



APOSTOLIC  
LETTER  
LAETAMUR  
MAGNOPERE

IN WHICH THE  
LATIN TYPICAL EDITION OF THE  
**CATECHISM OF THE  
CATHOLIC CHURCH**  
IS APPROVED AND PROMULGATED

**JOHN PAUL, BISHOP  
SERVANT OF THE SERVANTS OF GOD  
FOR EVERLASTING MEMORY**

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*To my Venerable Brother Cardinals, Patriarchs, Archbishops, Bishops,  
Priests, Deacons and to other members of the People of God.*

IT IS A CAUSE FOR GREAT JOY THAT THE LATIN TYPICAL EDITION OF THE *CATECHISM OF THE CATHOLIC CHURCH* IS BEING PUBLISHED. It is approved and promulgated by me in this Apostolic Letter and thus becomes the definitive text of the aforementioned *Catechism*. This is occurring about five years after the

Apostolic Constitution *Fidei Depositum* of October 11, 1992, which, on the 30th anniversary of the opening of the Second Vatican Council, accompanied the publication of the first, French-language text of the *Catechism*.

We have all been able to note with pleasure the broad positive reception and wide dissemination of the *Catechism* in these years, especially in the particular Churches, which have had it translated into their respective languages, thus making it as accessible as possible to the various linguistic communities of the world. This fact confirms how fitting was the request submitted to me in 1985 by the Extraordinary Assembly of the Synod of Bishops that a catechism or compendium of all Catholic doctrine regarding faith and morals be composed.

Drawn up by the special Commission of Cardinals and Bishops established in 1986, the *Catechism* was approved and promulgated by me in the aforementioned Apostolic Constitution, which today retains all its validity and timeliness, and finds its definitive achievement in this Latin typical edition.

This edition was prepared by an Interdicasterial Commission which I appointed for this purpose in 1993. Presided over by Cardinal Joseph Ratzinger, this Commission worked diligently to fulfill the mandate it received. It devoted particular attention to a study of the many suggested changes to the contents of the text, which in these years had come from around the world and from various parts of the ecclesial community.

In this regard one can certainly understand that such a remarkable number of suggested improvements shows the extraordinary interest that the *Catechism* has raised throughout the world, even among non-Christians, and confirms its purpose of being presented as a full, complete exposition of Catholic doctrine, enabling everyone to know what the Church professes, celebrates, lives, and prays in her daily life. At the same time it draws attention to the eager desire of all to make their contribution so that the Christian faith, whose essential and necessary elements are summarized in the *Catechism*, can be presented to the people of our day in the most suitable way possible. Furthermore, this collaboration of the various members of the Church will once again achieve what I wrote in the Apostolic Constitution *Fidei Depositum*: "The harmony of so many voices truly expresses what could be called the 'symphony' of the faith" (no. 2).

For these reasons too, the Commission seriously considered the suggestions offered, carefully examined them at various levels and submitted its conclusions for my approval. These conclusions, insofar as they allow for a better expression of the

*Catechism's* contents regarding the deposit of the Catholic faith, or enable certain truths of this faith to be formulated in a way more suited to the requirements of contemporary catechetical instruction, have been approved by me and thus have been incorporated into this Latin typical edition. Therefore it faithfully repeats the doctrinal content which I officially presented to the Church and to the world in December 1992.

With today's promulgation of the Latin typical edition, therefore, the task of composing the *Catechism*, begun in 1986, is brought to a close and the desire of the aforementioned Extraordinary Synod of Bishops is happily fulfilled. The Church now has at her disposal this new, authoritative exposition of the one and perennial apostolic faith, and it will serve as a "valid and legitimate instrument for ecclesial communion" and as a "sure norm for teaching the faith," as well as a "sure and authentic reference text" for preparing local catechisms (cf. Apostolic Constitution *Fidei Depositum*, no. 4).

Catechesis will find in this genuine, systematic presentation of the faith and of Catholic doctrine a totally reliable way to present, with renewed fervor, each and every part of the Christian message to the people of our time. This text will provide every catechist with sound help for communicating the one, perennial deposit of faith within the local Church, while seeking, with the help of the Holy Spirit, to link the wondrous unity of the Christian mystery with the varied needs and conditions of those to whom this message is addressed. All catechetical activity will be able to experience a new, widespread impetus among the People of God, if it can properly use and appreciate this post-conciliar *Catechism*.

All this seems even more important today with the approach of the third millennium. For an extraordinary commitment to evangelization is urgently needed so that everyone can know and receive the Gospel message and thus grow "to the measure of the stature of the fullness of Christ" (*Eph* 4:13).

I therefore strongly urge my Venerable Brothers in the Episcopate, for whom the *Catechism* is primarily intended, to take the excellent opportunity afforded by the promulgation of this Latin edition to intensify their efforts to disseminate the text more widely and to ensure that it is well received as an outstanding gift for the communities entrusted to them, which will thus be able to rediscover the inexhaustible riches of the faith.

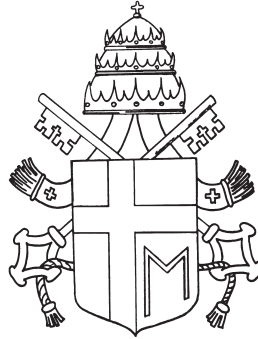
Through the harmonious and complementary efforts of all the ranks of the People of God, may this *Catechism* be known and shared by everyone, so that the unity in faith whose supreme model

and origin is found in the Unity of the Trinity may be strengthened and extended to the ends of the earth.

To Mary, Mother of Christ, whose Assumption body and soul into heaven we celebrate today, I entrust these wishes so that they may be brought to fulfillment for the spiritual good of all humanity.

From Castel Gandolfo, August 15, 1997, the nineteenth year of the Pontificate.

A handwritten signature in black ink, reading "Joannes Paulus II" in a cursive script. The signature is written in a fluid, elegant style with a long horizontal flourish at the end.



# **APOSTOLIC CONSTITUTION *FIDEI DEPOSITUM***

ON THE PUBLICATION OF THE  
**CATECHISM OF THE  
CATHOLIC CHURCH**  
PREPARED FOLLOWING  
THE SECOND VATICAN  
ECUMENICAL COUNCIL

**JOHN PAUL, BISHOP  
SERVANT OF THE SERVANTS OF GOD  
FOR EVERLASTING MEMORY**

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*To my Venerable Brothers the Cardinals, Patriarchs, Archbishops,  
Bishops, Priests, Deacons, and to all the People of God.*

GUARDING THE DEPOSIT OF FAITH IS THE MISSION WHICH  
THE LORD ENTRUSTED TO HIS CHURCH, and which she fulfills in  
every age. The Second Vatican Ecumenical Council, which was  
opened 30 years ago by my predecessor Pope John XXIII, of happy

memory, had as its intention and purpose to highlight the Church's apostolic and pastoral mission and by making the truth of the Gospel shine forth to lead all people to seek and receive Christ's love which surpasses all knowledge (cf. *Eph* 3:19).

The principal task entrusted to the Council by Pope John XXIII was to guard and present better the precious deposit of Christian doctrine in order to make it more accessible to the Christian faithful and to all people of good will. For this reason the Council was not first of all to condemn the errors of the time, but above all to strive calmly to show the strength and beauty of the doctrine of the faith. "Illumined by the light of this Council," the Pope said, "the Church . . . will become greater in spiritual riches and gaining the strength of new energies therefrom, she will look to the future without fear. . . . Our duty is to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, thus pursuing the path which the Church has followed for 20 centuries."<sup>1</sup>

With the help of God, the Council Fathers in four years of work were able to produce a considerable number of doctrinal statements and pastoral norms which were presented to the whole Church. There the Pastors and Christian faithful find directives for that "renewal of thought, action, practices, and moral virtue, of joy and hope, which was the very purpose of the Council."<sup>2</sup>

After its conclusion, the Council did not cease to inspire the Church's life. In 1985 I was able to assert, "For me, then—who had the special grace of participating in it and actively collaborating in its development—Vatican II has always been, and especially during these years of my Pontificate, the constant reference point of my every pastoral action, in the conscious commitment to implement its directives concretely and faithfully at the level of each Church and the whole Church."<sup>3</sup>

In this spirit, on January 25, 1985, I convoked an extraordinary assembly of the Synod of Bishops for the 20th anniversary of the close of the Council. The purpose of this assembly was to celebrate the graces and spiritual fruits of Vatican II, to study its teaching in greater depth in order that all the Christian faithful might better adhere to it and to promote knowledge and application of it.

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1 John XXIII, Discourse at the Opening of the Second Vatican Ecumenical Council, October 11, 1962: AAS 54 (1962) pp. 788-91.

2 Paul VI, Discourse at the Closing of the Second Vatican Ecumenical Council, December 7, 1965: AAS 58 (1966) pp. 7-8.

3 John Paul II, Discourse of January 25, 1985: *L'Osservatore Romano*, January 27, 1985.

On that occasion the Synod Fathers stated: "Very many have expressed the desire that a catechism or compendium of all catholic doctrine regarding both faith and morals be composed, that it might be, as it were, a point of reference for the catechisms or compendiums that are prepared in various regions. The presentation of doctrine must be biblical and liturgical. It must be sound doctrine suited to the present life of Christians."<sup>4</sup> After the Synod ended, I made this desire my own, considering it as "fully responding to a real need of the universal Church and of the particular Churches."<sup>5</sup>

For this reason we thank the Lord wholeheartedly on this day when we can offer the entire Church this "reference text" entitled the *Catechism of the Catholic Church* for a catechesis renewed at the living sources of the faith!

Following the renewal of the Liturgy and the new codification of the canon law of the Latin Church and that of the Oriental Catholic Churches, this catechism will make a very important contribution to that work of renewing the whole life of the Church, as desired and begun by the Second Vatican Council.

## 1. The Process and Spirit of Drafting the Text

The *Catechism of the Catholic Church* is the result of very extensive collaboration; it was prepared over six years of intense work done in a spirit of complete openness and fervent zeal.

In 1986, I entrusted a commission of twelve Cardinals and Bishops, chaired by Cardinal Joseph Ratzinger, with the task of preparing a draft of the catechism requested by the Synod Fathers. An editorial committee of seven diocesan Bishops, experts in theology and catechesis, assisted the commission in its work.

The commission, charged with giving directives and with overseeing the course of the work, attentively followed all the stages in editing the nine subsequent drafts. The editorial committee, for its part, assumed responsibility for writing the text, making the emendations requested by the commission and examining the observations of numerous theologians, exegetes and catechists, and, above all, of the Bishops of the whole world, in order to produce a better text. In the committee various opinions were compared with great profit, and thus a richer text has resulted whose unity and coherence are assured.

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4 *Final Report of the Extraordinary Synod of Bishops*, December 7, 1985, *Enchiridion Vaticanum*, vol. 9, II, B, a, n. 4: p. 1758, n. 1797.

5 John Paul II, Discourse at the Closing of the Extraordinary Synod of Bishops, December 7, 1985, n. 6: AAS 78 (1986) p. 435.

The project was the object of extensive consultation among all Catholic Bishops, their Episcopal Conferences or Synods, and of theological and catechetical institutes. As a whole, it received a broadly favorable acceptance on the part of the Episcopate. It can be said that this *Catechism* is the result of the collaboration of the whole Episcopate of the Catholic Church, who generously accepted my invitation to share responsibility for an enterprise which directly concerns the life of the Church. This response elicits in me a deep feeling of joy, because the harmony of so many voices truly expresses what could be called the “symphony” of the faith. The achievement of this *Catechism* thus reflects the collegial nature of the Episcopate; it testifies to the Church’s catholicity.

## 2. Arrangement of the Material

A catechism should faithfully and systematically present the teaching of Sacred Scripture, the living Tradition in the Church and the authentic Magisterium, as well as the spiritual heritage of the Fathers, Doctors, and saints of the Church, to allow for a better knowledge of the Christian mystery and for enlivening the faith of the People of God. It should take into account the doctrinal statements which down the centuries the Holy Spirit has intimated to his Church. It should also help to illumine with the light of faith the new situations and problems which had not yet emerged in the past.

This catechism will thus contain both the new and the old (cf. *Mt* 13:52), because the faith is always the same yet the source of ever new light.

To respond to this twofold demand, the *Catechism of the Catholic Church* on the one hand repeats the “old,” traditional order already followed by the Catechism of St. Pius V, arranging the material in four parts: the *Creed*, the *Sacred Liturgy*, with pride of place given to the sacraments, the *Christian way of life*, explained beginning with the Ten Commandments, and finally, *Christian prayer*. At the same time, however, the contents are often presented in a “new” way in order to respond to the questions of our age.

The four parts are related one to another: the Christian mystery is the object of faith (first part); it is celebrated and communicated in liturgical actions (second part); it is present to enlighten and sustain the children of God in their actions (third part); it is the basis for our prayer, the privileged expression of which is the *Our Father*, and it represents the object of our supplication, our praise and our intercession (fourth part).



The Liturgy itself is prayer; the confession of faith finds its proper place in the celebration of worship. Grace, the fruit of the sacraments, is the irreplaceable condition for Christian living, just as participation in the Church's Liturgy requires faith. If faith is not expressed in works, it is dead (cf. *Jas* 2:14-16) and cannot bear fruit unto eternal life.

In reading the *Catechism of the Catholic Church* we can perceive the wonderful unity of the mystery of God, his saving will, as well as the central place of Jesus Christ, the only-begotten Son of God, sent by the Father, made man in the womb of the Blessed Virgin Mary by the power of the Holy Spirit, to be our Savior. Having died and risen, Christ is always present in his Church, especially in the sacraments; he is the source of our faith, the model of Christian conduct, and the Teacher of our prayer.

### 3. The Doctrinal Value of the Text

The *Catechism of the Catholic Church*, which I approved June 25th last and the publication of which I today order by virtue of my Apostolic Authority, is a statement of the Church's faith and of catholic doctrine, attested to or illumined by Sacred Scripture, the Apostolic Tradition, and the Church's Magisterium. I declare it to be a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion. May it serve the renewal to which the Holy Spirit ceaselessly calls the Church of God, the Body of Christ, on her pilgrimage to the undiminished light of the Kingdom!

The approval and publication of the *Catechism of the Catholic Church* represent a service which the Successor of Peter wishes to offer to the Holy Catholic Church, to all the particular Churches in peace and communion with the Apostolic See: the service, that is, of supporting and confirming the faith of all the Lord Jesus' disciples (cf. *Lk* 22:32), as well as of strengthening the bonds of unity in the same apostolic faith.

Therefore, I ask all the Church's Pastors and the Christian faithful to receive this catechism in a spirit of communion and to use it assiduously in fulfilling their mission of proclaiming the faith and calling people to the Gospel life. This catechism is given to them that it may be a sure and authentic reference text for teaching catholic doctrine and particularly for preparing local catechisms. It is also offered to all the faithful who wish to deepen their knowledge of the unfathomable riches of salvation (cf. *Eph* 3:8). It is meant to support ecumenical efforts that are moved by the holy desire for the unity of all Christians, showing carefully the content

and wondrous harmony of the catholic faith. The *Catechism of the Catholic Church*, lastly, is offered to every individual who asks us to give an account of the hope that is in us (cf. *1 Pet* 3:15) and who wants to know what the Catholic Church believes.

This catechism is not intended to replace the local catechisms duly approved by the ecclesiastical authorities, the diocesan Bishops and the Episcopal Conferences, especially if they have been approved by the Apostolic See. It is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to catholic doctrine.

At the conclusion of this document presenting the *Catechism of the Catholic Church*, I beseech the Blessed Virgin Mary, Mother of the Incarnate Word and Mother of the Church, to support with her powerful intercession the catechetical work of the entire Church on every level, at this time when she is called to a new effort of evangelization. May the light of the true faith free humanity from the ignorance and slavery of sin in order to lead it to the only freedom worthy of the name (cf. *Jn* 8:32): that of life in Jesus Christ under the guidance of the Holy Spirit, here below and in the Kingdom of heaven, in the fullness of the blessed vision of God face to face (cf. *1 Cor* 13:12; *2 Cor* 5:6-8)!

Given October 11, 1992, the thirtieth anniversary of the opening of the Second Vatican Ecumenical Council, in the fourteenth year of my Pontificate.

A handwritten signature in black ink, reading "Joannes Paulus II". The signature is written in a cursive, flowing style, with the letters "J", "P", and "II" being particularly prominent and stylized.