

# DOWNLOAD PDF A COMMUNITY OF READERS : A LETTER TO THE POPE.

## Chapter 1 : Pope silent on claim he ignored abuse

*Thousands of Catholic women have signed an open letter to Pope Francis, demanding that he address accusations that he ignored sexual misconduct allegations against a former cardinal. (Giulio Origlia/Getty Images) The letter, published by the Catholic Women's Forum on Thursday, had garnered nearly*

The account which you, brother, directed to our predecessor of holy memory Damasus, found me now installed in his see because the Lord thus ordained. When we read that [account] more carefully in an assembly of brethren, we found to the degree we had hoped to recognize things which ought to be praised and much which was worthy of reprimand and correction. And since it is necessary for us to succeed to the labors and responsibilities of him whom, through the grace of God, we succeeded in honor, having first given notice, as was necessary, of my promotion, we do not refuse, as the Lord deigns to inspire, a proper response to your inquiry in every point. For in view of our office there is no freedom for us, on whom a zeal for the Christian religion is incumbent greater than on all others, to dissimulate or to be silent. We bear the burdens of all who are oppressed, or rather the blessed apostle Peter, who in all things protects and preserves us, the heirs, as we trust, of his administration, bears them in us. On the first page of your letter, therefore, you indicated that multitudes who were baptized by the impious Arians were hastening to the catholic faith, and that certain of our brothers wished to baptize these same people again. This is not allowed, since both the Apostle forbids and the canons oppose doing it; and after the Council of Rimini was annulled, the general decrees sent to the provinces by my predecessor of venerable memory Liberius prohibit it. Indeed all the East and the West preserves this practice, and it is also inappropriate henceforth for you to deviate from that path, if you do not wish to be separated from our company by synodal sentence. Then follows objectionable confusion, in need of correction, about those who are about to be baptized just as it pleases each and every one of them. On these days alone through the year is it proper for the complete rites of baptism to be bestowed on those coming to the faith, but only on those select people who applied forty or more days earlier, and were cleansed by exorcisms, daily prayers, and fasts, so that the precept of the Apostle is fulfilled that with old leaven having been driven out, new dough comes into being. But just as we say that sacred Paschal reverence in no way ought to be diminished, so we wish for the waters of sacred baptism to be of assistance with all speed to infants, who because of age are not yet able to speak, and to those for whom in any emergency it is needed, lest the destruction of our souls be at stake if, the salutary font being denied to those seeking it, someone departing from the world loses both the kingdom and life. Whoever, indeed, suffers the peril of shipwreck, the assault of an enemy, the uncertainty of a siege, or the despair of any bodily illness and demands to be supported by the singular help of belief, at the very same moment when they demand, the advantages of the sought for regeneration should follow. Enough error on this matter! All priests who do not wish to be torn from the solidity of the apostolic rock, upon which Christ built the universal Church, should now hold the aforementioned rule. It was also added that certain Christians, crossing over into apostasy--which is abominable to be uttered--have been profaned by the worship of idols and the pollution of sacrifices. We order that they be cut off from the body and blood of Christ, by which formerly they were redeemed in new birth. And if coming to their senses at some point perhaps they turn to grieving, they should do penance as long as they live, and in their final moments the grace of reconciliation ought to be given, because, as the Lord teaches, we do not wish the death of a sinner, only that he be converted and live. You also asked about marriage, whether someone can marry a girl who was betrothed to another. We forbid by all means that this be done because that blessing which a priest imposes to a girl who is to be married is, if it is violated by any transgression, a kind of sacrilege among the faithful. Not improperly, beloved, you believed that the apostolic see should be consulted about those who, having performed penance, again hungered, just as dogs and swine returning to old vomit and wallowing ponds, for the military belt, pleasures of the theater, new marriages, and forbidden liaisons whose manifest incontinence was shown by children born after absolution. Concerning

them, because now they do not have the option of doing penance, we decided that this ought to be decreed. But since they fell by weakness of the flesh, we wish them to be supported by the gift of a viaticum through the grace of communion when they are about to depart to the Lord. We are of the opinion that this procedure should be observed also for women who, after penance, devoted themselves to such pollutions. You indicate, furthermore, that certain monks and nuns, having thrown off the life of sanctity, plunged into so much wantonness that they tangled themselves up in illicit and sacrilegious intercourse, first in secret, as it were under cover of the monasteries, but afterward, led on precipitously by abandonment of conscience they freely produced children with illicit partners, which both civil laws and ecclesiastical regulations condemn. We command, therefore, that these shameless and detestable persons should be banished from the community of monasteries and the congregations of churches, so that having been thrust away in personal imprisonment, bemoaning with constant lamentation so great an outrage, they can roast in the purifying fire of repentance so that at least at death, out of consideration of mercy alone, forgiveness through the grace of communion can assist even them. And I shall weep for this people day and night. Who is offended and I do not burn? Let him speak to me now, whoever is an addict of obscenities and a teacher of vices. If he thinks that here and there in the law of Moses the restraints of indulgence are relaxed by the Lord for sacred orders, why does He admonish those to whom the Holy of Holies was committed saying: Why indeed were priests ordered to live in the temple, far from their homes, in the year of their service? Just for this reason: The period of service having been completed, use of wives was permitted to them for reason of succession alone, because no one from a tribe other than of Levi was directed to be admitted to the ministry of God. Whence the Lord Jesus, when he enlightened us by his advent, testified in the Gospel that he had come to fulfill the law not to destroy it. And he wished thus that the figure of the Church, whose bridegroom he is, radiate with the splendor of chastity, so that on the day of judgment when he comes again he can find her without stain and blemish, just as he taught through his Apostle. All we priests and deacons are bound by the unbreakable law of those sanctions, so that from the day of our ordination we subject our hearts and bodies to moderation and modesty in order that in every respect we might please our God in these sacrifices which daily we offer. But you are not now in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. And because a considerable number of those of whom we speak, as your holiness reported, lament that they lapsed in ignorance, we declare that mercy should not be denied to them, with this condition: But those who lean on the excuse of an illicit privilege by asserting that this was conceded to them in the old law, let them know that they have been expelled by the authority of the apostolic see from every ecclesiastical office, which they used unworthily, nor can they ever touch the mysteries which ought to be venerated, of which they deprived themselves when they were obsessed with obscene desires. And because present examples forewarn us to be vigilant in the future, any bishop, priest, and deacon henceforth found in this situation--which we hope will not happen--should understand right now that every avenue of forgiveness from us for himself is blocked, because it is necessary that wounds which do not respond to the medication of a soothing compress should be excised with a knife. We learned, furthermore, that men of unexamined life, who even had many wives, boldly and freely aspire just as they please to the aforementioned ranks. We place blame for this not so much on those who reach for these things with immoderate ambition as on the metropolitan bishops specifically, who, when they close their eyes to forbidden strivings, disdain as far as is possible the precepts of our God. Whoever, therefore, vows himself to the services of the Church from his infancy ought to be baptized before the years of puberty and attached to the ministry of readers. From the beginning of adolescence up to thirty years of age he ought to be an acolyte and subdeacon, if he lives properly, content with only one wife whom he received as a virgin with a public benediction by a priest. Subsequently he should advance to the grade of deacon, if first, with continence leading the way, he proves himself worthy. If he performs this ministry laudably for more than five years he should attain the priesthood. From there, after a decade, he is able to reach the episcopal office, provided that during these times the integrity of his life and faith was demonstrated. But he who, having been called to the conversion of a better way of life already advanced in years, is in a hurry to move from the laity to the sacred

militia, will not otherwise obtain the fruit of his desire unless when baptized he is attached at once to the rank of readers or exorcists, if, that is, it is clear that he had or has one wife and that he received her as a virgin. Two years after his initiation having elapsed, he can be made an acolyte and subdeacon for five more, and thus can be advanced to the diaconate, if during these times he was judged worthy. Then subsequently, with the passage of time, if election of the clergy and people designates him, he justly can obtain the priesthood and the episcopate. Any cleric indeed who marries a widow or a second wife should thereupon be stripped of all privilege of ecclesiastical rank, with communion as only a layman conceded to him, which he can then have provided that he does nothing henceforth for which he should lose it. We certainly do not allow women in the houses of clerics, other than those alone whom the synod of Nicaea, for reasons only of necessities, permitted to live with them. We also desire and wish that monks who are commended by depth of character and a holy pattern of life and faith be added to the ranks of clerics in this way. Those under thirty years of age should be promoted in minor orders over time through the individual ranks and thus reach the honors of the diaconate and the priesthood with the dedication of maturity. They should not ascend in a jump to the height of the episcopate, but only after having served the same periods of time which we established above for the individual ranks. It is proper also for us to ensure that just as it is not conceded to any member of the clergy to do penance, thus after repentance and reconciliation it is not permitted to any layman to attain the honor of clerical office. For although they have been cleansed of the contamination of all sins, nevertheless those who formerly were vessels of iniquities ought not to take up any of the instruments of the sacraments. And because for all these things which come under censure the singular excuse of ignorance is pleaded, for the moment, out of consideration of piety alone, it is necessary that we indulgently make allowances for it. Any penitent, any twice married man, any husband of a widow who improperly and unsuitably slipped into the sacred militia should understand that pardon has been bestowed on them by us with this condition, that it should be counted as a great benefit if, having removed from himself all hope of promotion, he remains with perpetual steadfastness in that order where he is. We explicated, I believe, dearest brother, all the things which were set forth as being at issue, and we provided adequate replies, in my opinion, to the individual cases which you referred to the Roman Church, just as to the head of your body, through our son the priest Bassianus. Now, brother, we incite your spirit more and more for observing the canons and adhering to the constituted decretals, so that you make known to all our fellow bishops, and not only those situated in your region, what we wrote back in response to your questions. And although there is freedom for no priest of the Lord to be ignorant of the statutes of the apostolic see and the venerable decrees of the canons, it can, nevertheless, be helpful, and because of the antiquity of your see, beloved, exceedingly glorious for you, if those things of a general sort which were written to you by name are brought to the attention of all our brothers through your cooperative solicitude, so that the things which were salubriously established by us, not haphazardly, but prudently, with very great care and deliberation, might remain inviolate, and that in the future access to all excuses should be blocked, which according to us cannot be available now to anyone. Issued on February 11 [ A.

## DOWNLOAD PDF A COMMUNITY OF READERS : A LETTER TO THE POPE.

### Chapter 2 : Pope Francis condemns child sex abuse and Church cover-ups - BBC News

*Ecclesiastical letters are publications or announcements of the organs of Roman Catholic ecclesiastical authority, e.g. the synods, but more particularly of pope and bishops, addressed to the faithful in the form of letters.*

Pope Francis Pope Francis: Letter to the People of God full text Pope Francis has responded to new reports of clerical sexual abuse and the ecclesial cover-up of abuse. In an impassioned letter addressed to the whole People of God, he calls on the Church to be close to victims in solidarity, and to join in acts of prayer and fasting in penance for such "atrocities". These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults. If one member suffersâ€¦ In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. For the Lord remembers the promise he made to our fathers: We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite. With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday , he identified with the cry of pain of so many victims and exclaimed: How much pride, how much self-complacency! We can only call to him from the depths of our hearts: Kyrie eleison â€” Lord, save us! While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain cf. Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. Everything then appears acceptable: I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future. Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change

that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. In this way, we will come up with actions that can generate resources attuned to the Gospel. It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. In this way, she reveals the way she lived her entire life. She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ. May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

## DOWNLOAD PDF A COMMUNITY OF READERS : A LETTER TO THE POPE.

### Chapter 3 : Papal infallibility - Wikipedia

*On Monday, Pope Francis released a 2,word letter admitting that the Vatican had not dealt properly with the "crimes" against children and that a new culture that prevented such abuses from.*

This Photo Essay alone makes this magazine well worth obtaining, reading, and keeping. We would like you to receive and read this issue. To do that, all you have to do is [click here](#) , order a subscription, and you will receive this issue as the first issue of your subscription. It is common knowledge that print magazines are facing challenging times. With the arrival of the internet over the past 15 or 20 years, many print publications have ceased publication. A lot of news and commentary is available on the internet. But does that mean that all print publications should go out of existence? We have been passionate about keeping our publication in print, and we continue to be so. We think it is important. If you agree, why not consider a subscription? Not an insignificant cost, but not so enormous that it is a daunting prospect. Nothing could be more helpful for us than a few dozen, or a few hundred, new subscribers. So, please, consider ordering a subscription beginning with this Special Commemorative Edition, and please consider becoming a supporter of the magazine. The special issue is now being printed and will reach subscribers in a few days. If you would like to subscribe but for some reason cannot order on the internet, please let me know by return email "€" but include your complete mailing address. Or call, in the US, to our fulfillment house toll-free: According to Roman law, he was not allowed to take his troops across this river, so this meant that he was breaking the law and civil war was now inevitable. Rubicon Suetonius was a Roman historian and biographer. He served briefly as secretary to Emperor Hadrian emperor from to A. His position gave him access to privileged imperial documents, correspondence and diaries upon which he based his accounts. For this reason, his descriptions are considered credible. The lights went out. He lost his way and wandered about a long time, until at last, by help of a guide, whom he discovered towards daybreak, he proceeded on foot through some narrow paths, and again reached the road. Coming up with his troops on the banks of the Rubicon, which was the frontier of his province, he halted for a while, and revolving in his mind the importance of the step he meditated, he turned to those about him, saying: But once let us pass this little bridge, and nothing is left but to fight it out with arms!

## DOWNLOAD PDF A COMMUNITY OF READERS : A LETTER TO THE POPE.

### Chapter 4 : Pope on sexual abuse: 'We showed no care for the little ones' | World news | The Guardian

*Is there anything you'd like to say Pope Francis? In advance of his visit to Ireland on August 25th, we are asking readers to write a letter to the pontiff. Are you a big fan of his? Do you.*

Doctrine[ edit ] Nature of infallibility[ edit ] The church teaches that infallibility is a charism entrusted by Christ to the whole church, whereby the Pope, as "head of the college of bishops," enjoys papal infallibility. Hence if anyone, which God forbid, should dare willfully to deny or to call into doubt that which We have defined, let him know that he has fallen away completely from the divine and Catholic Faith. Also considered infallible are the teachings of the whole body of bishops of the Church, especially but not only in an ecumenical council [21] see Infallibility of the Church. Limits[ edit ] Pastor aeternus does not allow any infallibility for the Church or Pope for new doctrines. Any doctrines defined must be "conformable with Sacred Scripture and Apostolic Traditions": Not all Catholic teaching is infallible. The Congregation for the Doctrine of the Faith differentiates three kinds of doctrine: A well-known example of a personal opinion on a matter of faith and morals that was taught by a pope but rejected by the Church is the view that Pope John XXII expressed on when the dead can reach the beatific vision. For the early music ensemble, see Ex Cathedra. For the film, see Ex Cathedra film. The only ex cathedra application of papal infallibility since its solemn declaration has been for the Marian Dogma of Assumption in *Painting of the Assumption* , Rubens , See also: Dogma in the Catholic Church "Cathedra" and "sedes" are Latin words for a chair, the symbol of the teacher in the ancient world; the "chair" is still used metaphorically as the office of a university professor, and to the "see" of a bishop from "sedes". The pope is said to occupy the "chair of Peter" or the " Holy See ", since Catholics hold that the pope is the successor of Peter. Also, Catholics hold that Peter had a special role among the apostles as the preserver of unity, and that the pope therefore holds the role of spokesman for the whole church among the bishops, whom Catholics hold to be the successors of the apostles. The doctrine of papal infallibility, the Latin phrase *ex cathedra* literally, "from the chair" was proclaimed by Pius IX in as meaning "when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, [the Bishop of Rome] defines a doctrine concerning faith or morals to be held by the whole Church. The power to bind and loose, conferred on all the apostles jointly and to Peter in particular Matthew Therefore, it could be argued that the Bishop of Antioch could claim the same Apostolic succession from Christ to Peter and to later Bishops of Antioch as is asserted by the Bishop of Rome. Historical support for the Primacy of the Roman pontiff[ edit ] Main article: Primacy of the Bishop of Rome Supporters of the pope outside the United Nations in with a banner quoting Matthew 16 Doctrine-based religions evolve their theologies over time, and Catholicism is no exception: The doctrine of the Primacy of the Roman Bishops, like other Church teachings and institutions, has gone through a development. Thus the establishment of the Primacy recorded in the Gospels has gradually been more clearly recognised and its implications developed. Clear indications of the consciousness of the Primacy of the Roman bishops, and of the recognition of the Primacy by the other churches appear at the end of the 1st century. Ott [29] Pope St. Clement of Rome , c. Clement of Alexandria wrote on the primacy of Peter c. The existence of an ecclesiastical hierarchy is emphasized by St. Stephan I, , in a letter to the bishop of Antioch: It did not lie hidden from him Julius I, in wrote to the Antiochenes: Catholicism holds that an understanding among the apostles was written down in what became the scriptures, and rapidly became the living custom of the Church, and that from there, a clearer theology could unfold. Siricius wrote to Himerius in Many of the Church Fathers spoke of ecumenical councils and the Bishop of Rome as possessing a reliable authority to teach the content of scripture and tradition. Others such as Brian Tierney have argued that the doctrine of papal infallibility was first proposed by Peter Olivi in the Middle Ages. Schatz and others see the roots of the doctrine as going much further back to the early days of Christianity. Brian Tierney argued that the 13th-century Franciscan priest Peter Olivi was the first person to attribute infallibility to the pope. Unlike those who propounded the 15th-century conciliarist

theories, they understood an ecumenical council as necessarily involving the pope, and meant that the pope plus the other bishops was greater than a pope acting alone. The *Dictatus papae* have been attributed to Pope Gregory VII in the year 1075, but some have argued that they are later than this. This is seen as a further step in advancing the idea that "Appeal was made in particular to the 14 August bull *Exiit qui seminat*, in which Pope Nicholas III stated that renunciation of ownership of all things " He thus demolished the fictitious structure that gave the appearance of absolute poverty to the life of the Franciscan friars, [48] a structure that " A year later, John XXII issued the short 12 November bull *Cum inter nonnullos*, [50] which declared "erroneous and heretical" the doctrine that Christ and his apostles had no possessions whatever. He viewed it as an improper restriction of his rights as a sovereign, and in the bull *Qui quorundam* condemned the Franciscan doctrine of papal infallibility as the work of the devil. However, through some uncharacteristic streak of caution or through sheer good luck or bad luck the actual terms he used in condemning the Franciscan position left a way open for later theologians to re-formulate the doctrine of infallibility in different language. Thomas from to Thomas in Rome wrote concerning Papal infallibility: Dogmatic definition of [ edit ] Painting to commemorate the dogma of papal infallibility Voorschoten, Pope Pius IX, Christ and Thomas Aquinas The infallibility of the pope was formally defined in 1870, although the tradition behind this view goes back much further. In the conclusion of the fourth chapter of its Dogmatic Constitution on the Church *Pastor aeternus* , the First Vatican Council declared the following, with bishops Aloisio Riccio and Edward Fitzgerald dissenting: So then, should anyone, which God forbid, have the temerity to reject this definition of ours: Because the definition is not seen by Catholics as a creation of the Church, but as the dogmatic revelation of a truth about the papal magisterium, papal teachings made prior to the proclamation can, if they meet the criteria set out in the dogmatic definition, be considered infallible. *Ineffabilis Deus* is an example of this. *Lumen gentium*[ edit ] The dogmatic constitution *Lumen gentium* of the Second Vatican Ecumenical Council, which was also a document on the Church itself, explicitly reaffirmed the definition of papal infallibility, so as to avoid any doubts, expressing this in the following words: This Sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ, the eternal Shepherd, established His holy Church, having sent forth the apostles as He Himself had been sent by the Father; and He willed that their successors, namely the bishops, should be shepherds in His Church even to the consummation of the world. And in order that the episcopate itself might be one and undivided, He placed Blessed Peter over the other apostles, and instituted in him a permanent and visible source and foundation of unity of faith and communion. And all this teaching about the institution, the perpetuity, the meaning and reason for the sacred primacy of the Roman Pontiff and of his infallible magisterium, this Sacred Council again proposes to be firmly believed by all the faithful. Operation[ edit ] Frequency of infallible declarations[ edit ] There is debate in the Church between those who believe that infallibility is exercised rarely and explicitly and those that believe that it is common. However, the Catholic Church does not teach that the pope is infallible in everything he says; official invocation of papal infallibility is extremely rare. The encyclical of *Humani generis* of Pope Pius XII states that unless explicitly stated papal encyclicals are not infallible documents but are teachings that Catholic theologians must follow: For these matters are taught with the ordinary teaching authority It they are, then they would represent a very common occurrence during a papacy. However, those are usually regarded as not of divine faith, as they depend on facts that post-date New Testament revelation. However, many other Catholic theologians have in the past held that the canonization of a saint by a pope is infallible teaching that the person canonized is definitely in heaven with God, because it relates to Faith. A decree of canonization invites the whole Church to venerate the person as a saint, while beatification merely permits it. Regarding historical papal documents, Catholic theologian and church historian Klaus Schatz made a thorough study, published in 1980, that identified the following list of *ex cathedra* documents see *Creative Fidelity*: Sullivan , chapter 6: Letter of Pope Agatho , , on the two wills of Christ, received by the Third Council of Constantinople ; *Benedictus Deus*, Pope Benedict XII , , on the beatific vision of the just after death rather than only just prior to final judgment; [64].

**Chapter 5 : Archbishop Accuses Pope Francis Of Helping Cover Up Abuse Allegations | Here & Now**

*Pope Francis has responded to new reports of clerical sexual abuse and the ecclesial cover-up of abuse. In an impassioned letter addressed to the whole People of God, he calls on the Church to be close to victims in solidarity, and to join in acts of prayer and fasting in penance for such "atrocities".*

Only a few papal letters of the first three Christian centuries have been preserved in whole or part, or are known from the works of ecclesiastical writers. No part of the Church and no question of faith or morals failed to attract the papal attention. The popes called these letters with reference to their legal character, decreta, statuta, decretalia constituta, even when the letters were often hortatory in form. If the matter were important, the popes issued the letters not by their sole authority, but with the advice of the Roman presbytery or of a synod. Consequently, such letters were also called epistolae synodiae. Thus an epistola of this kind had a certain relationship to the litterae formatae by which a bishop certified, for presentation to another bishop, to the orthodoxy and unblemished moral character of an ecclesiastic of his diocese. Closely related to the litterae formatae are the litterae dimissoriae dimissorials by which a bishop sends a candidate for ordination to another bishop to be ordained. While these names indicate sufficiently the legal character of the papal letters, it is to be noted that the popes repeatedly demanded in explicit terms the observance of their decrees; thus Siricius, in his letter of the year to Himerius, [7] and Innocent I in his letter of the year addressed to Decentius, Bishop of Gubbio. In this way arose the letters a pari: The first mention of papal archives is found in the Acts of a synod held about under Pope Damasus I. As befitted their legal importance, the papal letters were also soon incorporated in the collections of canon law. The example of Dionysius was followed afterwards by almost all compilers of the canons, Pseudo-Isidore and the Gregorian canonists, e. Anselm of Lucca , Deusdedit etc. Letters of the medieval Popes[ edit ] With the development of the papal primacy in the Middle Ages the papal letters grew enormously in number. The popes, following the earlier custom, insisted that their rescripts , issued for individual cases, should be observed in all analogous ones. According to the teaching of the canonists, above all of Gratian , every papal letter of general character was authoritative for the entire Church without further notification. The names of the letters of general authority were very varied: Thus a papal constitution was always understood to be a papal ordinance which regulated ecclesiastical conditions of a general character judicially, in a durable manner and form, for all time; but by a rescript was understood a papal ordinance issued at the petition of an individual that decided a lawsuit or granted a favour. Notwithstanding all this, usage remained uncertain. Other names again had their origin in the form of the papal documents. It is true they all had more or less evidently the form of letters. But essential differences appeared, especially in regard to the literary form stylus of the document and the method of sealing , these depending in each case on the importance of the contents of the respective document. It was merely the difference in the manner of sealing that led to the distinction between Bulls and Briefs. For Papal Bulls , legal instruments almost entirely for important matters, the seal was stamped in wax or lead, seldom in gold, enclosed in a case, and fastened to the document by a cord. For Briefs, instruments used as a rule in matters of less importance, the seal was stamped upon the document in wax. Curial letters litterae curiales or litterae de curia denoted particularly letters of the popes in political affairs. During the Middle Ages, just as in the early Church, the letters of the popes were deposited in the papal archives either in the original or by copy. They are still in existence, and almost complete in number, from the time of Innocent III . Many papal letters were also incorporated, as their legal nature required, in the "Corpus Juris Canonici". Others are to be found in the formularies , many of which appeared unofficially in the Middle Ages, similar in kind to the ancient official Liber Diurnus of the papal chancery in use as late as the time of Gregory VII. The papal letters were forwarded by the papal officials, above all by the Apostolic Chancery , for whose use the chancery rules, regulae cancellariae Apostolicae, were drawn up with regard to the execution and dispatch of the papal letters, dating back to the twelfth century. Nevertheless, the forging of papal letters was even more frequent in the

Middle Ages than in the early Church. Innocent III [24] refers to no less than nine methods of falsification. From the thirteenth century on to January, it sufficed, in order to give a papal document legal force, to post it up at Rome on the doors of St. Letters of the Popes in modern times[ edit ] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. July Learn how and when to remove this template message In the modern period also, papal letters have been constantly issued, but they proceed from the popes themselves less frequently than in the Middle Ages and Christian antiquity; most of them are issued by the papal officials, of whom there is a greater number than in the Middle Ages, and to whom have been granted large delegated powers, which include the issuing of letters. Following the example of Paul III , Pius IV and Pius V , Sixtus V by the Papal Bull "Immensa aeterni" of 22 January , added to the already existing bodies of papal officials a number of congregations of cardinals with clearly defined powers of administration and jurisdiction. Succeeding popes added other congregations. Documents signed by the pope personally are called Chirographa. Encyclicals are letters of a more hortatory nature, addressed to all or to a majority of the higher officials of the Church. A Motu Proprio is a document prepared at the personal initiative of the pope, without previous petition to him, and issued with a partial avoidance of the otherwise customary forms of the chancery. By Constitution is understood, as in the Middle Ages, a papal document of general authority; by Rescript, a similar document applicable to an individual case. Bulls and Briefs are distinguished from each other by characteristics of form which have always remained essentially the same. The papal documents are still deposited in the Roman archives. There are no official collections of them corresponding to the medieval "Corpus Juris Canonici". From the sixteenth century, on the other hand, private collections have appeared, some of which are called bullaria , from the more important part of their contents. Many papal letters are also found in the collections of the Acts of the Councils. The documents issued by the officials of the Curia and the Congregations of Cardinals contain either resolutions decisions for individual cases, or declarations extensivae or comprehensivae interpreting laws, or decrees, which are entirely new laws. Some congregations of cardinals have issued official collections of their decisions. Hilario usque ad Pelagium II" Brunsberg, The "Registra" of the Avignon popes are also in course of publication. There are innumerable collections of papal letters issued from a partisan point of view. For the Bullaria, see Tomasetti, "Bullarum, diplomatum et privilegiorum s. Romanorum Pontificum Taurinensis editio locupletissima" Turin, ; for collections of the Acts of the Councils, Mansi, "Sacrorum conciliorum nova et amplissima collectio" Florence and Venice, , goes to Martin and Petit Paris, ; "Decreta authentica S. The above-mentioned Sapienti Consilio of Pope Pius X decreed, that all papal laws were to be promulgated through publication in an official bulletin called the Acta Apostolicae Sedis , the first issues of which, at intervals of about twice a month, appeared in From to , papal documents had been published in a similar series under the title Acta Sanctae Sedis , which was declared official in Before , papal documents were not systematically published in documentary fashion and were promulgated by other means such as being affixed to the doors of basilicas in Rome. The documents issued by a bishop are divided according to their form into pastoral letters, synodal and diocesan statutes, mandates or ordinances or decrees, the classification depending upon whether they have been drawn up more as letters, or have been issued by a synod or the diocesan chancery. The pastoral letters are addressed either to all the members of the diocese litterae pastorales or only to the clergy, in this case generally in Latin litterae encyclicae. The mandates, decrees or ordinances are issued either by the bishop himself or by one of his officials. The synodal statutes are ordinances issued by the bishop at the diocesan synod, with the advice, but in no way with the legislative co-operation, of the diocesan clergy. The diocesan statutes, regularly speaking, are those episcopal ordinances which, because they refer to more weighty matters, are prepared with the obligatory or facultative co-operation of the cathedral chapter. In order to have legal force the episcopal documents must be published in a suitable manner and according to usage. Civil laws by which episcopal and also papal documents have to receive the approval of the State before they can be published are irrational and out of date according to the First Vatican Council Sess.

# DOWNLOAD PDF A COMMUNITY OF READERS : A LETTER TO THE POPE.

## Chapter 6 : Letter #31, Rubicon - Inside The Vatican

*In "Francis, the Anti-Strongman" (Sunday Review, March 25), Paul Elie points to Pope Francis's ease with the outreach Community of Sant'Egidio, while implying that he is not at ease with.*

## Chapter 7 : History & Apologetics: Letter of Pope Siricius to Bishop Himerius of Tarragona

*Pope Francis delivers a speech to the faithful prior to the Angelus prayer, Aug. 19, , at St. Peter's square in the Vatican.*

## Chapter 8 : Pope Francis: Letter to the People of God (full text) - Vatican News

*A group of Catholic Men throughout the country have worked to put together a letter to Pope Francis and the Bishops of the United States.*

## Chapter 9 : Pope sends greetings to the Jewish community of Rome - Vatican News

*(RNS) "Pope Francis' third apostolic exhortation of his papacy, "Gaudete et Exsultate" or "Rejoice and Be Glad," comes after his first two riled conservative Catholics.*