *de libris non recipiendis*. Drey mentions it, but in a way which requires correction. Following in this the usual opinion, he says that the Synod at Rome in which Gelasius published this decree was held in ; but we shall see hereafter that this Synod was held in . Also Drey considers himself obliged to adopt another erroneous opinion, according to which Gelasius declared in the same decree the apostolic canons to be apocryphal. This opinion is to be maintained only so long as the usual text of this decree is consulted, as the original text as it is given in the ancient manuscripts does not contain the passage which mentions the apostolic canons. This passage was certainly added subsequently, with many others, probably by Pope Hormisdas , when he made a new edition of the decree of Gelasius. As Dionysius the Less published his collection in all probability subsequently to the publication of the decree of Gelasius, properly so called, in , we can understand why this decree did not mention the apostolical canons. It is hence also plain how it was that in another collection of canons subsequently made by Dionysius, of which the preface still remains to us, he does not insert the apostolic canons, but has simply this remark: Dionysius the Less, in fact, compiled this new collection at a time when Pope Hormisdas had already explicitly declared the apostolic canons to be apocryphal. Notwithstanding this, these canons, and particularly the fifty mentioned by Dionysius the Less, did not entirely fall into discredit in the West; but rather they came to be received, because the first collection of Dionysius was considered of great authority. They also passed into other collections, and particularly into that of the pseudo-Isidore; and in , Humbert, legate of Pope Leo IX. Gratian also, in his decree, borrowed from the fifty apostolic canons, and they gradually obtained the force of laws. But many writers, especially Hincmar of Rheims, like Dionysius the Less, raised doubts upon the apostolical origin of these canons. From the sixteenth century the opinion has been universal that these documents are not authentic; with the exception, however, of the French Jesuit Turrianus, who endeavoured to defend their genuineness, as well as the authenticity of the pseudo-Isidorian decrees. Beveridge considered this collection to be a repertory of ancient canons given by

Synods in the second and third centuries. According to Beveridge, these quotations make allusion to the apostolic canons, and prove that they were already in use before the fourth century. Most of them were composed in the fourth or even in the fifth century, and are hardly more than repetitions and variations of the decrees of the Synods of that period, particularly of the Synod of Antioch in Two collections of the apostolic canons have been made: From these conclusions Drey draws up the following table: Ignatius to the Philippians. Rather less than a third of the apostolic canons are of unknown origin. Besides, it must not be forgotten, that in giving directions as to what is to be done when a bishop is formally disobedient that he should be cited three times, the Council of Chalcedon, nay, even that of Ephesus and that of Constantinople, quote canons which they call ecclesiastical and divine. Now these canons are nothing else but the seventy-fourth apostolic canon, which alone gives directions as to what is to be done in such a case. If, as we doubt not, Reginus intends here to speak of the apostolic canons, and especially of the thirty-sixth according to Dionysius, it is evident that these canons were then in use. Drey, as we have already remarked, supposes that a great number of the apostolic canons were taken from those of the Council of Antioch held in, and Bickell agrees with him on this point. Perhaps the Council placed the canons referred to among the apostolic canons which may have circulated in the Church before being inserted in our present collection. This hypothesis is in a certain way confirmed by a document to which Galland has drawn attention, but which Drey and Bickell have overlooked. We have mentioned in the present volume, that in Scipio Maffei published three ancient documents, the first of which was a Latin translation of a letter written on the subject of Meletius by the Egyptian bishops Hesychius, Phileas, etc. This letter was written during the persecution of Diocletian, that is, between and Maffei himself supposes that the Egyptian bishops were here referring to the thirty-fifth canon the thirty-sixth according to the enumeration of Dionysius, and this opinion can hardly be controverted. The Greek text of the apostolic canons exists in many ancient manuscripts, as well in those which contain the Apostolic Constitutions and then they are placed at the end in a chapter by themselves, as in the manuscripts of ancient collections of canons. In the ancient collections they generally number eighty-five, corresponding to the number found in the copies employed by Dionysius the Less and Joannes Scholasticus. On the other hand, when they are collected in the manuscripts of the Apostolic Constitutions, they are divided into seventy-six canons. For it must not be forgotten that in ancient times the number of canons, and the way in which they were divided, varied greatly. The fifty apostolic canons in the translation by Dionysius the Less appeared for the first time in the collection of the Councils by Merlin, published in, and they are found in the more recent collections of Hardouin and Mansi. The Greek text was edited for the first time by Gregory Haloander in In, Gentianus Hervetus published a superior edition of them. In our edition we also have adopted the number of eighty-five, at the same time accepting for the fifty-first the division established by Dionysius the Less. For the sake of perspicuity, we have besides placed the two methods of enumeration side by side: We shall also borrow their Greek text from those authors, which here and there differs from the text placed at the end of the Constitutions. The Latin translation of the first fifty canons is by Dionysius the Less; that of the last thirty-five is by Cotelerius. *Episcopus a duobus aut tribus episcopis ordinetur.* According to Drey, this canon is among those whose apostolic origin cannot indeed be proved, but which dates back to a very remote antiquity, that is, to the first three centuries of the Christian era. Its sources are certainly the Apostolic Constitutions. *Presbyter ab uno episcopo ordinetur, et diaconus et reliqui clerici.* The same remarks are applicable as to the first canon. The Latin text by Dionysius the Less, and the Greek text as it is to be found in the collections of the Councils, here present variations on several points. Thus, a the Greek text unites into one single canon what Dionysius divides into Nos. We have preserved the enumeration of Dionysius, and have accordingly divided the Greek canon into two. As to the antiquity of canons 3â€”5, we will make the following remarks: The substance of these rules is ancient: The details contained in this same third canon seem to have been inserted in order to combat the customs of the ancient heretics. The fourth and fifth canons are hardly more than explanations and commentaries on the third, and thus betray a more recent origin. *Certum est autem, quod episcopus et presbyteri dividant et diaconis et reliquis clericis.* For these two, see the remarks on the third canon. *Episcopus aut presbyter uxorem propriam sub obtentu religionis nequaquam abjiciat; si vero ejecerit, excommunicetur; et si perseveraverit, dejiciatur.* Drey supposes that Eustathius of Sebaste gave occasion for this canon towards the

middle of the fourth century. Compare canons 1 and 4 of the Synod of Gangra. According to the Greek text, it would be necessary to place the words *et diaconus* after the word *presbyter* in the Latin translation. *Episcopus aut presbyter aut diaconus nequaquam seculares curas assumat; sin aliter, dejiciatur.* This belongs to the most ancient canons, which contain rules perhaps proceeding from the apostles and their disciples; but it must have been arranged more recently in the third century. The Apostolic Constitutions contain a similar rule. We have seen in the present volume that a fresh difficulty arose during the third century, added to those already existing, for determining the time for celebrating the Easter festival. After having discussed whether it ought to be fixed according to the day of the week or the day of the month, and after having inquired at what time the fast should end, it was besides questioned, during the third century, whether Easter ought always to be celebrated after the vernal equinox. The Synod of Antioch, held in , gave a similar decision, and Bickell considers that this canon was taken from the first canon of Antioch. Drey, on the contrary, believes that the canon of Antioch was derived from the Apostolic Constitutions. As to the antiquity of this canon, see the note on the one following. This tenth canon is evidently connected with the ninth. Drey believed that in substance they were both very ancient, and arose from those times of persecution, during which some Christians abstained from receiving the holy communion from remorse of conscience. Drey is evidently in the wrong when he maintains that this tenth apostolic canon was copied word for word from the second canon of the Council of Antioch held in . The reverse of this is more probable. See our introductory remarks on these canons. *Si quis cum excommunicato, etiam domi, simul oraverit, et ipse communione privetur.* This canon must be considered, as to its contents, as among the most ancient of the apostolic canons, which stretch back to apostolic times. As to its present form, Drey supposes that it was taken from the second canon of the Council of Antioch; but see what is said at the end of the note on the preceding canon. *Si quis cum damnato clerico, veluti cum clerico, simul oraverit, et ipse damnetur.* On the antiquity of this canon the same observations may be offered as those upon the tenth and eleventh. According to Drey, this canon must have been formed from the second canon of the Council of Antioch. *Excommunicato vero proteletur ipsa correptio, tanquam qui mentitus sit et Ecclesiam Dei seduxerit.* The contents of this canon are certainly ante-Nicene. Drey supposes the form to be derived from the sixth canon of the Council of Antioch. See the note on the tenth canon. *Episcopo non licere alienam parochiam, propria relicta, pervadere, licet cogatur a plurimis, nisi forte quia eum rationabilis causa compellat, tanquam qui possit ibidem constitutis plus lucri conferre, et in causa religionis aliquid profectus prospicere; et hoc non a semetipso pertentet, sed multorum episcoporum judicio et maxima supplicatione perficiat.* The prohibition to leave one church for another is very ancient. This fifteenth canon is therefore, as to its substance, very ancient; but its present form, Drey supposes, is post-Nicene, as may be inferred, he thinks, from the lightening of the penalty, which could not have been decreed by the ancient canons. Drey therefore concludes that this canon was framed after the eighteenth and twenty-first canons of Antioch. But see the note on the tenth canon. The same remark is applicable as to the fourteenth canon. According to Drey, this fifteenth, as well as the following canon, must have been formed from the third canon of the Council of Antioch, held in

6: Pope John Paul II - Wikipedia

*Apostolic Canons. From the Catholic Encyclopedia. A collection of ancient ecclesiastical decrees (eighty-five in the Eastern, fifty in the Western Church) concerning the government and discipline of the Christian Church, incorporated with the Apostolic Constitutions (VIII, 47).*

It must also have the approval of the book censor; so, every Catholic book is checked and double checked for orthodoxy. This has served the Catholic Church well in keeping most of her members from reading Protestants books, but it backfires terribly when it comes to denying what she has thus approved! So, in this book, I will confine myself to authenticate and approved Catholic books, unless it is otherwise stated. One sort for popular circulation and another of entirely different nature for the clergy; one in which she tells the truth, and in the other she does not. One is to be printed and sold very cheap or given away; the other, usually, in large expensive sets or expensive single copies. The casual reader, among Protestants, and the Catholic laity [def. Damaging admissions will be made here and there, in practically all her literature, the full import of which does not become fully apparent to one who does not get them all together. Almost everything that was ever alleged against her can be found in Catholic books of highest authority, admitting them with hardly a blush! With reference to one of the most monumental forgeries of that age, Apostolic Canons, Catholic Dictionary says: Clement of Rome, who committed them to writing. The astonishing thing is that the Catholic Church admits that she took advantage of this gross ignorance to impose on the millions of trusting men and women through the centuries, as Peter says: And many shall follow their riotousness, through whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not: In this statement, we find mentioned nearly every point I wish to make in this book. The false doctrines were to be brought in without the people generally recognizing them to be false. Knowing of whom thou hast learned them: And because from thy infancy thou hast known the holy scriptures which can instruct thee to salvation by the faith which is in Christ Jesus. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice: That the man of God may be perfect, furnished to every good work. I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom: For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears: No institution on earth has as much to fear from a general knowledge of the Bible as Catholicism. I hope the reader is not easily bored, and that he will examine all the unimpeachable admissions of Catholic writers concerning the forgery, fabrications, falsehoods, fakes, and frauds by which The Roman Catholic Church has led so many millions away from the Bible. To one who is at all acquainted with the morality taught so clearly in the Bible, the statements quoted here will be shocking. I would like for every reader to know that the Roman Catholic Church is the most vulnerable institution on earth today. This is why her hierarchy very carefully avoids a free, public discussion of these things. The surprising thing concerning Roman Catholic writers is their lack of reticence in applying that sort of characterization to the Catholic Church by using practically every synonym for forgery and lying in the language, to describe their own literature. I have noted more than fifty different expressions all of which have this general meaning. Dogmatic Theology, II, , ; Cath.

7: Canons of the Apostles - Wikipedia

*patrologythelive00obaruoft. Uploaded by Balan Silviu. The so-called Apostolic Constitutions. Synesius of Cyrene (ca. 75 1 60).*

The sources for the paschal controversies: Recent works, occasioned mostly by the Johannean controversy: Passafeier der drei ersten Jahrh. Pforzheim, and in the "Studien und Kritiken," , No. Das Christenthum der 3 ersten Jahrh. And several controversial essays against Steitz. Der Paschastreit und das Evang. Halle pages. Several essays on the subject, mostly against Baur, in the "Studien u. Kritiken," , , and ; in the "Theol. The Easter Controversies of the second century in their relation to the Gospel of St. John, in the "Contemporary Review" for Sept. De Controversiis paschalibus sec. Die Paschastreitigkeiten des 2ten Jahrh. Very full and able. They were purely ritualistic and disciplinary, and involved no dogma; and yet they threatened to split the churches; both parties laying too much stress on external uniformity. Indirectly, however, they involved the question of the independence of Christianity on Judaism. The Christians of Asia Minor, following the Jewish chronology, and appealing to the authority of the apostles John and Philip, celebrated the Christian Passover uniformly on the fourteenth of Nisan which might fall on any of the seven days of the week by a solemn fast; they fixed the close of the fast accordingly, and seem to have partaken on the evening of this day, as the close of the fast, but indeed of the Jewish paschal lamb, as has sometimes been supposed, but of the communion and love-feast, as the Christian passover and the festival of the redemption completed by the death of Christ. This observance did not exclude the idea that Christ died as the true paschal Lamb. For we find among the fathers both this idea and the other that Christ ate the regular Jewish passover with his disciples, which took place on the 14th. Nearly all the other churches agreed with the Roman in this observance, and laid the main stress on the resurrection-festival on Sunday. Hence a spectacle shocking to the catholic sense of ritualistic propriety and uniformity was frequently presented to the world, that one part of Christendom was fasting and mourning over the death of our Saviour, while the other part rejoiced in the glory of the resurrection. We cannot be surprised that controversy arose, and earnest efforts were made to harmonize the opposing sections of Christendom in the public celebration of the fundamental facts of the Christian salvation and of the most sacred season of the church-year. The gist of the paschal controversy was, whether the Jewish paschal-day be it a Friday or not , or the Christian Sunday, should control the idea and time of the entire festival. The Johannean practice of Asia represented here the spirit of adhesion to historical precedent, and had the advantage of an immovable Easter, without being Judaizing in anything but the observance of a fixed day of the month. The Roman custom represented the principle of freedom and discretionary change, and the independence of the Christian festival system. But the leading interest of the question for the early Church was not the astronomical, nor the dogmatical, but the ritualistic. The main object was to secure uniformity of observance, and to assert the originality of the Christian festive cycle, and its independence of Judaism; for both reasons the Roman usage at last triumphed even in the East. Hence Easter became a movable festival whose date varies from the end of March to the latter part of April. The history of the controversy divides itself into three acts. The difference came into discussion first on a visit of Polycarp, bishop of Smyrna, to Anicetus, bishop of Rome, between a. We have a brief, but interesting account of this dispute by Irenaeus, a pupil of Polycarp, which is as follows: For neither could Anicetus persuade Polycarp not to observe inasmuch as he [Pol. These things being so, they communed together; and in the church Anicetus yielded to Polycarp, out of respect no doubt, the celebration of the eucharist Gr. A few years afterwards, about a. The accounts on this interimistic sectional dispute are incomplete and obscure. Eusebius merely mentions that at that time Melito of Sardis wrote two works on the Passover. And they say that on the fourteenth [of Nisan] the Lord ate the paschal lamb to; provbaton e[face with his disciples, but that He himself suffered on the great day of unleavened bread [i. Son of God in the place of the lamb He opposes it as a chronological and exegetical mistake, and seems to hold that the fourteenth, and not the fifteenth, is the great day of the death of Christ as the true Lamb of God, on the false assumption that this truth depends upon the chronological coincidence of the crucifixion and the Jewish passover. But the question arises: Did he protest from the Western and Roman

standpoint which had many advocates in the East, or as a Quartadecimanian? But there is no evidence for this distinction in the above or other passages. Such a grossly Judaizing party would have been treated with more severity by a catholic bishop. Even the Jews could no more eat of the paschal lamb after the destruction of the temple in which it had to be slain. There is no trace of such a party in Irenaeus, Hippolytus and Eusebius who speak only of one class of Quartadecimanians. The Laodicean controversy was a stage in the same controversy which was previously discussed by Polycarp and Anicetus in Christian charity, and was soon agitated again by Polycrates and Victor with hierarchical and intolerant violence. Much more important and vehement was the third stage of the controversy between and , which extended over the whole church, and occasioned many synods and synodical letters. Against this Polycrates, bishop of Ephesus, solemnly protested in the name of a synod held by him, and appealed to an imposing array of authorities for their primitive custom. Eusebius has preserved his letter, which is quite characteristic. Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters; his other daughter, also, who having lived under the influence of the Holy Spirit, now likewise rests in Ephesus; moreover, John, who rested upon the bosom of our Lord, who was also a priest, and bore the sacerdotal plate, both a martyr and teacher; he is buried in Ephesus. Also Polycarp of Smyrna, both bishop and martyr, and Thraseas, both bishop and martyr of Eumenia, who sleeps in Smyrna. Why should I mention Sagaris, bishop and martyr, who sleeps in Laodicea; moreover, the blessed Papius, and Melito, the eunuch [celibate], who lived altogether under the influence of the Holy Spirit, who now rests in Sardis, awaiting the episcopate from heaven, in which he shall rise from the dead. All these observed the fourteenth day of the passover according to the gospel, deviating in no respect, but following the rule of faith. For seven of my relatives were bishops, and I am the eighth; and my relatives always observed the day when the people of the Jews threw away the leaven. I, therefore, brethren, am now sixty-five years in the Lord, who having conferred with the brethren throughout the world, and having studied the whole of the Sacred Scriptures, am not at all alarmed at those things with which I am threatened, to intimidate me. I could also mention the bishops that were present, whom you requested me to summon, and whom I did call; whose names would present a great number, but who seeing my slender body consented to my epistle, well knowing that I did not wear my gray hairs for nought, but that I did at all times regulate my life in the Lord Jesus. He dwelt especially on the fraternal conduct of Anicetus to Polycarp. Irenaeus proved himself on this occasion, as Eusebius remarks, a true peacemaker, and his vigorous protest seems to have prevented the schism. We have from the same Irenaeus another utterance on this controversy, saying: Whence then these wars? We keep the feasts, but in the leaven of malice by tearing the church of God and observing what is outward, in order to reject what is better, faith and charity. That such feasts and fasts are displeasing to the Lord, we have heard from the Prophets. John and his last words: In the course of the third century the Roman practice gained ground everywhere in the East, and, to anticipate the result, was established by the council of Nicaea in as the law of the whole church. This council considered it unbecoming, in Christians to follow the usage of the unbelieving, hostile Jews, and ordained that Easter should always be celebrated on the first Sunday after the first full moon succeeding the vernal equinox March 21 , and always after the Jewish passover. By this arrangement Easter may take place as early as March 22, or as late as April Henceforth the Quartadecimanians were universally regarded as heretics, and were punished as such. The Synod of Antioch, , excommunicated them. The Montanists and Novatians were also cleared with the Quartadecimanian observance. The last traces of it disappeared in the sixth century. But the desired uniformity in the observance of Easter was still hindered by differences in reckoning the Easter Sunday according to the course of the moon and the vernal equinox, which the Alexandrians fixed on the 21st of March, and the Romans on the 18th; so that in the year , for example, the Romans kept Easter on the 21st of March, and the Alexandrians not till the 25th of April. In the West also the computation changed and caused a renewal of the Easter controversy in the sixth and seventh centuries. The old British, Irish and Scotch Christians, and the Irish missionaries on the Continent adhered to the older cycle of eighty-four years in opposition to the later Dionysian or Roman cycle of ninety-five years, and hence were styled "Quartadecimanians "by their Anglo-Saxon and Roman opponents, though unjustly; for they celebrated Easter always on a Sunday between the 14th and the 20th of the month the Romans between the 15th and 21st. The Roman practice triumphed. Hence even to this day the Oriental

churches who hold to the Julian and reject the Gregorian calendar, differ from the Occidental Christians in the time of the observance of Easter. All these useless ritualistic disputes might have been avoided if, with some modification of the old Asiatic practice as to the close of the fast, Easter, like Christmas, had been made an immovable feast at least as regards the week, if not the day, of its observance. Their argument is this: A closer examination of the relevant passages of John leads to the result that he agrees with the Synoptic account, which puts the last Supper on the 14th, and the crucifixion on the 15th of Nisan. To this view we object: The question was whether the paschal communion should be celebrated on the 14th of Nisan, or on the Sunday of the resurrection festival, without regard to the Jewish chronology. Easter was followed by the festival of Pentecost. It was universally observed, as early as the second century, in commemoration of the appearances and heavenly exaltation of the risen Lord, and had throughout a joyous character. It lasted through fifty days—Quinquagesima—which were celebrated as a continuous Sunday, by daily communion, the standing posture in prayer, and the absence of all fasting. Tertullian says that all the festivals of the heathen put together will not make up the one Pentecost of the Christians. Subsequently the celebration was limited to the fortieth day as the feast of the Ascension, and the fiftieth day, or Pentecost proper Whitsunday as the feast of the outpouring of the Holy Spirit and the birthday of the Christian Church. The Epiphany The feast of the Epiphany is of later origin. It was, in general, the feast of the appearance of Christ in the flesh, and particularly of the manifestation of his Messiahship by his baptism in the Jordan, the festival at once of his birth and his baptism. It was usually kept on the 6th of January. In the West it was afterwards made a collective festival of several events in the life of Jesus, as the adoration of the Magi, the first miracle of Cana, and sometimes the feeding of the five thousand. It became more particularly the "feast of the three kings," that is, the wise men from the East, and was placed in special connexion with the mission to the heathen. The legend of the three kings Caspar, Melchior, Baltazar grew up gradually from the recorded gifts, gold, frankincense, and myrrh, which the Magi offered to the new-born King, of the Jews. It was of Western Roman origin, and found its way to the East after the middle of the fourth century for Chrysostom, in a Homily, which was probably preached Dec. The Order of Public Worship. The earliest description of the Christian worship is given us by a heathen, the younger Pliny, a. Afterwards at evening they assembled again, to eat ordinary and innocent food the agape. This account of a Roman official then bears witness to the primitive observance of Sunday, the separation of the love-feast from the morning worship with the communion, and the worship of Christ as God in song. Justin Martyr, at the close of his larger Apology, describes the public worship more particularly, as it was conducted about the year After giving a full account of baptism and the holy Supper, to which we shall refer again, he continues:

**8: Project MUSE - Pagan-Christian Burial Practices of the Fourth Century: Shared Tombs?**

*The description of a church in the Apostolic Constitutions, implies that the clergy occupy the space at the east end of the church (in the choir), and the people the nave, but mentions no barrier between them. Such a barrier, however, existed as early as the fourth century, when the laity were forbidden to enter the enclosure of the altar.*

It is therefore understandable that the lawful apostolic succession in this See, with which "because of its great pre-eminence every Church must agree",<sup>1</sup> has always been the object of particular attention. Precisely for this reason, down the centuries the Supreme Pontiffs have deemed it their special duty, as well as their specific right, to establish fitting norms to regulate the orderly election of their Successor. Thus, also in more recent times, my Predecessors Saint Pius X,<sup>2</sup> Pius XI,<sup>3</sup> Pius XII,<sup>4</sup> John XXIII<sup>5</sup> and lastly Paul VI,<sup>6</sup> each with the intention of responding to the needs of the particular historical moment, issued wise and appropriate regulations in order to ensure the suitable preparation and orderly gathering of the electors charged, at the vacancy of the Apostolic See, with the important and weighty duty of electing the Roman Pontiff. If I too now turn to this matter, it is certainly not because of any lack of esteem for those norms, for which I have great respect and which I intend for the most part to confirm, at least with regard to their substance and the basic principles which inspired them. While keeping in mind present-day requirements, I have been careful, in formulating the new discipline, not to depart in substance from the wise and venerable tradition already established. It is in fact an indisputable principle that the Roman Pontiff has the right to define and adapt to changing times the manner of designating the person called to assume the Petrine succession in the Roman See. This regards, first of all, the body entrusted with providing for the election of the Roman Pontiff: While it is indeed a doctrine of faith that the power of the Supreme Pontiff derives directly from Christ, whose earthly Vicar he is,<sup>8</sup> it is also certain that this supreme power in the Church is granted to him "by means of lawful election accepted by him, together with episcopal consecration". Consequently the norms which regulate its activity need to be very precise and clear, so that the election itself will take place in a most worthy manner, as befits the office of utmost responsibility which the person elected will have to assume, by divine mandate, at the moment of his assent. Confirming therefore the norm of the current Code of Canon Law cf. Canon , which reflects the millennial practice of the Church, I once more affirm that the College of electors of the Supreme Pontiff is composed solely of the Cardinals of Holy Roman Church. In them one finds expressed in a remarkable synthesis the two aspects which characterize the figure and office of the Roman Pontiff: Roman, because identified with the Bishop of the Church in Rome and thus closely linked to the clergy of this City, represented by the Cardinals of the presbyteral and diaconal titles of Rome, and to the Cardinal Bishops of the suburbicarian Sees; Pontiff of the universal Church, because called to represent visibly the unseen Pastor who leads his whole flock to the pastures of eternal life. The universality of the Church is clearly expressed in the very composition of the College of Cardinals, whose members come from every continent. In the present historical circumstances, the universality of the Church is sufficiently expressed by the College of one hundred and twenty electors, made up of Cardinals coming from all parts of the world and from very different cultures. I therefore confirm that this is to be the maximum number of Cardinal electors, while at the same time indicating that it is in no way meant as a sign of less respect that the provision laid down by my predecessor Pope Paul VI has been retained, namely, that those Cardinals who celebrate their eightieth birthday before the day when the Apostolic See becomes vacant do not take part in the election. This does not however mean that the Cardinals over eighty years of age cannot take part in the preparatory meetings of the Conclave, in conformity with the norms set forth below. During the vacancy of the Apostolic See, and especially during the election of the Supreme Pontiff, they in particular should lead the People of God assembled in the Patriarchal Basilicas of Rome and in other churches in the Dioceses throughout the world, supporting the work of the electors with fervent prayers and supplications to the Holy Spirit and imploring for them the light needed to make their choice before God alone and with concern only for the "salvation of souls, which in the Church must always be the supreme law". A careful historical examination confirms both the appropriateness of this institution, given the circumstances in which it originated and gradually took definitive shape, and its

continued usefulness for the orderly, expeditious and proper functioning of the election itself, especially in times of tension and upheaval. Precisely for this reason, while recognizing that theologians and canonists of all times agree that this institution is not of its nature necessary for the valid election of the Roman Pontiff, I confirm by this Constitution that the Conclave is to continue in its essential structure; at the same time, I have made some modifications in order to adapt its procedures to present-day circumstances. Specifically, I have considered it appropriate to decree that for the whole duration of the election the living-quarters of the Cardinal electors and of those called to assist in the orderly process of the election itself are to be located in suitable places within Vatican City State. Although small, the State is large enough to ensure within its walls, with the help of the appropriate measures indicated below, the seclusion and resulting concentration which an act so vital to the whole Church requires of the electors. At the same time, in view of the sacredness of the act of election and thus the need for it to be carried out in an appropriate setting where, on the one hand, liturgical actions can be readily combined with juridical formalities, and where, on the other, the electors can more easily dispose themselves to accept the interior movements of the Holy Spirit, I decree that the election will continue to take place in the Sistine Chapel, where everything is conducive to an awareness of the presence of God, in whose sight each person will one day be judged. I further confirm, by my apostolic authority, the duty of maintaining the strictest secrecy with regard to everything that directly or indirectly concerns the election process itself. Here too, though, I have wished to simplify the relative norms, reducing them to their essentials, in order to avoid confusion, doubts and even eventual problems of conscience on the part of those who have taken part in the election. Finally, I have deemed it necessary to revise the form of the election itself in the light of the present-day needs of the Church and the usages of modern society. I have thus considered it fitting not to retain election by acclamation quasi ex inspiratione, judging that it is no longer an apt means of interpreting the thought of an electoral college so great in number and so diverse in origin. It also appeared necessary to eliminate election per compromissum, not only because of the difficulty of the procedure, evident from the unwieldy accumulation of rules issued in the past, but also because by its very nature it tends to lessen the responsibility of the individual electors who, in this case, would not be required to express their choice personally. After careful reflection I have therefore decided that the only form by which the electors can manifest their vote in the election of the Roman Pontiff is by secret ballot, in accordance with the rules set forth below. This form offers the greatest guarantee of clarity, straightforwardness, simplicity, openness and, above all, an effective and fruitful participation on the part of the Cardinals who, individually and as a group, are called to make up the assembly which elects the Successor of Peter. With these intentions, I promulgate the present Apostolic Constitution containing the norms which, when the Roman See becomes vacant, are to be strictly followed by the Cardinals whose right and duty it is to elect the Successor of Peter, the visible Head of the whole Church and the Servant of the servants of God. During the vacancy of the Apostolic See, the College of Cardinals has no power or jurisdiction in matters which pertain to the Supreme Pontiff during his lifetime or in the exercise of his office; such matters are to be reserved completely and exclusively to the future Pope. I therefore declare null and void any act of power or jurisdiction pertaining to the Roman Pontiff during his lifetime or in the exercise of his office which the College of Cardinals might see fit to exercise, beyond the limits expressly permitted in this Constitution. During the vacancy of the Apostolic See, the government of the Church is entrusted to the College of Cardinals solely for the dispatch of ordinary business and of matters which cannot be postponed cf. This task must be carried out in the ways and within the limits set down by this Constitution: I further establish that the College of Cardinals may make no dispositions whatsoever concerning the rights of the Apostolic See and of the Roman Church, much less allow any of these rights to lapse, either directly or indirectly, even though it be to resolve disputes or to prosecute actions perpetrated against these same rights after the death or valid resignation of the Pope. During the vacancy of the Apostolic See, laws issued by the Roman Pontiffs can in no way be corrected or modified, nor can anything be added or subtracted, nor a dispensation be given even from a part of them, especially with regard to the procedures governing the election of the Supreme Pontiff. Indeed, should anything be done or even attempted against this prescription, by my supreme authority I declare it null and void. Should doubts arise concerning the prescriptions contained in this Constitution, or concerning the manner of putting them into effect, I decree

that all power of issuing a judgment in this regard belongs to the College of Cardinals, to which I grant the faculty of interpreting doubtful or controverted points. I also establish that should it be necessary to discuss these or other similar questions, except the act of election, it suffices that the majority of the Cardinals present should concur in the same opinion. In the same way, should there be a problem which, in the view of the majority of the assembled Cardinals, cannot be postponed until another time, the College of Cardinals may act according to the majority opinion. While the See is vacant, there are two kinds of Congregations of the Cardinals: General Congregations, which include the whole College and are held before the beginning of the election, and Particular Congregations. All the Cardinals who are not legitimately impeded must attend the General Congregations, once they have been informed of the vacancy of the Apostolic See. Cardinals who, by virtue of No. The office of these Cardinals, called Assistants, ceases at the conclusion of the third full day, and their place is taken by others, also chosen by lot and having the same term of office, also after the election has begun. During the time of the election, more important matters are, if necessary, dealt with by the assembly of the Cardinal electors, while ordinary affairs continue to be dealt with by the Particular Congregation of Cardinals. In the General and Particular Congregations, during the vacancy of the Apostolic See, the Cardinals are to wear the usual black cassock with piping and the red sash, with skull-cap, pectoral cross and ring. The Particular Congregations are to deal only with questions of lesser importance which arise on a daily basis or from time to time. But should there arise more serious questions deserving fuller examination, these must be submitted to the General Congregation. Moreover, anything decided, resolved or refused in one Particular Congregation cannot be revoked, altered or granted in another; the right to do this belongs solely to the General Congregation, and by a majority vote. The General Congregations of Cardinals are to be held in the Apostolic Palace in the Vatican or, if circumstances demand it, in another place judged more suitable by the Cardinals. At these Congregations the Dean of the College presides or, should he be absent or lawfully impeded, the Subdean. If one or both of these, in accordance with No. Votes in the Congregations of Cardinals, when more important matters are concerned, are not to be expressed by word of mouth but in a way which ensures secrecy. The General Congregations preceding the beginning of the election, which are therefore called "preparatory", are to be held daily, beginning on the day which shall be fixed by the Camerlengo of Holy Roman Church and the senior Cardinal of each of the three Orders among the electors, and including the days on which the funeral rites for the deceased Pope are celebrated. In this way the Cardinal Camerlengo can hear the opinion of the College and communicate whatever is considered necessary or appropriate, while the individual Cardinals can express their views on possible problems, ask for explanations in case of doubt and make suggestions. In the first General Congregations provision is to be made for each Cardinal to have available a copy of this Constitution and at the same time to have an opportunity to raise questions about the meaning and the implementation of its norms. The part of the present Constitution regarding the vacancy of the Apostolic See should also be read aloud. At the same time the Cardinals present are to swear an oath to observe the prescriptions contained herein and to maintain secrecy. This oath, which shall also be taken by Cardinals who arrive late and subsequently take part in these Congregations, is to be read aloud by the Cardinal Dean or by whoever else presides over the College by virtue of No. We, the Cardinals of Holy Roman Church, of the Order of Bishops, of Priests and of Deacons, promise, pledge and swear, as a body and individually, to observe exactly and faithfully all the norms contained in the Apostolic Constitution *Universi Dominici Gregis* of the Supreme Pontiff John Paul II, and to maintain rigorous secrecy with regard to all matters in any way related to the election of the Roman Pontiff or those which, by their very nature, during the vacancy of the Apostolic See, call for the same secrecy. Next, each Cardinal shall add: And, placing his hand on the Gospels, he will add: So help me God and these Holy Gospels which I now touch with my hand. In one of the Congregations immediately following, the Cardinals, on the basis of a prearranged agenda, shall take the more urgent decisions regarding the beginning of the election. According to the provisions of Article 6 of the Apostolic Constitution *Pastor Bonus*,<sup>13</sup> at the death of the Pope all the heads of the Dicasteries of the Roman Curia – the Cardinal Secretary of State and the Cardinal Prefects, the Archbishop Presidents, together with the members of those Dicasteries – cease to exercise their office. An exception is made for the Camerlengo of Holy Roman Church and the Major

Penitentiary, who continue to exercise their ordinary functions, submitting to the College of Cardinals matters that would have had to be referred to the Supreme Pontiff. In each of the two cases mentioned, election takes place by a secret vote of all the Cardinal electors present, with the use of ballots distributed and collected by the Masters of Ceremonies. The ballots are then opened in the presence of the Camerlengo and of the three Cardinal Assistants, if it is a matter of electing the Major Penitentiary; if it is a matter of electing the Camerlengo, they are opened in the presence of the said three Cardinals and of the Secretary of the College of Cardinals. Whoever receives the greatest number of votes shall be elected and shall ipso facto enjoy all the relevant faculties. In the case of an equal number of votes, the Cardinal belonging to the higher Order or, if both are in the same Order, the one first created a Cardinal, shall be appointed. Until the Camerlengo is elected, his functions are carried out by the Dean of the College or, if he is absent or lawfully impeded, by the Subdean or by the senior Cardinal according to the usual order of precedence, in conformity with No. If during the vacancy of the Apostolic See the Vicar General for the Diocese of Rome should die, the Vicegerent in office at the time shall also exercise the office proper to the Cardinal Vicar in addition to the ordinary vicarious jurisdiction which he already holds. During the vacancy of the Apostolic See, the Camerlengo of Holy Roman Church has the duty of safeguarding and administering the goods and temporal rights of the Holy See, with the help of the three Cardinal Assistants, having sought the views of the College of Cardinals, once only for less important matters, and on each occasion when more serious matters arise. During the vacancy of the Apostolic See, the Substitute of the Secretariat of State, the Secretary for Relations with States and the Secretaries of the Dicasteries of the Roman Curia remain in charge of their respective offices, and are responsible to the College of Cardinals. In the same way, the office and attendant powers of Papal Representatives do not lapse. He will be dependent upon the College of Cardinals until the election of the new Pope. During the vacancy of the Apostolic See, all the civil power of the Supreme Pontiff concerning the government of Vatican City State belongs to the College of Cardinals, which however will be unable to issue decrees except in cases of urgent necessity and solely for the time in which the Holy See is vacant. Such decrees will be valid for the future only if the new Pope confirms them. During the period of vacancy, the Dicasteries of the Roman Curia, with the exception of those mentioned in No. The ordinary faculties proper to each Dicastery do not, however, cease at the death of the Pope. Nevertheless, I decree that the Dicasteries are only to make use of these faculties for the granting of favours of lesser importance, while more serious or controverted matters, if they can be postponed, shall be exclusively reserved to the future Pope. In such circumstances, they will be able to decide *per modum provisionis*, until the election of the Pope, what they judge to be most fitting and appropriate for the preservation and defence of ecclesiastical rights and traditions. The Supreme Tribunal of the Apostolic Signatura and the Tribunal of the Roman Rota, during the vacancy of the Holy See, continue to deal with cases in accordance with their proper laws, with due regard for the prescriptions of Article 18, paragraphs 1 and 3 of the Apostolic Constitution *Pastor Bonus*. After the death of the Roman Pontiff, the Cardinals will celebrate the funeral rites for the repose of his soul for nine consecutive days, in accordance with the *Ordo Exsequiarum Romani Pontificis*, the norms of which, together with those of the *Ordo Rituum Conclavis*, they are to observe faithfully. If burial takes place in the Vatican Basilica, the relevant official document is drawn up by the Notary of the Chapter of the Basilica or by the Canon Archivist. Subsequently, a delegate of the Cardinal Camerlengo and a delegate of the Prefect of the Papal Household shall separately draw up documents certifying that burial has taken place. The former shall do so in the presence of the members of the Apostolic Camera and the latter in the presence of the Prefect of the Papal Household. No one is permitted to use any means whatsoever in order to photograph or film the Supreme Pontiff either on his sickbed or after death, or to record his words for subsequent reproduction. After the burial of the Supreme Pontiff and during the election of the new Pope, no part of the private apartment of the Supreme Pontiff is to be lived in. If the deceased Supreme Pontiff has made a will concerning his belongings, bequeathing letters and private documents, and has named an executor thereof, it is the responsibility of the latter to determine and execute, in accordance with the mandate received from the testator, matters concerning the private property and writings of the deceased Pope. The executor will give an account of his activities only to the new Supreme Pontiff. The maximum number of Cardinal electors must not exceed one hundred and

twenty. The right of active election by any other ecclesiastical dignitary or the intervention of any lay power of whatsoever grade or order is absolutely excluded. If the Apostolic See should become vacant during the celebration of an Ecumenical Council or of a Synod of Bishops being held in Rome or in any other place in the world, the election of the new Pope is to be carried out solely and exclusively by the Cardinal electors indicated in No. For this reason I declare null and void acts which would in any way temerarily presume to modify the regulations concerning the election or the college of electors. Therefore without any delay all meetings, congregations or sessions must be interrupted, and the preparation of any decrees or canons, together with the promulgation of those already confirmed, must be suspended, under pain of nullity of the same. Neither the Council nor the Synod can continue for any reason, even though it be most serious or worthy of special mention, until the new Pope, canonically elected, orders their resumption or continuation.

**9: HISTORY OF THE CHRISTIAN CHURCH\***

*The Shepherd of the Lord's whole flock is the Bishop of the Church of Rome, where the Blessed Apostle Peter, by sovereign disposition of divine Providence, offered to Christ the supreme witness of martyrdom by the shedding of his blood.*

Around a third of Germans were Catholic in the s. The Church in Germany had spoken against the rise of Nazism , but the Catholic aligned Centre Party capitulated in and was banned. Adolf Hitler and several key Nazis had been raised Catholic, but became hostile to the Church in adulthood. While Article 24 of the NSDAP party platform called for conditional toleration of Christian denominations and the Reichskonkordat treaty with the Vatican purported to guarantee religious freedom for Catholics, the Nazis were essentially hostile to Christianity and the Catholic Church faced persecution in Nazi Germany. Its press, schools and youth organisations were closed, much property confiscated and around one third of its clergy faced reprisals from authorities. Catholic lay leaders were targeted in the Night of the Long Knives purge. Mary Fulbrook wrote that when politics encroached on the church, Catholics were prepared to resist, but that the record was otherwise patchy and uneven, and that, with notable exceptions, "it seems that, for many Germans, adherence to the Christian faith proved compatible with at least passive acquiescence in, if not active support for, the Nazi dictatorship". Here, especially in the areas of Poland annexed to the Reich - as in other annexed regions of Slovenia and Austria - Nazi persecution of the church was intense. Many clergy were targeted for extermination. Elsewhere, the Nazi aligned Independent State of Croatia gave privileges to the church. Expropriation of church properties surged from The Vatican, surrounded by Fascist Italy, was officially neutral during the war, but used diplomacy to aid victims and lobby for peace. Vatican Radio and other media spoke out against atrocities. While Nazi antisemitism embraced modern pseudo-scientific racial principles, ancient antipathies between Christianity and Judaism contributed to European antisemitism. During the Nazi era, the church rescued many thousands of Jews by issuing false documents, lobbying Axis officials, hiding them in monasteries, convents, schools and elsewhere; including in the Vatican and papal residence at Castel Gandolfo. His first encyclical, Summi Pontificatus , called the invasion of Poland an "hour of darkness", his Christmas address denounced race murders and his Mystici corporis Christi encyclical denounced the murder of the handicapped. Overview In the s, Catholics constituted a third of the population of Germany and " Political Catholicism " was a major force in the interwar Weimar Republic. Prior to , Catholic leaders denounced Nazi doctrines while Catholic regions generally did not vote Nazi. Though hostility between the Nazi Party and the Catholic Church was real, the Nazi Party first developed in largely Catholic Munich , where many Catholics, lay and clerical, offered enthusiastic support. By , Nazism had embarked on a different path following its reconstitution in taking a decidedly anti-Catholic-anti-Christian identity. The ban was conditionally modified in the Spring of under pressure to address State law requiring all Civil Servants and Trade Union workers be members of the Nazi Party, while retaining condemnation of core Nazi ideology. Hitler welcomed the treaty, though he routinely violated it in the Nazi struggle with the churches. A Nazi program known as Gleichschaltung sought control of all collective and social activity and interfered with Catholic schooling, youth groups, workers and cultural groups. The church insisted on its loyalty to the nation, but resisted regimentation and oppression of church organizations and contraventions of doctrine such as the sterilization law of Catholic schools were shut by , the Catholic press by Pius XI issued the Mit brennender Sorge encyclical. It condemned racism, accused the Nazis of violations of the Concordat and "fundamental hostility" to the church. Nevertheless, security chief Reinhard Heydrich soon orchestrated an intensification of restrictions on church activities. Expropriation of monasteries, convents and church properties surged from The German bishops denounced Nazi policy towards the church in pastoral letters, calling it "unjust oppression". His legacy is contested. His first encyclical, Summi Pontificatus , called the invasion of Poland an "hour of darkness". He affirmed the policy of Vatican neutrality , but maintained links to the German Resistance. Controversy surrounding his reluctance to speak publicly in explicit terms about Nazi crimes continues. In Mystici corporis Christi he denounced the murder of the handicapped. A denunciation from

German bishops of the murder of the "innocent and defenceless", including "people of a foreign race or descent", followed. Under Pius XII, the church rescued many thousands of Jews by issuing false documents, lobbying Axis officials, hiding them in monasteries, convents, schools and elsewhere; including the Vatican and Castel Gandolfo. In Germany and its conquests, Catholic responses to Nazism varied. The papal nuncio in Berlin, Cesare Orsenigo, was timid in protesting Nazi crimes and had sympathies with Italian Fascism. German priests in general were closely watched and often denounced, imprisoned or executed, such as German priest-philosopher, Alfred Delp. In Polish areas annexed by Nazi Germany, the Nazis attempted to eradicate the church and over Polish Catholic clergy died in concentration camps; most notably, Saint Maximilian Kolbe. A rogue Austrian bishop, Alois Hudal, of the college for German priests in Rome, was an informant for Nazi intelligence. After the war, he and Msgr Krunoslav Draganovic of the Croatian College assisted the so-called "ratlines" facilitating fugitive Nazis to flee Europe. Boniface in the 6th-8th centuries, but by the 20th century, Catholics were a minority. The south and west remained mainly Catholic, while north and east became mainly Protestant. The Catholic Centre Party had formed in 1870, initially to represent the religious interests of Catholics and Protestants, but was transformed by the Kulturkampf into the "political voice of Catholics". In the 1920s, the episcopate of the Catholic Church of Germany comprised six archbishops and 19 bishops while German Catholics comprised around one third of the population, served by 20,000 priests. One of five Centre Party chancellors of the Weimar period, he led Germany through the Great Depression from 1930 to 1933, instigating rule by emergency decree. Yet, according to Bullock, from summer 1933, the Party became "notoriously a Party whose first concern was to make accommodation with any government in power in order to secure the protection of its particular interests". Some dioceses banned membership in the Nazi Party. Into the early 1930s the German Centre Party, the German Catholic bishops, and the Catholic media had been mainly solid in their rejection of National Socialism. The hierarchy instructed priests to combat National Socialism at a local level whenever it attacked Christianity. Followed by the bishops of Paderborn and Freiburg. With ongoing hostility toward the Nazis by Catholic press and Centre Party, few Catholics voted Nazi in elections preceding the Nazi takeover in 1933. He resigned in May of that year. A sentiment shared by Ludwig Kaas and many German Catholics. The church feared Communist conquest or revolution in Europe. This drew reaction across Germany to Bavaria from the right; ranging, moderate to radical. In this atmosphere, the Nazi movement first emerged. Some German Christians thought he would be a bulwark against Communism. He delivered papal encyclicals challenging the new creeds, including *Divini redemptoris* "Divine Redeemer" against atheistic Communism in 1937. Nazi views on Catholicism and Religious views of Adolf Hitler Nazi ideology could not accept an autonomous establishment whose legitimacy did not spring from the government. It desired the subordination of the church to the state. But, his own inflammatory remarks to his inner circle encouraged underlings to continue their battle with the churches. Its teaching, he declared, was a rebellion against the natural law of selection by struggle and the survival of the fittest. There is, namely, an insoluble opposition between the Christian and a heroic-German world view". As head of the Nazi security forces, they were both vehement anti-Catholics. Both believed Christian values were among the enemies of Nazism: It is part of the mission of the SS to give the German people in the next half century the non-Christian ideological foundations on which to lead and shape their lives. This task does not consist solely in overcoming an ideological opponent but must be accompanied at every step by a positive impetus: Rosenberg was a neo-pagan and notoriously anti-Catholic. The indication being, Hitler was endorsing his anti-Jewish, anti-Christian, and neo-pagan philosophy. A relative moderate among Nazis, Kerrl confirmed Nazi hostility to the Catholic and Protestant creeds in an address during an intense phase of the Nazi *Kirchenkampf*: Dr Zoellner and Count Galen have tried to make clear to me that Christianity consists in faith in Christ as the son of God. That makes me laugh True Christianity is represented by the party, and the German people are now called by the party and especially the Fuehrer to a real Christianity He set the violent tone of the movement early, forming the *Sturmabteilung SA* paramilitary. He was imprisoned after the Munich Beerhall Putsch. He used the time to produce *Mein Kampf*, in which he claimed that an effeminate Jewish-Christian ethic was enfeebling Europe, and Germany needed a man of iron to restore itself to build an empire. Greatest gains for the Nazis came in the Protestant, rural towns of the North, while Catholic areas remained loyal to the Centre Party. Hitler

criss-crossed the nation by air, while SA troops paraded in the streets, beat up opponents, and broke up their meetings. Moscow had directed the Communist Party to prioritise destruction of the Social Democrats, seeing more danger in them as a rival. But it was the German Right who made Hitler their partner in a coalition government. Hitler withdrew his support for Papen and demanded the chancellorship. In return, the Nazis approached the Centre Party to sound out a coalition but no agreement was reached. Papen was to serve as Vice-Chancellor in a majority conservative Cabinets, falsely believing he could "tame" Hitler. German Catholics met the Nazi takeover with apprehension, as leading clergy had been warning against Nazism for years. Seeking assent to the Enabling Act, Hitler offered the possibility of friendly co-operation, promising not to threaten the Reichstag, President, states or churches if granted the emergency powers. Following the Reichstag fire, the Nazis began to suspend civil liberties and eliminate political opposition, excluding the Communists from the Reichstag. At the March elections, again no single party secured a majority. Hitler required the Reichstag votes of the Centre Party and Conservatives. He told the Reichstag on March 23 that Positive Christianity was the "unshakeable foundation of the moral and ethical life of our people", and promised not to threaten the churches or the institutions of the Republic if granted plenary powers. With Nazi paramilitary encircling the building, he said: Kaas was aware of the doubtful nature of such guarantees, but told members to support the bill, given the "precarious state of the party". The Centre Party, having obtained promises of non-interference in religion, joined with conservatives in voting for the Act only the Social Democrats voted against. Hindenburg remained Commander and Chief of the military and retained the power to negotiate foreign treaties. By June, thousands of Centre Party members were incarcerated in concentration camps. Reichskonkordat Cardinal Pacelli seated, centre at the signing of the Reichskonkordat on 20 July in Rome. Diplomatic policy under Pius XI saw the Catholic Church conclude eighteen concordats, starting in the s.

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