PAPAL TEACHINGS

THE CHURCH

Selected and Arranged
by

THE BENEDICTINE MONKS OF SOLESMES

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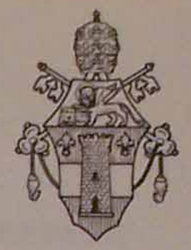

To Our dear son, Dom Jean Prou,
Abbot of St. Pierre de Solesmes:

Many precious memories of the time when We represented the Holy See in France attach Us to the Abbey of Saint-Pierre de Solesmes and make it a pleasure for Us to grant your filial petition and give you a proof of Our paternal interest.

Indeed it is a great pleasure for Us to tell you of Our satisfaction at seeing the work undertaken by the Abbey of Saint-Pierre de Solesmes under your direction, continued by the publication of another precious volume in the series, which is already both long and rich, of PAPAL TEACHINGS.

We ardently desire that this collection, worthy of those which preceded it, will make the Church of Jesus Christ better loved by her sons and better known by other men: one, holy, catholic, and apostolic she is, and such she will appear to men in the more profound understanding of the constant teaching of the Sovereign Pontiffs, who, following in the footsteps of Peter and with his authority, repeat to the world the words of the Gospel of Jesus Christ which are Truth and Life.

With this wish, most dear Son, and in a heartfelt manner, We beg for you and for all the monks under your direction, an abundance of heavenly blessings, in pledge of which We grant you a special Apostolic Benediction.

From the Vatican, January 12, 1960.

Joannes XXIII

P.

PREFACE

"God works only one work in time, His Church. All things converge on her. It is the creature's honor to work for the Church with Him and as He does, to consecrate his effort and his life to the task for which the Son of God gave His blood" (a).

These lines from *The Life of Dom Guéranger* are a fitting summary of the papal teaching contained in the present volume. The whole of God's work for men is accomplished in the Church and by the Church: the new Eve, taken from the side of the new Adam, she is the Spouse in whose person is enacted the union of Christ with redeemed humanity, the nuptials of the Lamb. Further, as the new Eve she is the Mother of all the living, made fruitful by the Sanctifying Spirit on the day of Pentecost when she received the charge of restoring in the divine family the unity of mankind which was destroyed by the sin of our first parents.

The bond between the Church and Christ is even closer: the Church is the Body of Christ, His mystical body, to use the expression consecrated by Pius XII as the most divine of the Church's names. The Church is the Body of Christ: He has redeemed it, and founded it; He continues to support and direct it, invisibly from Heaven; visibly in the person of His Vicar. It lives with His life; it is animated by His Spirit; it bears Christ's name; it is His extension and *pleroma,* forming with Him one single mystical person, the "whole Christ".

The prolongation of Christ in her life, the Church is also His prolongation in her work. It is she who continues here below the mission confided by the Father to Christ, the mission of enlightening, sanctifying, and governing the entire human race, and so to lead men to salvation and eternal happiness. Received from the Father, transmitted by the Son, this mission is accomplished in the Holy Spirit who descended on Pentecost to confirm the members of the hierarchy established by Christ.

For in the Church, which is a divine work, all is order and symmetry. It was not to the community of the faithful that Christ

a Dom Paul Delatte, *Dom Guéranger*, Plon, 1909, II, 453.

confided His power; it was to a college of Apostles, chosen by Him and, under a single Head, forming the single governing body of the Church.

Destined to bring salvation to all men, the Church must also have the power to be recognized by all. If the Church, at once human and divine, is, and remains, a mystery, she nonetheless bears the marks which distinguish her from every other society and attest her divine origin: *Unam, sanctum, catholicam et apostolicam Ecclesiam.*

The Church is not one church among many; she is *the* Church, *the one body* under one Master, Christ, represented here below by His Vicar, who forms but one head with Him.

Ordained for the sanctification and salvation of men, depository of the means to this end, the Church is *holy,* the teacher of the way to holiness and the mother of saints.

Charged with the salvation of all men, bound by neither time nor place, the Church is *catholic;* supranational by her very essence, she alone is capable of reestablishing in herself the unity of the human race which cannot be realized without her or in opposition to her.

Finally, she is *apostolic*: her mission and her power are nothing else but the prolongation of the mission and the power of Christ, confided by Him to the Apostles and to the Chief of the Apostles, Peter, always living in the person of his successor, the Bishop of Rome. Founded on this Rock and confident of heavenly help, the Church cannot grow old. She confronts the centuries forever clothed in immortal youth, true to herself at the same time that she adapts herself to the character and the needs of the society which it is her mission to save. In every place and in every age there is truth in the words which Leo XIII left as the testament of his glorious pontificate: "This is the order of God that salvation is to be sought only in the Church, that the instrument of salvation which alone is effective and forever useful can be found only in the Roman pontificate" (a).

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Such is, in broad outlines, the doctrine constantly renewed by the Popes, which our *Analytical Index* will present in a systematic schema. For the pontifical texts by themselves, with the exception of the two great encyclicals *Satis cognitum* and

a Below No. 653.

Mystici Corporis (both the results of theses prepared for the Vatican Council), scarcely resemble methodical treatises. Written or spoken on widely differing occasions with a view to recalling or making more precise a doctrine which has been misunderstood, of overcoming prejudice or condemning error, these documents generally bear in their written form as also in their content, the marks of their historic setting. To understand them fully, they have to be replaced in this context.

In the documents which precede the definition of papal infallibility, from the bull *Auctorem Fidei* through the condemnation of the Civil Constitution of the Clergy down to the last vestiges of the struggle against Gallicanism, the focus of most of the texts is the doctrine of the Primacy. More than once the form of the document reflects the climate of conflict which characterized the period. Once this truth had been placed beyond the reach of controversy by the proclamation of the dogma, there follows a period of tranquil possession of the truth and succeeding pontificates were able to clarify the implications and demonstrate the consequences in a more serene atmosphere.

To reestablish unity with Rome as its center was the great preoccupation of Leo XIII. To draw the separated brethren to the Apostolic See he labored to show the principles and the necessity of this first note of the Church. He insisted not only on the visible bond of the hierarchy united to the Holy See, but also on the invisible bond created by the Holy Spirit, on which subject he pronounced, for the first time, the phrase "soul of the Church."

St. Pius X had as his task to warn against the dangers threatening within, at the same time that he tried to realize and to teach the principles of a holy reform. Benedict XV and Pius XI, on the other hand, directed their efforts to problems besetting the Church from outside: peace among nations, the conditions and dangers of ecumenism, the extension and propagation of the faith by mission work, and the fostering of native priests and bishops. In this way they pioneered in actions whose wisdom would be demonstrated by the future.

In continuing this course of action, but with an increased precision from a juridical point of view, Pius XII, in his encyclical of June 29, 1943, stood revealed as the great Doctor of the Mystical Body. In the years of his pontificate, so rich in teaching of all kinds, he emphasized the role proper to the *magisterium*—

the ordinary magisterium above all—and the necessary submission to divine authority, at the same time that he fixed the exact place of the laity and its function in the apostolate of the Church.

These judicial pronouncements of Pius XII were to be the best preparation for the work which will be forever associated with the name of His Holiness John XXIII, that of the Ecumenical Council (a).

° ° ° ° °

What is the authority of these documents? Doubtless the 400 texts published here are not all of the same importance. Dogmatic constitutions, the bearers of definitions or solemn pronouncements, encyclical letters addressed to bishops, radio-messages to the world or to important congresses, letters to churches, allocutions to various audiences,—these constitute a graded series capable in themselves of furnishing some indications of the Sovereign Pontiff's intention to use his teaching power in one or another affirmation. For, it is more important to consider the *intention* of the Pope, the *object* of his intervention, and the *nature* of the act, than to consider simply the form of the document, often in itself the issue of a simple occasion or the result of some question from a chancery.

If Peter's successor sometimes acts as a judge and employs his supreme authority to state as a court of final appeal that a certain truth is part of revelation, more normally he speaks as a doctor or master invested with the duty of teaching, that is to say, with the end of exposing or making known a doctrine, of putting it in a clearer light, and of defending it against attackers. If the object of his authority is first of all the *depositum* of revelation and of the faith, the Lord has made him the supreme guardian of morality and the natural law at the same time that He has made him responsible to lead all men to their final end.

It is these considerations which will determine the proper attitude of the faithful before a pontifical text: in the presence of a doctrine which has been defined by a solemn pronouncement no other attitude is possible except total and unreserved faith: *fide divina et catholica credenda*.

But if it is true that the privilege of infallibility is reserved to the formula of a solemn pronouncement, and if the ordinary

a The documents relative to the Ecumenical Council will be published in a separate volume.

teaching authority, in each of its expressions taken separately, is not endowed with the same privilege, it remains nonetheless the authentic channel of Christ's teaching, and, as such, it is assured of His protection. But this protection is given to it according to the mode proper to the teaching, that is to say, as the guarantee, not of the precise terms of the individual formula, but to the aggregate intended to transmit a doctrine without deforming it.

It is for this reason that the Vatican Council, treating of the proximate cause of faith, puts this common and universal teaching on the same plane with the solemn pronouncement itself: *Sive solemni judicio, sive ordinario et universali magisterio*. In the face of this teaching the attitude of the faithful will be precisely that which befits the disciple, him who receives teaching, *docility*, or better, "teachability: *docibilitas*".

Docility will persuade him to renew his adhesion to the faith, to the truth already acquired, but on occasion recalled by the teaching authority; to make this faith explicit with regard to certain points of dogma of which perhaps, until the intervention of the teaching authority, he has not clearly seized the implication latent in one or other article of the *Credo*.

Even when the question does not concern a revealed truth but has as its object some truth of the natural order, this docility will make him prefer, out of deference, the teaching of the master who speaks in the name of God, to opinions which are purely human.

Finally, this docility will subject him to the guidance of the Church for the work of clarification, which is the ordinary line of progress in doctrinal development.

For the *magisterium* of the Church is not simply like Scripture and Tradition, a *locus theologicus*: "theological source," where is to be found the deposit of revealed truth; it is a *living Teacher* charged with safeguarding this deposit, with revealing it and interpreting it as the needs and the crises of each epoch demand.

In the same way, to recall the beautiful thought of Bossuet (a), by relying on the very declaration of the Holy See to understand her teaching and her prerogatives, the teaching of the Pope and the bishops—whether transmitted by intermediaries or not—remains the immediate and proximate rule for all who wish to adhere to God's word and conform their thoughts to His.

The reader who approaches the 400 texts of this volume in this docile and filial spirit will soon recognize in it the authentic portrait of the Church. For she is a mother ever anxious to be in touch with the age in order to respond to her children's needs; she is also the spouse inviolably faithful to the mind and heart of her divine Bridegroom.

Each pontificate reflects the character of its epoch, the personality of the reigning Pope; each one also brings some new testimony to that continuity often emphasized by the Sovereign Pontiffs, which, once again, His Holiness John XXIII has recalled to the faithful in inviting them to ponder again the writings of his predecessor. Today, as in the days of the Council of Chalcedon, it is still Peter who speaks by the mouth of Leo, of Pius, or of John; it is still the Lord Jesus who is speaking by the mouth of Peter.

Solesmes, June 29, 1959
✠ fr. Germain Cozien
Abbot of Saint-Pierre de Solesmes

a *Audio quid dicant: Romanis pontificibus, sedis suæ dignitatem commendantibus, in propria videlicet causa non esse credendum. Sed absit; pari enim jure dixerint ne episcopis quidem, aut presbyteris esse abhibendam fidem, cum sacerdotii sui honorem prædicant; quod contra est. Nam quibus Deus singularem honoris dignitatisque prærogativam contulit, iisdem inspirati verum de sua potestate sensum; ut ea in Domino, cum res poposcerit, libere et confidenter utantur, fiatque illud quot ait Paulus*: Accepimus Spiritum qui ex Deo est, ut sciamus quæ a Deo donata sunt nobis. *Quod quidem hic semel dicere placuit, ut temerariam ac pessimam responsionem confutarem; profiteorque me de Sedis apostolicæ majestate, Romanorum pontificum doctrinæ et traditioni crediturum.* I hear what is being said: "the Roman pontiffs are not to be believed when they speak of the dignity of their See, since they are pleading their own cause." But God forbid: this would be equivalent to saying that neither bishops nor priests should be credited when they preach the dignity of the priesthood. But the contrary is the truth. For those on whom God confers this singular prerogative of honor and dignity He also inspires with a true understanding of the power, so that they can use it, in the Lord, when the occasion requires it, and then is made manifest what Paul declared: "We have received the Spirit which is of God, that we may know those things which have been given to us from God." And it is fitting that we should say the same thing here to refute his wicked and presumptuous opinion; I glory in the majesty of the Apostolic See to believe the doctrine and teaching of the Roman pontiffs. (*Defensio Declarationis*, Book X, chap. 6.)

INTRODUCTION

HOW THE DOCUMENTS ARE PRESENTED

At the head of each document is found
- a title, to facilitate understanding,
- the type of document,
- the "incipit" if the text is taken from a written document
- the address[a] and the date of origin;

in the body of the text:
- subtitles for the longer citations.
- in italics in parentheses, a brief summary of those portions of the original document not cited in the text, because not referring directly to the subject being treated.

HOW TO USE THIS VOLUME

To find the texts relating to a given question:
look first in the alphabetical index or else directly in the analytical index, where the numbers in heavy print refer the reader to the papal texts.

To clarify a text by placing it in its context in the development of the thought of the Popes, or by comparing it to parallel texts: the numbers in italics, given in parentheses in the margin of the text, refer to the analytical index, which in turn summarizes briefly the lines of papal thought and indicates the relative texts.

THE NUMBERING OF THE TEXT

The numbers in heavy print, refer to the paragraphs of the papal pronouncements, given in chronological order in the text.

The numbers in italics, given in parentheses, refer to the divisions of the analytical index.

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PAPAL DOCUMENTS

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The vigilance and the pastoral solicitude of the Roman 1
Pontiff, at the same time that they strive with assiduity to procure (*161*,
peace and tranquillity for the whole of Christendom, according *162*,
to the duties of his office, are principally and above all manifested *165*,
in maintaining and conserving the unity and integrity of the *176*)
Catholic faith, without which it is impossible to please God. They strive also to the end that the faithful of Christ, not being like irresolute children, or carried about by every wind of doctrine by the wickedness of men (a), may all come to the unity of faith and to the knowledge of the Son of God to form the perfect man, that they may not harm one another or offend against one another in the community and the society of this present life, but that rather, united in the bond of charity like members of a single body having Christ for head, and under the authority of his Vicar on earth, the Roman Pontiff, successor of the Blessed Peter, from whom is derived the unity of the entire Church, they may increase in number for the edification of the body, and with the assistance of divine grace, they may so enjoy tranquillity in this life as to enjoy future beatitude.

(*Excommunication of various heretics.*)

We likewise excommunicate and anathematize each and every 2
one, of whatever state, grade, or condition he may be, We place (*102*,
under interdict the universities, colleges, and chapters, by what- *153*,
ever name they are constituted, who appeal from Our ordinances *172*)
or instructions, or those of the Roman Pontiffs then existing, to a future Universal Council, as well as those who would assist, counsel, or favor this appeal.

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THE SUCCESSOR OF PETER

Apost. Const. *Etsi pastoralis*, May 26, 1742.

(*Certain divergences in effect in Italy induce the Pope to recall some points of faith and to unify discipline.*)

1a Cf. Ephes. 4:14.

3 Art. 6. The Holy Apostolic See and the Roman Pontiff have
(140- primacy in the entire world. The Roman Pontiff is the Successor
144, of Blessed Peter, the Prince of the Apostles, true Vicar of Christ,
151, Head of the whole Church, Father and Teacher of all Christians.
163, And to him, in the person of Blessed Peter, plenary power to
166, teach, rule, and govern the Universal Church was given by Our
175) Lord Jesus Christ, as is laid down in the Acts of the Ecumenical Councils and the Sacred Canons (a).

(*Rules for the administration of the Sacraments.*)

PONTIFICAL SOLICITUDE

Letter *Gravissimum Supremi*, September 8, 1745, to the Bishops of the Kingdom of Naples.

4 The very heavy charge of the supreme apostolate which has
(156, been confided to Us without any merit on Our part imposes two
160) duties above all: the first is to bring to the acceptance of holy religion the peoples who have never received it, or who, after receiving it, have abandoned it as the result of some unhappy and perilous fate; the second is diligently to keep religion safe and sound in those areas where, by an effect of divine grace, it has remained intact. Now, under the name of religion We understand not only what is absolutely necessary to believe in order to be saved, but also the works we must accomplish to give proof of a life and conduct conformable to Christian principles, and after this life, to acquire the happiness of the blessed in heaven.

The Pope's collaborators

5 In order to fulfill these duties the Roman Pontiffs Our
(160) Predecessors have in every period chosen men eminent for piety and learning, in order to spread the Catholic faith in every part of the world; after their example, in the measure of Our feeble strength and the difficulties of the times, We have also maintained this institution. Moreover, in dioceses where the zeal and labor of

3a *Item Sanctam Apostolicam Sedem, et Romanum Pontificem in universum Orbem tenere primatum, et ipsum Pontificem Romanum Successorem esse Beati Petri Principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiæ Caput, et omnium Christianorum, Patrem, et Doctorem existere, et ipsi in Beato Petro pascendi, regendi, et gubernandi universalem Ecclesiam a Domino*

the Bishop were patently insufficient, the Sovereign Pontiffs have always made it their care to restore the discipline of morality and damaged or enfeebled sanctity.

(*Usefulness of parish mission.—Instruction of the faithful.*)

THE TREASURE OF THE CHURCH

Apost. Const. *Pia Mater*, April 5, 1747.

(*Solicitude of the Church for the dying.*)

6 There is in the Church an immense and inestimable
(45, spiritual treasure made up of the infinite satisfactions of the
118) Passion and death of Our Lord Jesus Christ, and the merits and satisfactions of the glorious Virgin Mary, Mother of God, and of all the saints and elect. Our Savior has entrusted the distribution of this treasure to Blessed Peter, the Prince of the Apostles, and to his successors, to the end of time.

(*Plenary indulgence* in articulo mortis.—*Its doctrinal justification.—Indults granted to Bishops.—Notices given to the faithful.*)

THE ENCYCLICALS

Letter *Jam Fere Sextus annus*, 1756 (a), to the University of Bologna.

(*Success of the first Roman Bullaria.—Benedict XIV is editing his own Bullarium.*)

7 We cannot fail to add that it has been the constant custom
(156, of the Roman Pontiffs in their Encyclical letters to exhort the
173) Bishops of the Universal Church, or those of some particular province, to maintain the Catholic faith, to keep intact or to restore discipline in morals. To do so, they have, in recent times, acted through the intermediary of the Congregations of the Roman Inquisition, or of Propaganda, and more frequently

Nostro Jesu Christo plenam potestatem traditam esse, quemadmodum etiam in actis Oecumenicorum Conciliorum, et in Sacris Canonibus continetur.

7a This letter is inserted into the *Bullarium* of Pope Benedict XIV in the form of a preface, but is not dated.

through the Congregations whose office it is to examine the affairs of Bishops and regulars, or to explain or interpret the decrees of the Council of Trent. Ordinarily the Popes have these letters written by the Prelates acting as Secretaries to those congregations. After being signed by the Cardinal Prefect, they were sent to the Bishops. But care has always been taken that these Letters were written under the authority of the Sovereign Pontiff.

(*Return to the ancient customs.—The present collection is dedicated to the University of Bologna.*)

CLEMENT XIII
1758 - 1769

Encycl. *A quo die Nobis,* September 13, 1758.

(*The election of Clement XIII.—Exhortation to concord in the unity of faith and charity.*)

When the Lord asked what was the current opinion about 8
the Son of Man, and what the disciples believed about Him, and (56)
the latter were mentioning different opinions, Blessed Peter, expressing the thoughts of all, enlightened by the Father and not by human wisdom, confessed that He was the Son of the Living God (a). From this it is easy to see that there already existed a distinction between the children of light and the children of this world, since the latter were at variance with one another by reason of their different opinions, while the former, initiated into the mystery of unity by the Universal Head, made profession of a single faith by the lips of one of them.

Therefore, turn all your endeavors, Venerable Brothers, to 9
cementing peace among the faithful. Let all disputes, discussions, (48)
rivalries, hatreds, dissensions cease, so that all those who bear the name of *Catholic* may have in fact one mind, one thought; let them be unanimous in their profession of faith and live in complete harmony. Let them understand well and be penetrated with this thought: those who wish to be members of Christ cannot be at peace with the Head if they refuse to be at peace with the members, and the Father of all will not number among his sons the brothers who do not practice fraternal charity.

(*Faults which the Bishop should avoid.—The virtues he should practice.—Preaching.—The choice of sacred ministers.—Residence.*)

Since at the last judgment We must give an account of all 10
and before all who bear the name of Christian, We urgently beg (*152,*
you, Venerable Brothers, in the case of discussion arising and *154,*
scandals occurring which you are powerless to put a stop to, to *157,*
have recourse to this See of the Blessed Prince of the Apostles, *189*)
as to the head and summit of the episcopate, whence the episcopate itself draws its source and the principle of its authority. From it, as from the first source, leap the waters which flow—

8a Cf. Matt. 16:13-20.

pure with the purity of their spring—through the different regions of the entire world. It is here that all the churches learn what they must prescribe, and to distinguish those whom they must absolve, as well as those others, stained with an ineffaceable guilt, from which turns aside the water which is only for pure bodies.

(*Exhortation to prayer.—Blessing.*)

THE PROTECTION OF FAITH

Encycl. *In Dominico-Agro*, June 14, 1761.

11 (*9, 165, 167*) In the field of the Lord, which, by the disposition of Divine Providence We have been appointed to till, nothing requires such vigilant care and such persevering industry as the protection of the good seed sown there, that is to say, the Catholic teaching of Christ Jesus, received by the Apostles and committed to Our care; lest this seed be so negligently protected, that while the laborers sleep in slothful ease the enemy of the human race sow cockle with it, and in time of harvest, instead of being gathered into barns some shall be found who must be burned with fire. And for the protection of this faith formerly entrusted to the saints, the Blessed Paul exhorts Us warmly, writing as he does to Timothy to keep the good thing entrusted to him (a) for the times are evil (b), and there are within the Church wicked men, seducers, through whose works the wicked tempter is endeavoring to corrupt the imprudent by spreading errors contrary to the truth of the Gospel.

12 (*111, 167*) But if, as often happens, there have spread through the Church of God certain depraved ideas, which, while opposing contrary doctrines, conspire with them nonetheless at the same time to impair the purity of the Catholic faith, then it is very difficult for Us to measure Our words in dealing with two adverse opinions with such prudence that We appear not to have yielded to either of them, but to have avoided and condemned equally both parties inimical to Christ. And sometimes the matter is such that diabolical error decks itself with ease in lying colors

11a Cf. I Tim. 6:20 ; and 2 Tim. 1:14.
11b Cf. 2 Tim. 3:1.

with some appearance of truth, so that the force of the pronouncement is corrupted by a very brief addition or change, and the confession of faith which should have resulted in salvation, by a subtle transition leads to death.

The faithful must be warned

13 (*4, 100, 111, 167*) The faithful, therefore, must be warned away from these narrow and precipitous paths on which it is scarcely possible to take a step or to advance without falling; this is especially true of those who are less instructed and more naive: the sheep should not be led to pasture over impracticable routes, nor should extraordinary opinions, even of Catholic Doctors, be proposed to them; instead they should hear those opinions which have the most certain criteria of Catholic truth: universality, antiquity, and unanimity. Moreover, since the common people cannot ascend the mountain on which the glory of the Lord rests, and he who goes beyond the limits to see it perishes, barriers should be set up about the people by their teachers so that instruction will not go beyond what is necessary for salvation or eminently useful for it, and the faithful may obey that precept of the Apostle: not to be wiser than it behooveth to be wise, but to be wise with moderation (a).

Our predecessors, the Roman Pontiffs, with a perfect understanding of this necessity, have bent all their efforts not only to exterminating with the sword of anathema the poisonous seeds of nascent errors, but also to check certain rash positions which, by their spread among Christian people, would inhibit the rich harvest of faith or by their proximity to error might harm the souls of the faithful.

(*Recourse must be had to the Roman Catechism.—Care to be taken in selecting men for the teaching office.—Prayer for peace and union among Christians.*)

13a Cf. Rom. 12:3.

CLEMENT XIV
1769 - 1774

UNIQUE EDIFICE

Encycl. *Cum summi apostolatus,* December 12, 1768.

(*Pray for the Pope and for the Church during the Jubilee.*)

It is above all by this union of mind which binds you to Us that you will demonstrate unity. Unique in fact is the edifice of the universal Church, whose foundation was established in this See by the blessed Peter. Many stones were united in its construction, but all rest upon and are based on a single foundation-stone. Unique is the Body of the Church of which Christ is the Head, and all together we make up this body. We who exercise his authority as his delegated Vicar, We are, by his will, placed over all the rest, while you who are bound to Us as to the visible Head of the Church, you constitute the principal parts of this same Body. Consequently, what can happen to one which does not touch all the others, or fails to reach each one? That is why, just as nothing can lay special claim to your vigilance without at the same time concerning Us, or having, of necessity, to be reported to Us, so you should have the greatest interest in what concerns Us and solicits Our attention. That is why, united in a common accord of desires, animated by one and the same Spirit, which, taking its source in the mystical Head, spreads through all the members and gives life to them all, we must make every endeavor and put all our zeal into preserving the Body of the Church whole and entire, so that, preserved from every spot and wrinkle, she may rejoice in all the vigor and splendor of Christian virtue. **14** (*32, 40, 139, 144, 154, 185, 187*)

(*The people must be put on their guard against harmful novelties.*)

He has founded and guaranteed this Citadel, that is to say, his Church, by his laws and institutions. To her he has entrusted the deposit of faith, to be kept with a virginal respect. He has willed her to be an unshakable rampart for his doctrine and his truth, against which the powers of hell will never be able to prevail. **15** (*19, 99*)

(*The Church and the State.—Dignity of the apostolic office. —The bishop must set an example.—Blessing.*)

Apost. Const. *Dominus ac Redemptor*, July 21, 1773.

(*Necessity of peace in the Church.*)

16 (209) It is indubitable that among those elements which work most effectively for the good and the well-being of Christian society, the first place must be given to the religious Orders from which the Universal Church of Christ has received in every age assistance, help, and adornment. That is why this Apostolic See, not content with approving and encouraging them, has showered benefits upon them—exemptions, privileges, and powers—in order to incite them by these means to constant progress in piety and holiness, in the moral instruction of the faithful by word and example, in maintaining and strengthening the unity of the faith among believers.

(*Vicissitudes of religious Orders.—The glorious history of the Society of Jesus.—Persecution it has suffered. Its suppression for the sake of peace.*)

PIUS VI

1775-1799

APOSTOLIC CHARITY

Apost. Const. *Caritas illa,* June 16, 1777.

Christ our Lord has urgently recommended us to keep for 17
one another the charity which He Himself has imparted to us, (*67,*
and the Apostle of the nations assures us that it is the bond of *160,*
perfection. Now this charity imposes upon Us, in virtue of the *163*)
apostolic charge which We exercise, the duty of having for all Our children in Christ such love that if one of them should stray from the fold of his Mother the Church, Our spouse, We must employ all Our endeavor to have him return to her with joy, like the lost sheep which the heavenly Shepherd, when He had found it, brought back on his shoulders.

(*Erection of a Uniate diocese in Croatia.*)

PETER, THE SUPPORT OF THE EPISCOPATE

Apost. Let. *Divina Christi Domini,* September 20, 1799.

(*Errors contained in the German work of Jean Laurent Isenbiehl, on the prophecy of Emmanuel.—Warnings given by the German Bishops.*)

In their prudence they have not lost sight of the rule con- 18
stantly and everywhere preserved by the old discipline, in virtue (*152,*
of which consultations always flow out from the Apostolic See to *154,*
every country to those who ask for them—and it is especially each *167,*
time that a question of faith is mooted that all Our brothers, the *171,*
Bishops, must have recourse to Peter, that is to say, to the author *190*)
of their own title and of their dignity, since he can come to the assistance of all the churches in general throughout the entire world. The Bishops of Germany, following the example of the orthodox Fathers, have lost no time in placing this entire matter before Us, and have endeavored, moreover, by urgent petitions to obtain Our decree against this dangerous book, so that, thanks to the Apostolic authority, a rash freedom of thought on this subject may be more surely and effectively suppressed and the dangers which threaten the Catholic Church may be averted.

(*Condemnation of the book.—Warning and exhortation.*)

Letter *Post factum tibi*, February 2, 1782, to the Archbishop of Trier.

(*The Church has the power to establish marriage impediments and to dispense from them.*)

19 (*188, 190*) Even in the case where the episcopal authority would come directly from God, as certain doctors claim, nevertheless it must be held for certain and firmly maintained that this authority does not extend, of its own right, to the faculty of dispensing from the general laws of the Church, without the express—or at least tacit—permission of the superior power which has established these laws. It is, in fact, a dogma of faith that the authority of the Bishops, even admitting that it stems directly from Christ, remains dependent on the authority of the Roman Pontiff. Whence it follows that the Bishops must ever remain subject to the decrees of the Apostolic See and to the venerable prescriptions of the canons, under penalty, if it should happen that one of them infringed these prescriptions and canons, of being refused the concession in the future.

For the same reason, it is not less certain that the authority of the Bishops can itself be restricted and reduced within certain limits, as to its exercise and its use, by the superior hierarchical authority (a).

WHAT IS THE POPE

Decree *Super soliditate*, November 28, 1786.

20 (*161*) That the Church was established by Jesus Christ on the solid foundation of the rock (a); that Peter, above all the others, was chosen by the singular favor of Jesus Christ, so that, having the power of his Vicar on earth, he became the Prince of the Apostolic College and received, in consequence, for himself and for his successors to the end of time, the charge and the supreme authority to feed the flock (b), to confirm his brethren (c), to bind

19a For the parts of this letter here omitted, see **MARRIAGE**, Nos. 31 ff.
20a Cf. Matt. 16:18.
20b Cf. John 21:17.
20c Cf. Luke 22:32.

and to loose throughout the entire world (d): these are dogmas of faith received from the lips of Jesus Christ Himself, handed down and defended by the constant teaching of the Fathers, which the universal Church has kept in every age with religious care, and which she has very often confirmed by the decrees of the Sovereign Pontiffs and the Councils against the errors of innovators.

21 (*161*) In fact, Jesus Christ willed, in the Primacy of the Apostolic See, to fortify and knit closer the bond of that unity by means of which the Church, destined as she was to spread through the whole world, was to form but one body out of so many scattered members under a single Head. Thus the virtue of that power was to contribute not only to the grandeur of the First See, but even more particularly to the integrity and conservation of the entire body.

22 (*91*) Therefore, it is hardly surprising that in past ages those whom the old enemy of the human race has filled with his own hatred of the Church, have been in the habit of attacking in the first place this See which maintains unity in all its vigor: so that by destroying, if it were possible to do so, the foundation, and severing the bond between churches and the Head, the bond which is the principal source of their support, their strength, and their beauty, after having by this means reduced the Church to desolation and ruin by crushing her strength, they might in the end strip her of that liberty which Jesus Christ gave to her, and reduce her to a state of unworthy servitude.

(*Among these enemies: Eybel, author of the libel "What is the Pope?" published on the occasion of the journey of Pius VI to Vienna.*)

The errors of Eybel

23 (*161, 190*) While St. Augustine tells us that "it is in the chair of unity that God has placed the doctrine of truth" (a), there is nothing, on the contrary, that the unfortunate writer does not use to attack and outrage in every possible way this See of Peter where the Fathers have unanimously recognized and venerated that Chair "in which alone unity was to be conserved by all Christians, and from which flow out to all the churches the rights of communion

20d Cf. Matt. 16:19.
23a *Epistle* 105.

which we must venerate" (b); "with which it is necessary for every church to be in agreement, that is to say, the faithful from whatever area they come" (c).

24 Eybel has not feared to stigmatize as fanatic those whom he
(141- has heard cry out at the sight of the Pope: "This is he who has
142, received from God the keys of the kingdom of heaven with
154, power to bind and loose! this is he to whom no other bishop can
189) be compared! this is he from whom the bishops themselves receive their authority as he has received from God the supreme authority! This is the Vicar of Jesus Christ, the visible Head of the Church, the Supreme Judge of the Faithful! Is it therefore fanatic—We say this only with horror—is that word therefore fanatic of Jesus Christ, which promises to Peter, with the power of binding and loosing, the keys of the Kingdom of Heaven, those keys which St. Optatus of Mila did not hesitate—following Tertullian—to say had been put into the hands of St. Peter alone to be handed on to others? (a)

25 Must we call fanatic so many solemn decrees, so often re-
(140, newed, of Popes and Councils, where are to be found the
144- condemnation of those who deny that in blessed Peter, the Prince
149, of the Apostles, the Roman Pontiff, his successor, has been
175, appointed by God, the visible Head of the Church and the Vicar
181) of Jesus Christ; that plenary power has been given to him to govern the Church; that all those who bear the name of Christian owe him a sincere obedience; and that such is the virtue of that primacy which he possesses by divine right that he is above all other bishops, not only by reason of the honor of his rank, but also by reason of the extent of his supreme power?

26 Such language only makes all the more deplorable both the
(137- blind temerity of a writer who has been assiduous in reviving in
138, his tract the errors condemned by so many decrees; of a man
145, who does not fear to say, or to insinuate in many places and by a
148, thousand indirections: "That every bishop is called by God as
152, much as the Pope is, to the government of the Church, and that
157, he has received no less power; that Jesus Christ gave the same
188, power to all the Apostles; that what some men believe can be

23b Optatus of Mila, Bk. II, *contr.* Parm.; St. Ambrose, *Epistle* XI, 1.
23c St. Irenaeus, *Adv. Hær.*, III, 3.
24a Tertullian, *Scorp.*, XI; Optatus of Mila, *ibid.*

obtained only from the Sovereign Pontiff, and granted only by 195)
him, in so far as it depends upon consecration and ecclesiastical jurisdiction, can be obtained equally from every bishop; that Jesus Christ willed his Church to be administered after the fashion of a Republic; that it is true the government of the Church needs a president for the sake of unity, but that this president must not be permitted to meddle in the affairs of others who govern as he does; that his whole privilege consists in the right which he has to exhort the negligent to fulfill their duties; that thus, in virtue of his primacy he has no other prerogative than to make up for the negligence of others, and to provide, by his exhortations and his example, for the conservation of unity; that the Popes have no power in another diocese, except in extraordinary cases; that the Sovereign Pontiff is a Head who has his power and stability from the Church; that the Sovereign Pontiffs have allowed themselves to violate the rights of bishops by reserving to themselves absolutions, dispensations, decisions, appeals, the conferring of benefices." In a word, the author of this tract here enumerates in great detail all the functions which he puts in the category of reserved cases usurped by the Pontiff to the prejudice of the rights and dignity of the bishops.

The teaching of the Fathers of the Church

This author, less to conciliate than in some way to take by 27
surprise the confidence which he wishes to win for his case, (147)
rattles off in a long series the names of the holiest of the Fathers, and, with superb effrontery, misconstrues their pronouncements lifted haphazardly from their works and lumped together, citing passages which stress the episcopal dignity, and maintaining silence on those in which they have exalted the singular pre-eminence of the Pontifical power. If these Fathers were still living, they would refute the impudent calumny of this writer in the same terms in which they have not only celebrated the primacy of the Apostolic See and their devotedness to this Chair, but have left to all future ages the testimony of this loyalty in their immortal writings.

St. Cyprian expresses himself in the following terms: "There 28
is only one God, only one Christ, only one Church, and only one (147)
Chair founded on Peter by the word of Jesus Christ", and he declares openly "that the Chair of Peter is this principal Church

from which springs the sacerdotal unity to which error has no access" (a).

29 It is *St. John Chrysostom* who declares without ambiguity (147) that "Peter could, in virtue of his power, choose a successor to replace the traitor Judas" (a). And Peter himself in later times and his first successors, used this right stemming from the primacy either to found Churches throughout the West, giving them bishops and assigning to them the portion of the flock they were to care for, and this before the holding of any Council, or in designating regions whose limits they had determined as a single See, whose Bishop, in virtue of the apostolic authority, was to have preeminence over his colleagues in the episcopate.

30 On this institution of churches we have very clear testimony (145, in the writings of Innocent I (a). He speaks of it as a well known 147) matter, something anyone can understand, that the authority of the Sovereign Pontiffs has not come from a discipline antecedently established by the Councils, since it was a common practice before any of the disciplinary matters later regulated by Conciliar decrees. It is not less evident that the Sovereign Pontiff himself determined by his decrees that the Church of Antioch would be the head of the dioceses of the Orient (b).

31 It is *St. Epiphanius* who bears witness that *Ursace* and (147) *Valens*, moved to repentance, presented to Pope Julius the writs containing the retractions of their errors, and asked to be admitted to communion and penance (a).

32 It is *St. Jerome* who declares profane the man who is not in (147) communion with the Chair of Peter, knowing full well that it is on this rock that the Church has been built. So he addresses himself only to Pope Damasus in the gravest controversies: for it is from him alone that he wishes to learn both the language which is to be adopted in the Church and the persons with whom he can communicate (a).

33 It is St. Augustine who testifies, after having learned it in (147) the Scriptures, "that the primacy of the Apostles is preeminent in Peter in virtue of a more excellent grace; that this primacy of

28a *Epistles* XL, LV.
29a *Hom.* III, *in Act. Apost.*
30a *Epist. ad Decent. Eugub.*
30b *Epist. ad Alexand. Antioch.*
31a *Hæres.* LXVIII.
32a *Epist.* XV.

the apostolate is to be preferred to all episcopal dignity; that the Roman Church, the See of Peter, is that rock which the proud gates of hell cannot vanquish" (a). This is the language which refutes another of the writer's calumnies: that which pretends that in designating the rock on which he built his Church Jesus Christ wished men to understand, not the person, but rather the faith and the confession, of Peter: as if the Fathers who, because of the marvelous fecundity of the Scriptures, have also given this latter sense to the word of Peter, have by that fact abandoned the literal sense which bears directly on St. Peter, and did not, very openly, retain this literal sense. It is thus that *St. Ambrose*, St. Augustine's master, says, "It is to Peter himself that it was said 'Thou art Peter, and on this rock I will build my Church.' Therefore, where Peter is, there is the Church" (b).

Such is the unanimous language of the Fathers. Such is the 34 perpetual tradition of the Doctors: a tradition which St. Bernard, (145, who had gathered it from the ancients, condensed in these few 147) words addressed to Pope Eugene (a): "It is in your hands that the keys of heaven have been placed; to them that the sheep have been entrusted . . . Other shepherds have each their own flocks assigned to them; but to you all the flocks are entrusted, as a single flock to a single Pastor. You alone are the only Pastor, not only of all the sheep, but of all the shepherds." It is on the milk of this doctrine that have been nourished all those who have grown to manhood in the Church of Christ; it is this milk, if they will remember, that was given from their earliest years to those—whoever they are—who are allowing themselves to be driven about by every wind of doctrine. In every age it has been preached as the teaching of the Gospel that the sheep were entrusted to Peter, by Christ for him to provide for their food, not Peter who was entrusted to the sheep to receive his spiritual nourishment from them.

The testimony of the Councils

Moreover, on this point the Ecumenical Councils have never 35 strayed from the teaching of the Fathers. The Fathers assembled (147) at Chalcedon (a) proclaimed that they heard the very words of Peter in the mouth of Leo. They have recognized also that it

33a *De baptism.*, II, 1; *Cont. Petil*, II, 51; *Psalm. cont. Don.*
33b *In psalm.*, XL, 30.
34a *De Consid.*, II, 8.
35a 451.

was not from any other bishop, but from Leo as from their Head, that they were to draw the strength and the stability of what had been done in this Council: and it was for this reason that they begged him to confirm it.

36 The eighth General Council, in its first session (a) approved
(147) the tenor of a formula read before the holy assembly in which, after many great eulogies on the authoriy of the Roman Pontiff, it was prescribed that "in the celebration of the sacred mysteries there should not be recited the names of those who had been separated from the communion of the Catholic Church, that is to say, those who were not in accord with the Apostolic See." Even more, since it remained to pass on certain dispensations which the good of the Church seemed urgently to demand, the Fathers (of the Council) did not dare take it upon themselves to grant them; they believed that they should be petitioned from the Holy See by the Patriarch Ignatius; thus recognizing that the Patriarchs themselves did not have the power to dispense from the Canons.

37 The great Council of the *Lateran*, which was the fourth of
(147) that name (a), declares (b) that the Lord has ordained that the Roman Church enjoys the primacy of ordinary power over all the other churches, since she is the Mother and Mistress of all the faithful of Jesus Christ.

38 In the second Council of *Lyons* (a) the profession of the
(147) Greeks was published, bearing witness to the fact that they recognized that the Roman Church has a primacy over the entire Catholic Church, and a principality which is both sovereign and plenary, a prerogative which she has received, with fullness of power, from the Lord Himself in the person of Blessed Peter, the Prince, or the Chief of the Apostles, whose successor is the Roman Pontiff. Following the line of these last Councils, the Council of *Florence* (b) by a famous decree sanctioned the Catholic dogma of this primacy.

39 Inspired by the same divine Spirit the Fathers of the Council
(145, of *Trent* declared "that the Sovereign Pontiffs, in virtue of the
147, Supreme power over the whole Church which has been given to
151, them, have the right to reserve to their special judgment certain

36a *Constantinople*, 869. 37a 1215.
37b Can. V. 38a 1274. 38b 1439.

graver cases of a criminal nature" (a). It follows from the 164,
language of the Fathers of the Council of Trent that the power 193)
of the Sovereign Pontiffs extends to the whole Church; that it embraces equally in its authority all the spiritual functions which the author of this tract endeavors, against all reason, to strip from it; that this power does not come to the Pontiffs from an external source; that it is not conferred upon them by subordinates, but that it is inherent in the primacy by ordinary right, *jure ordinario*. This must be recognized by anyone who has the intimate conviction that the heavenly wisdom of the Councils is of more worth than all the vain disputes of human ignorance.

Eybel appeals to the Council of *Constance*. But he should 40
have reminded himself that there the Counciliar Fathers con- (147,
demned the errors of Wycliffe, who advanced the position that "it 189)
is not necessary to salvation to believe that the Roman Church occupies the first rank among the other churches, nor that the Pope is the proximate and immediate Vicar of Christ." Likewise, the errors of John Huss who held that Peter is not, and he never was, the Head of the holy Catholic Church. Martin V, offering the language of sound doctrine to these errors, laid down that those suspected of holding them should be interrogated, and that they were to be asked "if they believed Blessed Peter was the Vicar of Jesus Christ, having the power on earth to bind and loose?" Further, "Whether a Pope canonically elected was the successor of St. Peter, having supreme authority in the Church of God?" And, "Whether they believed that the Pope had the power to grant indulgences to all Christians; and whether each bishop could grant indulgences to those under his jurisdiction, according to the limits prescribed by the sacred Canons?" This is a clear refutation of Eybel's error, who, speaking of indulgences, dared to write that "every bishop can grant indulgences in the same way as the Pope."

Any man who will meditate attentively and fairly on these 41
documents drawn from the Fathers and the Councils without (147-
allowing himself to be blinded by his prejudices, will have no 148)
difficulty in convincing himself that they give evidence, as far as the Sovereign Pontiff is concerned, of an authority far superior to one which would be limited, as has been claimed, to

39a Session XIV, cap. VII.

a simple direction with respect to the bishops, or that the Pope's authority is confined to exhorting them, warning them, and supplying for their deficiencies.

42 Let us go even farther. The Fathers of the Council of *Basel*
(147) themselves declare (a), openly and profess that they believe in the response which they addressed to the Bishop of Taranto, "that the Roman Pontiff is the head and the Primate of the Church, the Vicar of Jesus Christ; raised to this dignity not by men or by Councils, but by Jesus Christ; that he is the Pastor of the faithful; that to him the Lord has given the keys; that to him alone it was said 'Thou art Peter'; that he alone has been called to the plenitude of power, while the other bishops have received only a share in solicitude (for the flock)." Eybel should blush at the impudent audacity with which he attempts to weaken the plenitude of powers which the assembly at Basel places among the capital points of our doctrine, as so well known, so widely held that it is superfluous to recall them.

43 Moreover, the way in which St. Augustine expresses him-
(142, self, as We have just cited it, witnesses to the fact that "the
145, principality of the apostolic Chair has always been in vigor in
147, the Roman See" (a), that this principality of the apostolate
151, has always been preeminent over any episcopal dignity; this
189, language, We say, can be verified, among other things, by this
195) remarkable observation: that the successor of Peter, by the very fact that he occupies the place of Peter, has, by divine right, under his authority the entire flock of Jesus Christ; so that he receives, with his function of Pontiff, the power to govern the entire Church. While it is necessary, on the other hand, that a special part of the flock be assigned to each of the other bishops, not by divine right, but by ecclesiastical law, not by the lips of Jesus Christ Himself, but by the hierarchical order, so that over this restricted part of the flock he can employ the ordinary power with which he has been invested to govern it.

44 He who would wish to take from the Roman Pontiff the sov-
(147, ereign authority which he has to make these assignments would
154- find himself under the necessity of impugning the legitimacy of
155, succession of the multitude of bishops who, all over the world,
184) govern individual churches, and for the government of which

42a Session V. 43a *Epistle* XLIII, 3.

these prelates have received their mission from the Sovereign Pontiff. Therefore, it is impossible, without causing very great disturbance in the Church, and without exposing episcopal authority itself to imminent danger, it is impossible to attack this great and marvelous assemblage of power which God has deigned to grant to the Chair of Peter; power in virtue of which, as St. Leo the Great says, "Peter personally governs all those whom Jesus Christ governs principally: in such wise that if Jesus Christ has willed that there should be something in common between Peter and the other Princes of the Church, it is only through (and by) Peter that He has given what He has not refused to the others" (a).

The witness of the Churches of France

Eybel is loud in his praises of the bishops and doctors of the 45
Church of France. But this is all in vain: for who among them (147)
are the ones he is trying to represent as sharing his opinions? Are they the most ancient, or those who, in the Middle Ages, or in more recent times, have made that Church illustrious by their learning and holiness? We will cite, from among the most ancient, only a few among many.

Let him not despise the testimony of St. Caesarius of Arles 46
and St. Avitus of Vienne. The first, in a petition addressed to (147)
Pope Symmachus, says: "As the source of the episcopate comes from blessed Peter, so it is necessary for Your Holiness to show clearly to each one of the Churches what must be observed, laying down for them suitable rules of discipline." St. Avitus, addressing Pope Hormisdas, writes, "I beg you to let me know how I should answer your sons who are my brothers in Gaul, if they should consult me: for their devotion for the Apostolic See is such that I can in all security speak not only for those of Vienne, but I can also promise you that every one of them in France will welcome with the same eagerness whatever you shall decide in matters of faith." The Fathers of the Council of *Orleans* (a) recall the form to be observed in the election of metropolitans as laid down in the decrees of the Apostolic See.

In the Middle Ages, let Eybel listen to *Hincmar* of Rheims 47
who, protesting that he has always shown himself faithful and (147)

44a *Serm.* IV, *in anniv. suæ assumpt.* 46a 538. Canon III.

obedient in all things to the Apostolic Chair, the mother and mistress of all the Churches, and to the Pontiffs who occupy it, declares openly what is due to the Holy See, what he is persuaded the faithful owe it, by the very fact that he wishes to insist he has never failed in this duty (a). Let him listen to Yves of Chartres, reprimanding with the strongest expressions the boldness of those who raise proud heads against the Apostolic See, saying "that when one opposes it with one's own judgments and constitutions, one incurs the charge of heretical perversity; that it belongs absolutely and without exception to this See to confirm or invalidate the consecration both of metropolitans and of other bishops, to reexamine their constitutions and their judgments; while this See must maintain without variation what it has pronounced and not tolerate any inferior assuming the right to judge it or correct it" (b). He further supports this by the authority of Pope Gelasius.

48 If, from those ancient times, we come down to a more recent
(147) period, Eybel ought not to have been in ignorance about the very grave censures leveled against the notorious apostate De Dominis, Archbishop of Spalato, by the distinguished Faculty of Theology of Paris. He would there have seen the Condemnation to be anticipated for his own tract. In fact, these are the errors which this Faculty did not hesitate to stigmatize as heretical and schismatic in the writings of this unworthy prelate: "To say that the Apostles were not equal in power is to advance a proposition which is only a human invention, and which has no foundation in the Holy Gospels, or in the inspired writings of the New Testament." (The Faculty declares this proposition heretical and schismatic, understood with reference to the ordinary apostolic jurisdiction which existed only in St. Peter.)

49 "It cannot be said that there is only one supreme head in the
(147) Church, or only one ruler, unless one understands by this Jesus Christ." "All the bishops together and in one body govern the same Church, each one with full power." "The Roman Church has, it is true, the first rank among the other churches, because of its nobility, its reputation, its name, and the authority of its dignity; but not because of its primacy of government and of jurisdiction." (The Faculty declares this proposition heretical

47a Council of Douay, 871. 47b *Epist.* VIII *ad Rich. Senon.*

and schismatic because it openly alleges that the Roman Church has not, by reason of divine right, the authority over the other churches.) "Each bishop is universal, by divine right." "The monarchical form of government in the Church was not immediately instituted by Christ." "It is false to hold that the union of the Catholic Church consists in the unity of a visible head." De Dominis having added that "the teaching of the doctors of Paris, understood as it should be, differed in nothing from his own," the latter immediately refuted this calumny with which the innovator attempted to blacken them, and declared that "this was a pure libel against the Faculty of Paris" (a).

In the Assembly of 1681, the Bishops of France published, 50
on this subject of the primacy of the Roman Pontiff, a striking (147)
testimony fully in accord with that rendered by the Theological Faculty of Paris, and with the constant tradition of their predecessors. "The Pope is above all the Bishops, he is the Head of the Church, the center of unity, and he possesses the primacy of authority and jurisdiction over us given him by Christ Jesus in the person of St. Peter. If one fails to admit these truths, he is a schismatic, yes, and a heretic" (a).

Tendentious interpretation

The author of this tract could not have been entirely ignor- 51
ant of the documents which can be culled from all past ages on (108,
the subject of Roman primacy. His bad faith is made all the more 184)
remarkable because of his stubborn opposition to the Holy See, since unable to blot out or destroy these brilliant testimonies of the Fathers, he does not blush—and here his insolence is excessive—to present them as allegories which have been badly interpreted; whence it happens in great measure—according to him—that for many centuries the Pope has been believed to be what in fact he is not: as if these Fathers eminent in sanctity, whom God has given to his Church as Pastors and teachers, could, on a matter of the greatest importance and which touches on the very constitution of the Church, have unanimously fallen into error, or become the cause of deceiving the faithful! As if Eybel did not, rather, stand convicted of a criminal error, since he is determined

49a *C. D'Argentre, Coll. Judic.*, II, p. 105, ff.
50a Coll. P.V., Vol. V, p. 355.

to embrace, in the matter of the Sovereign Pontificate, a different belief from the one which has been handed down by all the centuries past!

52 This is what We have thought it Our duty to expose at some
(165) length, following in this the example given to Us by Our predecessors in similar circumstances, and as We are required to do by the nature of Our office. Here it is not Our own advantage that We have before Our eyes, but the good of souls. Our desire is to maintain unity in the bond of peace; and We have no other motive, in exposing the deceits of those who abuse the names of the Fathers to give false meaning to their words. Let all understand that there is no teaching which the Fathers have more at heart than that all should be kept in unity, attached to this Chair which alone Christ has made mother and mistress of all the others.

The voice of Jesus Christ

53 The Church is certainly the one flock of Jesus Christ, who
(26, is reigning in heaven, its one Supreme Pastor. He has left it a
40, visible Pastor here on earth, a man who alone is his supreme
70, Vicar, so that in hearing him, the sheep hear in his voice the voice
142- of Jesus Christ Himself, lest seduced by the voice of strangers
147, they be led astray into noxious and deadly pastures.
161, So that the faithful confided to Our solicitude may avoid
166, with greater care profane and useless discourse which leads to
173) impiety; so that they may remain constantly attached to this Chair of unity where Peter still lives and presides as in his own See, whence he communicates the truth of faith to those who seek it; so that they may not be misled into believing that what has been established by the order of Christ Himself has been extorted by ambition, or yielded through ignorance, or granted as a result of flattery, or sought and obtained by criminal artifice, We have ordained that this work be submitted to the examination of competent theologians.

(*Condemnation of the book.—Difficulties foreseen.*)

Letter *Notre cher fils*, January 20, 1787, to the Archbishop of Cologne.

(*The Archbishop's protest against a papal intervention on the subject of marriage dispensations, which would have interfered with episcopal jurisdiction.—This protest cannot be admitted.—Recapitulation of principles.*)

Marriage dispensations

It is true that when the prince Electors of Germany 54
addressed Pius IV on the subject of certain grievances, among (137,
which were to be counted the dispensations reserved to the Holy 176,
See, this Pontiff answered them in the following terms: "That 188-
their requests were not just, given the fact that it is indubitably 190)
contrary to all law and reason that Archbishops or Bishops have the power of dispensation in matters which are established by the authority of the Holy See, unless this be expressly permitted to them; otherwise inferiors and subjects could dispense with the law of their superiors" (a). And in fact, if Bishops were to have the right to relax the law of impediments to marriage established by the authority of the Church and accepted in every Catholic country, the entire ecclesiastical hierarchy would be weakened, the Head would find himself under the authority of the members, and ultimately, it would be the end of the hierarchy of the Church, which was instituted by God, as was generally stated by Pope Nicholas I in a letter to the Emperor Michael (b). For it is an article of faith that the authority and jurisdiction of the bishops is subordinate to that of the Sovereign Pontiff, and that in virtue of the primacy of jurisdiction which Jesus Christ, by a special favor, granted to St. Peter and to his successors, they must obey the regulations of the Apostolic See; this is a truth which every Catholic is obliged to recognize, and which We have carefully demonstrated in Our letter in the form of a brief, published on the first of December last, condemning the book of Eybel, *Qu'est-ce que le Pape* (c)? We have condemned this book as containing propositions which are schismatic, erroneous, conducive to heresy, and other propositions condemned by the Church.

54a Rainaldi, *Continuation des Annales de Baronius*, ed. de Lucques, 1756, Vol. XV (1563), No. 44.
54b *Epist. LXXXVI, ad Mich. imp.*
54c Above No. 20 ff.

55 From all of this there results the fact that, first: the power
(176) of dispensation in marriage cases was first exercised by the Apostolic See, and has belonged to it exclusively, as has been recognized by the common consent and practice of the whole Church; for there is no evidence that other bishops have ever arrogated this power to themselves unless they believed themselves to be authorized to do so by a privilege either expressed or presumed from the Holy See.

56 If now, therefore, in your diocese of Cologne, for which up to
(157) the present the Archbishops, your predecessors, have obtained from the Holy See the power of dispensation in the degrees expressed in the formula; if, therefore, We say, you were to begin to dispense on your own authority, what else would you be doing except depriving the Holy See of a right of which it has always had the exclusive exercise from the most ancient times, an exercise of which it has kept the constant, uninterrupted possession, approved by the Church, an exercise which merely from the point of view of its antiquity and aside from its foundation in the primacy, would generally be a sufficient title. It would be in vain for anyone to oppose to this some imperial edict, since there exists between us a well-known concordat, from which it appears that We have agreed that the faculty of dispensation from impediments, which the Holy See formerly granted to bishops under its jurisdiction, should extend also in the future to the marriages of the wealthy, in such a way, however, that it would not exceed the prescribed limits of consanguinity. We see in this very fact the exclusive and uniquely competent jurisdiction of the Sovereign Pontiffs, as it is related to the dispensations from impediments to marriage, since bishops are permitted the use of the same jurisdiction in virtue of a pontifical delegation, and, further, the custom of dispensing from nearer degrees of kinship is reserved to the Pope. From all of this it is easy to see that His Imperial Majesty, in the treaty made with Us, preferred to discontinue the former edict, by which he had ordered bishops to grant dispensations on their own authority, than to give occasion to difficulties of conscience to the people under his rule and even to open the way to divorce. For in the case of dispute between marital partners, one or another might seize upon the nullity or inefficacy of the dispensations granted by the bishops as a reason for dissolving the marriage. Now, would this not be a great source of trouble and calamity within the Catholic Church and the State?

57 These things being adequately reviewed, if We return to
(157) the declaration now in question, We see that it belonged to Us alone to prevent this error from spreading among the faithful, since to Us would be imputed both the error and the disorder that would result from it, if by Our silence We allowed any doubt to remain on a matter of such grave importance.

58 Unable to neglect this very pressing duty, nevertheless, in
(157) discharging it We have taken particular care to see that Our manner of acting was beyond reproach; that is why, in the aforesaid declaration, We wished to say nothing that was not moderate, simple, and necessary to the matter, avoiding the mention of any person by name, not posting it anywhere in public places, but taking the precaution of having it sent from hand to hand, with no other object than making known the content of Our instruction. Now, it cannot be denied that there must be some way available to the Supreme Pastor for instructing and admonishing his flock, and that this cannot be obstructed without depriving him of the charge which he has received from Jesus Christ to "feed his lambs" (a).

59 However, We see that no reason, no precaution was able to
(156) make any impression on you. Immediately you gave strict orders, by your edict, that all those whom this declaration had reached should immediately send it back whence it came, thus silencing the voice and intercepting the order of the shepherd. You have given signs, moreover, that your venerable brother, the Archbishop of Damietta, by whom the declaration was made, displeased you in taking the title of Our Nuncio, and Nuncio of the Holy Apostolic See in the Rhenish Provinces. But why should he not take this title, since by Our authority We invested him with this office, and We sent him to carry out its functions in your diocese, and in all the others, as his predecessors have done? Most of the bishops and princes, each one for the region of the country belonging to him, have recognized him in this capacity and received him with honor. As for you, you wished neither to receive him nor to recognize him, although he declared that he was the

58a John 21:15-17.

bearer of Our pontifical letters of recommendation, and he offered you his services. On the contrary, you treated him as an *alien*, as if the affairs of your diocese could in no way concern him, and as if "We Ourselves were a stranger to the Church and to your diocese, where, in virtue of the right of primacy established by Jesus Christ and transmitted to Us by Peter, We had appointed him to carry out Our business, and so to exercise the apostolic authority We had conferred upon him."

Authority of Nuncios

60 (156) It is beyond doubt that Our Predecessors, from the very earliest times, have always used the power of sending their envoys, their legates, their *nuncios*, into the dioceses of other bishops, a power which they certainly recognized and held to be consequent upon their right of primacy.

61 (121, 156) Perhaps you will object that the imperial order in the circular letter of October 12, 1787, constituted an obstacle for you. But first, when complaint was made to the Emperor on the power of the Holy See to send *nuncios*, the prince replied that not merely one *nunziature*, but even three could be established; and if subsequently, as a result of the pressing representations made to him, he issued the circular letter which has been mentioned, he moderated its expression in such a way that he did not seem to wish to make an unjust attack on the authority which the Holy See has exercised up to the present time through its *nuncios*. But without examining whether or not this circular letter has the force of law, though it would be so much in opposition to Canon Law, according to which not only archbishops and bishops, but also all Catholics are obliged to recognize and receive the envoys of the Sovereign Pontiff, it is sufficiently clear that the circular letter should not be recognized as such, but simply as a letter of notification wrested from the Emperor by importunity, and that in this he was not acting as a legislator, but merely as a defender, and to keep the ancient rights of the archbishops, which, in the complaints (founded simply on error) were said to have been taken from them by illegal means and contrary to the laws of the Church: he declared not that he ordered, but that he exhorted. "At the same time we invite you," said he, "to defend, in concert with your suffragan bishops and the exempted bishops, your metropolitan rights against all attack." Who can fail to see in these

words, and in others like them, that the archbishops and bishops keep complete liberty, given that an exhortation does not deprive them of it; and that they do not acquire more authority over their suffragans since they are warned to defend their rights in concert with them? And how can We imagine that the Emperor wished to make a law for the whole Empire, against the authority of the *nuncios*, when he himself knows full well that in ecclesiastical matters the Empire governs itself only by the laws of the Church, and that in other matters laws are established only with the sanction of the Diet or of the whole German people; and that, moreover, the Diet itself can take nothing from the supreme authority of the princes in their principalities, in what does not contravene the constitution of the German people? These matters, and others like them, We have developed at greater length in Our letter to Our Venerable Brother Louis-Joseph, Bishop of Freising, under date of October 12 (1786), printed at Munich in Latin and German.

62 (144) For the rest, Venerable Brother, after having shown you above the manner in which your predecessors, distinguished by great sanctity and learning, judged it proper to defend and maintain the rights of their See, We will pursue with you only Our ordinary line of conduct. Therefore, We conjure you in the Lord, as much as in Us lies, that in these unhappy times for the Church it not be given to Us to suffer new assaults, which, coming from you, Venerable Brother, would be all the more painful to Our heart, as We had less reason to expect them from you. On the contrary, from you We expect succor for the Church, and sentiments proper to strengthen the bonds of the great Catholic unity. We hope that your generous and loyal soul will not reject these entreaties and arguments. If you continue to press Us and to combat Our interests and those of the Holy See, you will, doubtless, increase Our sorrow, but, however great this may be, it will never be able to bring Us to renounce Our right to the primacy which has been transmitted to Us.

(*The witness of St. Nicholas I.—Blessing.*)

THE POWER OF THE BISHOPS

Letter *Deessemus Nos*, September 16, 1788, to the Bishop of Motula.

(The sentence given by the Bishop in a matrimonial case is null and void.)

63 Doubtless We could close Our letter here, since We have
(154, adequately exposed Our reflections, called for, so We believe,
189, by your manner of acting in matrimonial cases.
199, But we cannot pass over in silence this innovation which
203) you have introduced of omitting the traditional formula which your brother bishops everywhere use: "By the grace of the Apostolic See." This formula, already in use even before there were reserved cases, and religiously preserved for many centuries, has as its raison d'etre the Primacy of the Apostolic See and the reverence which is due to the successors of blessed Peter. Now, not content with omitting the usual formula, you pride yourself on the use of this one instead: "Bishop by the King's grace," thus introducing a new term, absolutely contrary to custom and in no sense conformable to episcopal dignity. This dignity, in fact, depends immediately on God as to the power of orders, and on the Apostolic See as to the power of jurisdiction, to the exclusion of all lay powers, to whom the right of naming and of establishing bishops does not belong, save by a privilege conceded by the Holy See (a). However, We do not wish to insist on the meaning and the character of this innovation: it is sufficiently clear by itself, it is suspect, and it certainly merits general reprobation.

RUPTURE OF UNITY

Letter *Illa fiducia*, July 10, 1790, to the Archbishop of Bordeaux.

(The time for patience is past; the Pope must condemn the Civil Constitution of the Clergy.)

64 The new decrees emanating from the National Assembly are
(57, such that they are directly opposed to the unity of the Catholic
191) Church; they sever communion of this Kingdom with the Apos-

63a *Utpote quæ quoad ordinem immediate est a Deo, et quoad jurisdictionem ab Apostolica Sede, exclusis laicis potestatibus, quibus jus ipsum nominandi et præstandi non competit, nisi accedente privilegio S. Sedis.*

tolic See; if sanction for them is obtained from the King the country will lapse into schism. And so he, too, will become schismatic, he, the most Christian King, eldest Son of the Church; schismatic, too, will be the bishops elected by the forms laid down in the decrees, and We will find Ourselves obliged to declare them interlopers and deprived of all jurisdiction.

(The Pope is writing to the King to prescribe his line of conduct.)

THE CIVIL CONSTITUTION OF THE CLERGY

Letter *Quod aliquantum*, to Cardinal de la Rochefoucauld and to the Archbishops and Bishops of France, March 10, 1791.

(The interference of the Constituent Assembly in ecclesiastical affairs.—The reunion of the Consistory.)

While We were busy with this matter, a still more distress- 65
ing matter was brought to Our attention. We learned that about (92,
the middle of July the French National Assembly (that is to 184)
say *the majority*—it is always in this sense that We use this expression) had passed a decree, which, under the pretext of providing merely a civil constitution of the clergy, (so the title seemed to say) in fact attacked the most sacred dogmas, tampered with the most solidly established ecclesiastical discipline, abolished the rights of this first See, and of bishops, priests, religious of both sexes, and of the entire Catholic body, suppressed the sacred rites, appropriated Church revenues and funds, finally wrought such havoc that it would be impossible to believe it if it had not been a matter of experience. When these things were told Us, We were indeed not able to suppress a shudder at the reading of this decree.

(The letters of Louis XVI asking for the Pope's approbation. —Before replying, Pius VI will wait until he has received the advice of the French Bishops.)

The suppression of bishoprics

The King asks Us, among other things, to bring the metro- 66
politans and the bishops, by Our advice, to consent to the (92,
division, and the suppression of metropolitan and episcopal sees; 203)
he begs Us to agree, at least for the time being, that the canonical forms hitherto employed by the Church in the erection of new

bishoprics now be used by the authority of the metropolitans and the bishops, and that they be allowed to institute them in favor of those who, according to the new method of elections, will be presented to them, for the vacancies, provided that in teaching and morals there is no reason to oppose their election. From this request of the King it is easy to see that he recognizes the necessity of consulting the bishops in cases of this nature, and that consequently it is only just that We decide nothing without first having heard their opinions. We await, therefore, a faithful account of your advice, your opinions, your resolutions, signed by each one of you, or at least by the majority of you. Our own ideas will then rest upon this foundation as on a most solid basis; it will be the guide and rule of Our deliberations; it will assist Us to arrive at a proper decision, equally advantageous to you and to your most Christian Kingdom. While We await the accomplishment of Our desire, We will find in your letters the assistance which will help Us in the examination of all the articles of the national constitution.

The distinction of the two powers

67 (15, 85, 91, 120, 123) If, in the first place, We study the acts of the Council of Sens assembled in the year 1527 to combat the Lutheran heresy, We find that the principle which forms the basis of this constitution cannot be said to be innocent of all taint of heresy. For the Council expresses itself in the following terms: "After these ignorant men, there rose up Marcilius of Padua, whose pernicious book entitled *Defensorium Pacis* has lately been published by the Lutherans to the great danger of the Christian people. In a hostile manner the author attacks the Church, flatters the princes in his impiety, strips prelates of all external jurisdiction except that which the secular arm will grant them. He holds moreover, that all those in orders, be they simple priests, or bishops, or archbishops, and even the Pope himself, enjoy, by virtue of Christ's institution, an equal authority, but that if one has more authority than another, this is a result of the free gift of the prince, and that the latter can revoke it at will. But the terrible madness of this raving heretic is rebuked by the Sacred Scriptures, which clearly show that the ecclesiastical power does not depend on the will of princes, but is of divine right, which grants to the Church the power to establish laws helpful to the salvation of the faithful, and to punish with lawful censure the

rebellious. It can also be clearly demonstrated from the same Scriptures that the power of the Church is not only far superior to any secular power whatsoever, but also that it is more worthy of our respect. Marsilius, on the other hand, and the other heretics we have named, hurled themselves with impiety against the Church, and vied with one another in the attempt to diminish her authority" (a).

(Condemnation by Benedict XIV of the posthumous work of Père Laborde of the Oratory because it contains the same error.)

The independence of the Church

68 (91, 207, 211) In fact, what jurisdiction could seculars lay claim to in Church matters, by what right are ecclesiastics to be held subject to their decrees? No Catholic, surely, can be ignorant of the fact that Jesus Christ in instituting his Church, gave to the Apostles and to their successors a power which is subject to no other power, and that all the holy Fathers unanimously recognize this with Osius and St. Athanasius when they say: "Do not interfere in ecclesiastical affairs; it is not your place to give us orders in these matters, but rather to learn these things from us: God has given you the empire, to us He has entrusted all that has to do with the Church; and just as he who would seize the power from you would upset the order established by God, so you should fear lest in arrogating spiritual matters to yourself you become guilty of a greater crime" (a). And for the same reason St. John Chrysostom, wishing to give greater emphasis to this same truth, cites the example of Oza: "Who, for having laid hands on the Ark, though he intended to prevent its fall, fell down dead; because he usurped a role which did not belong to him; but if the simple violation of the Sabbath, if the mere contact with the Ark when it was about to fall could so provoke the wrath of God

67a *Verum ex sacris Litteris coercitus est* dilerantis *hujus* hæretici *immanis furor, quibus palam ostenditur non ex principium arbitrio dependere ecclesiasticam potestatem, sed ex jure divino, quo Ecclesiæ conceditur leges ad salutem condere fidelium, et in rebelles legitima censura animadvertere; iisdem quoque Litteris aperte monstratur Ecclesiæ potestatem longe alia quavis laica potestate, non modo superiorem esse, sed et digniorem. Cæterum hic Marsilius et cæteri prænominati* hæretici *adversus Ecclesiam impie debacchati certatim ejus aliqua ex parte nituntur diminuere auctoritatem.*

68a St. Athanasius, *In Hist. Arian, ad Monacos.*

and rendered unworthy of pardon those who dared to do such things, what excuse shall he have, what mercy can he hope for, who corrupts the adorable and ineffable dogmas of our faith? This cannot be, it cannot, I say" (b).

69 The decrees of the Sacred Councils are all couched in the
(91) same terms, and all the monarchs of France accepted this doctrine up to the time of Louis XV, ancestor of the reigning King, who, on August 10, 1731, declared that he recognized it "as his first duty to prevent, on the occasion of conflict, any questioning of the sacred rights of that power which has received from God alone the right of determining questions of the teachings of faith, or moral standards; of making laws or disciplinary regulations by which are governed the ministers of the Church and the faithful in religious matters; of instituting her ministers or of dismissing them according to the same regulations; and of exacting obedience by imposing upon the faithful, according to the order of the canons, not only salutary penances, but also real spiritual punishment, by means of the judgments or censures which the first pastors can impose by their own authority."

70 And yet, in spite of these principles so generally recognized
(92) in the Church, this National Assembly has arrogated to itself power over the Church when it has passed so many laws which go counter to dogma and ecclesiastical discipline, and when it has attempted to force bishops and all ecclesiastics by law to the execution of these decrees. But this will not appear astonishing to those who understand that the necessary effect of the constitution decreed by the Assembly is to destroy the Catholic religion, and with it the obedience due to kings.

(Condemnation of the principle of liberty of conscience, taken in an absolute sense.)

Roman primacy

71 As We move forward in the examination of the other errors
(191) of the National Assembly, We come immediately to the abolition of the primacy and jurisdiction of the Pope, since it is decreed that: "A new bishop may not have recourse to the Pope to obtain any confirmation from him, but he will write to him as to the head of the universal Church in testimony of the unity

68b *In Epist. ad Galat.*, I, 6.

of faith and communion which he must maintain with him." A new formula for the oath is prescribed in which the name of the Roman Pontiff is suppressed. Even more, the bishop-elect is bound by oath to the national decrees, in which it is forbidden him to seek confirmation of his election from the Pontiff, and all power of the Pontiff is by that very fact excluded; thus are the streams cut off from their source, the branches from the tree, and the people from their first Pastor.

Peter lives in his successor

We may be permitted here to borrow the terms of St. Greg- 72
ory the Great to express the injury which has been perpetrated (151)
on Our dignity and Our authority, terms in which that Pontiff complained to the Empress Constantina of the novel pretentions which the Patriarch John had laid claim to in his pride, calling himself the universal bishop, and he begged Constantina not to give her consent to this usurpation: "May Your Reverence not despise me in this matter, for even if Gregory's (*and now Pius'*) sins are so great that he ought to suffer such wrongs, still there are no sins of Peter the Apostle (to expiate), that under your government such things should be. And so I beg you again and again in the name of Almighty God that as your princely ancestors ever sought favor with the Apostle St. Peter, so you too will seek it for yourself and will take care to preserve it. The honor you owe this illustrious Apostle should in no sense be lessened by Our sins and because We have served him unworthily; may the Apostle be your helper in all your endeavors here below, and hereafter obtain the remission of all your sins" (a).

Canonical obedience

What St. Gregory petitioned from the authority of the Em- 73
press for the honor of the papal dignity, We petition in a similar (19,
fashion from you, lest in that vast kingdom the rights and honor 44,
of the primacy be abolished; let the merits of Peter—of whom 55,
We are the heir, though an unworthy one—be considered: he 142,
should be honored in the person of Our lowliness. But if you are 144,
unable to accomplish this because you are prevented by some 147,
outside force, let religion and your own courage supply what is 154,
wanting; reject bravely the oath enjoined upon you: for the title 181-

72a *Epist.* 21, 1. V.

182, usurped by the Patriarch John was less of an attack on Gregory
191) than the national decree is to Our rights. How, in fact, can it be said that communion with the visible head of the Church is maintained, when this is limited to announcing the fact of the election merely, and at the same time an oath is taken which denies the authority of his primacy? In his capacity as head, do not all his members owe him the solemn promise of canonical obedience, which alone can maintain unity in the Church and avoid schisms in this mystical body founded by Christ our Lord? (a) And as far as the Church in France is concerned, We find in Martène, *De Antiquis Ecclesiæ Ritibus,* the formula of the oath which was in use there for many centuries: every French bishop, on the day of his consecration, added to his profession of faith, a special clause of obedience to the Roman Pontiff (b).

(Refutation of the arguments which defenders of the Constitution draw from the Letter of Hormisdas.)

The discipline of the Church

74 But, say the apologists of the Assembly's decrees, the consti-
(121) tution of the clergy concerns only discipline, which has often changed according to circumstances, and is even now susceptible of change. But among these decrees there are not a few which are not merely disciplinary; there are others which attempt to undermine the purity and immutability of dogma, as We have already shown. But as to what concerns discipline, is there a single Catholic who would affirm that ecclesiastical discipline could be changed by laymen? Does not even Peter de Marca admit that with regard to rites, ceremonies, sacraments, the discipline of the clergy, their conditions and their control, are,

73a *Quod si alienæ potestatis vi impediti exequi non valebitis, per religionem et constantiam vestram complere debitis, fortiter vos ab injuncto jurejurando abstinentes: quippe minus detrahebat Gregorio usurpata a Joanne denominatio, quam nostro deroget juri nationale decretum. Quomodo enim retentam, conservatamque dici poterit cum visibili Ecclesiæ capite communionem, eidem tantummodo electionem nunciando, eodemque tempore ipsius primatus auctoritatem etiam per sacramenti religionem abnuendo? Et tamen debetur ipsi tanquam capiti a suis membris solemnis canonicæ obedientæ promissio, ad retinendam, in Ecclesia unitatem, atque ad evitanda mystici ejus corporis a Christo Domino constituti schismata.*
73b Tom. II, l. I, c. II, art. II, ord. 1st.

according to the canons of the councils and the decrees of the Roman Pontiffs, under their jurisdiction, as the matter which is most frequently subject to their competence? And that it is scarcely possible to produce a single enactment of princes in this area which stems solely from the secular arm. We see that in this matter civil laws have always followed, not preceded" (a).

In 1560, when the faculty of the University of Paris exam- **75**
ined the positions of Franciscus Grimauldet, *Advocatus regius,* *(171)*
which had been presented to the Assembly, or the Estates General, at Angers, among many propositions condemned by them is to be found the following (No. 6): "The second point of religion is in sacerdotal polity and discipline, which Christian kings and princes have the power to establish, to control, and to reform when corrupt" (a). This proposition is false, schismatic, destructive of ecclesiastical power, and heretical, and the proofs adduced are inconclusive. Moreover, it is particularly true that discipline cannot be changed rashly and arbitrarily: since the two greatest lights of the Catholic Church, St. Augustine (b) and St. Thomas Aquinas (c) teach positively that points of discipline cannot be changed without necessity, or except in view of some great utility, since the changing of a custom, even if it be of some use, always disturbs by reason of its novelty: and they (i.e., these points) should not be changed (adds St. Thomas) "unless on the one side sufficient recompense be made in terms of the common good for what is lost on the other side." Far from being the case that the Roman Pontiffs have ever corrupted discipline, they have ever used the authority given them by God to render it better and more perfect, for the edification of the Church. On the contrary, We grieve to see that the members of the National Assembly have acted in quite the opposite sense, as can easily be seen in comparing each of the articles of the decrees with ecclesiastical discipline.

But before coming to these articles, We may be permitted to **76**
say how closely, usually, discipline clings to dogma, how great *(121,*
is its influence in conserving the purity of dogma; nor should we *176)*
forget how little benefit has been reaped from the variations

74a *De Concord. Sacerd. et Imper.,* Lib. II, c. VII, 8.
75a C. D'Argentre, *Coll. judic.,* Vol. II, Paris (1728), p. 291.
75b *Epist.* 54 *ad Jan.* 75c Ia-IIae, q. 97, a. 2.

permitted—though but rarely—by the concessions of the Roman Pontiffs, and how short a time they have lasted. And certainly the sacred Councils have often separated from communion in the Church violators of discipline, by the penalty of anathema (a).

(*Decrees of the Councils in this sense: Constantinople, Trent [Session* 13, *can.* 9; *Session* 22, *can.* 7, 9; *Sessions* 24, *can.* 4, 9, 11].—*Proscription of the French missal by Alexander VII.*)

77 From the example of anathemas directed against offenders
(121- in so many areas of discipline, it is easy to see that the Church
122) has always held it to be so closely connected with dogma, that it should never be changed, nor can it ever be changed, except by the ecclesiastical power alone, to whom it belongs either to make the judgment that what has been done up to now should be maintained, or that the necessity exists of procuring a greater good.

(*History shows that these innovations have been neither useful nor lasting.*)

The suppression of bishoprics

78 Proceeding now to the examination of the articles of the
(203) decrees of the National Assembly, one of the gravest is to be found in the suppression of the ancient metropolitan sees, as also in the elimination of some bishoprics, the division of others, and the erection of new sees. It is not Our intention here to make a critical analysis of this question, since there is some historical doubt about the ancient division in civil law of the Gallic provinces, so that we can deduce that the metropolitan sees did not coincide with the provinces, either in temporal or geographical importance; for the matter which here concerns Us, it is enough to note that distribution of territory fixed by the civil authority is in no sense the rule for the extent and limits of ecclesiastical jurisdiction, as becomes clear from the reasoning of St. Innocent I: "You asked me whether, according to the divisions of the provinces established by imperial decree, since

76a *Sed priusquam articulos hosce attingamus, prætermittendum ducimus, quantum sæpe disciplina cohæreat dogmati, et ad ejus puritatis conservationem influat, necnon quam parum utilitatis attulerint, et quam brevi tempore perdurarint variationes a Romanis Pontificibus ex indulgentia, quamvis raro, permissæ. Ac profecto sacra Concilia pluribus in casibus disciplinæ violatores ab Ecclesiæ communione per anathema separarunt.*

there are two metropolises, should two metropolitan bishops be named; now it is not fitting that the Church of God be changed according to the fluctuations of worldly necessity; these honors and divisions are independent of those which the Emperor, for his own reasons, may see fit to establish. Therefore, the number of metropolitan bishops remains conformable to the ancient custom of the provinces" (a).

To this letter Peter de Marca adds great weight by bringing 79
it to bear on the practice of the Gallican Church; it will be *(92)*
sufficient to quote briefly from his writings: "The Gallican Church was in agreement with the Council of Chalcedon and the decree of Innocent, holding that it was not within the power of rulers to establish new episcopal sees, etc. We must not, by base flattery of princes, depart from the common belief of the universal Church, as happened to Marc-Antonio de Dominis who, falsely and against the very canons themselves, attributes to princes the institution of bishoprics; this position has been embraced by some moderns. The fact is that to the Church alone belongs the right to regulate this matter, as I have said" (a).

Difficulties opposed to the approbation of the decree

But, they say, what they are asking of you is to approve 80
the division of the dioceses which has been decreed; but must *(203)*
We not give it mature consideration, if We are to approve of it? And the vicious principle according to which these new divisions and suppressions have been made, is it not a grand obstacle to the consent which we should give it? Moreover, it must be noted that we are not here dealing with one or two diocesan changes, but with a far-reaching upheaval in almost all the dioceses of a vast empire, of moving a great many illustrious churches from their place, of reducing many of them now rejoicing in the honor of archbishopric, to the rank of bishopric, against which innovation Innocent III protested with bitterness (a).

(*The historical precedents.*)

The election of bishops

There follows now this other change, or rather this reversal 81
of disciplinary practice, which would introduce a considerable *(189)*

78a *Epist.* 24 *ad Alexandrum Antioch.*
79a *Op. cit.*, l. II, c. IX, 4, 7. 80a *Lib.* II, *Epist.* 50.

novelty in the method of electing bishops, where is violated the solemn convenant, or Concordat, concluded between Leo X and the King Francis I, approved by the Fifth General Council of the Lateran, in which the mutual faith of the parties was pledged and which has been in effect already for two hundred and fifty years, and which consequently, was to be regarded as the law of the land. In this Concordat agreement had been reached between the signatories on the method of conferring bishoprics, prelatures, monasteries, and benefices. Now however, it has been decreed by this Assembly that in the future Bishops will be elected by the people of the districts or the municipalities. In this the Assembly certainly seems to have wished to embrace the false opinions of Luther and Calvin, which have since been adopted by the apostate of Spalato. For they assert that it is of divine law that bishops should be elected by the people.

82 (138) It is very easy to understand how erroneous this opinion is if we recall the method of the ancient elections. For if we begin with Moses, he established Aaron in the priesthood, and after him Eleazar, without the suffrage of the counsel of the multitude; and Christ Our Lord chose first the twelve apostles, and then the seventy-two disciples, without the intervention of the people; St. Paul the Apostle ordained with his own hands Timothy for the Ephesians, Titus for the island of Crete, Dionysius the Areopagite for Corinth (a). And St. John gave the bishopric of Smyrna to Polycarp without any formula of consent from the people (b), and almost innumerable other envoys were sent to govern distant peoples, and to the infidels, of Pontus, Galatia, Cappadocia, Asia and Bithynia, on the judgment and decision of the Apostles alone, to act as governors in the Churches founded by them (the Apostles) (c).

(*History shows that the election of bishops is not of divine right.–The abuses which led to abolishing it.*)

The Constitution entrusts
the election of bishops to non-Catholics

83 (203) But if this exclusion of the people was effected at a time when the electors were all Catholics, what must be said of the

82a Eusebius, *Eccl. Hist.*, l. III, c. IV.
82b St. Jerome, *De Viris Illus.*, c. 17.
82c Eusebius, *ibid.*

decree of the National Assembly by the terms of which, after excluding the clergy, the elections are given to districts of France in which are to be found Jews, heretics, and heterodox of many different kinds, who would have no small interest in episcopal elections: then would come to pass that horrible abuse which St. Gregory the Great protested in writing to the people of Milan: "We cannot for any reason give Our consent to the election of a subject chosen, not by Catholics, but by Lombards . . . for a man elected *by them* is obviously unworthy to be ordained a successor of St. Ambrose" (a).

84 (92, 191) This mode of election would renew abuses, would revive animosity which for a long time has lain dormant; it would even give to the Church prelates who were fomenters of heresy, teachers who, at least in secret and in the privacy of their own hearts, would nurse the erroneous opinions of the electors: "The judgments of the people," says St. Jerome, "are often very false; the vulgar are mistaken in the choice of their priests; each of them wants them to conform to his morals; it is not the best shepherd he seeks, but the shepherd who resembles himself" (a). What could be expected of these bishops who have not entered by the true door; or rather, what evils religion would have not to fear from these men who, themselves caught in the toils of error, would be incapable of correcting the people in their fault? (b) And certainly pastors of this kind, whoever they might be, would not have the power to bind or to loose since they would be without lawful mission, since they would immediately be solemnly excommunicated by the Holy See, for such is the penalty it has always inflicted on interlopers, and it is thus that even in our own time the Holy See took care to condemn in public proclamation each election of the bishops of Utrecht (c).

The "Appeal by writ of error"

85 (92, But as We proceed in the examination of this decree, even more harmful provisions are to be found: the bishops elected by

83a L. XI, *epist.* 4.
84a *Lib. I adv. Jovin.*, n. 34.
84b *Quid autem ab hujusmodi episcopis, qui aliunde intrarent, quam per ostium, esset expectandum, immo quid non timendum in religionem mali, qui deceptionis laqueo detenti nullo modo a deceptione poterunt corrigere populum?*–S. Damase, *Epist.* III, n. 2.
84c Benedict XIV, *Bullarium*, T. I, Const., 11.

197, their departments are ordered to demand confirmation from the
200, Metropolitan or from the bishop with the highest seniority; if he
201) refuses, he is obliged to commit in writing the reasons for the refusal. The 'bishop elect' can appeal the decision *by writ of error* before the civil magistrates; the latter are the ones who shall determine whether or not the exclusion is legitimate; they will appoint themselves judges of the metropolitans and of the bishops, though to those last belongs the power in the fullest sense to pass judgment on teaching and morals, and it is they, according to St. Jerome, who have been appointed to preserve the faithful from error.

Interference with the free government of the bishops

86 Finally, is it not evident that the object of the Assembly in
(207) these decrees is to overthrow and destroy the episcopate through hatred of the religion whose ministers are the bishops? Moreover, they have imposed on the bishops a permanent council of priests with the name of *vicars*, whose number is fixed at 16 for cities of ten thousand inhabitants, 12 for less thickly populated centers. Furthermore, bishops are forced to attach to their households the pastors of suppressed parishes; they are declared their vicars without need of sanction, and, by reason of this right, they are independent of the bishop. Although the bishop is left the free choice of his vicars, nevertheless he cannot, without their advice, exercise any act of jurisdiction, except in a provisional sense; he cannot dismiss one of them except by the plurality of the votes of his Council. Is this not to intend that each diocese will be governed by priests, whose authority will nullify the jurisdiction of the bishop? Is this not in open contradiction with the teaching laid down in the Acts of the Apostles: "The Holy Spirit has established the bishops to govern the Church of God which He has purchased with his own blood"? (a) Finally, is this not to disturb and absolutely to overthrow the whole order of the hierarchy? By this method priests become the equals of bishops, an error which the priest Aërius was the first to teach and which was afterwards embraced by Wycliffe, by Marsilius of Padua, by John of Ganduno, and finally by Calvin, as Benedict XIV observes in his treatise on the Diocesan Synod (b).

86a 20:28. 86b Lib. XIII, c. I, n. 2.

Priests are put over bishops

Further, priests are put above bishops since the bishops can- 87
not dismiss any member of their Council, nor can they decide (203,
anything except by a plurality of the votes of their vicars; how- 207)
ever, the canons who compose the legitimately established chapters, and who form the Council of the churches, when they are summoned by the bishop, have only a consultative voice in the deliberations, as Benedict XIV affirms according to the two provincial councils held at Bordeaux (a).

For what concerns the other *vicars without need of sanction,* 88
it is very strange and quite unheard of that bishops should be (203,
forced to accept their services at the same time that they may 207)
have very legitimate motives for rejecting them. It is very astonishing above all that these priests, being only subordinates, and replacing in his functions a man who is not unskillful in their exercise himself, should not be subject to him in whose name they act.

Seminaries

But let us proceed. The Assembly has at least left to bishops 89
the power of choosing their vicars from the total number of the (201)
clergy. But when it is a question of regulating the administration of seminaries, it has decreed that the bishop cannot choose the superiors except according to the advice of his vicars, and on the plurality of their votes, and that he can dismiss them only in the same way. Is there anyone who does not see to what a point this carries the defiance of the bishops, who, nonetheless, are rightly charged with the teaching and the discipline of those who are to be admitted into the ranks of the clergy and employed in the ecclesiastical ministry? Is it not incontestable that the bishop is the head and the first superior of the seminary? Although the Council of Trent (a) ordains that two canons shall be charged with the supervision of the education of young clerics, it nevertheless leaves to the bishops the liberty of choosing these two canons, *and in this to follow the inspiration of the Holy Spirit;* the Council does not force them to adopt their advice and to assent to their decisions (b). What confidence could the bishops have in

87a *Ibid.*, c. II, n. 6. 89a Sess. XXIII, *De reform.*, cap. 18.
89b *Et tamen nihil certum magis indubitatumque, quam quod caput et summus administer seminariorum sit episcopus, et quam-*

those who would be chosen by others, and perhaps by men who would have sworn to maintain the poisoned teaching which these decrees embody?

The salary appointed to bishops

90 Finally, to put the crowning touch to the contempt and ab-
(201) jection into which they intend to plunge the bishops, every three months they are subject to receive, like vile mercenaries, a token sum for salary, with which they will be unable to alleviate the distress of the multitudes of poor people who cover the face of the kingdom, still less maintain the character of the episcopal dignity. This new institution of a 'suitable allowance' for the bishops, contravenes all the ancient laws which assigned to the bishops and pastors estates which they should administer and from which they could reap revenue as owners do. We read in the Capitularies of Charlemagne (a) and in those of King Lothair (b) that there was a certain amount of land destined for each church: "We ordain," says one of these, "according to the will of the King our Lord and Father, that there shall be given for revenue to each parish a domain of twelve measures of arable land". When the portion assigned to bishops was insufficient for their upkeep, it was increased by adding to it the revenues of some abbey, as this was often done in France, and as We recall was done even in Our Pontificate. But now the resources of bishops will depend on secular receivers and treasurers, who will be able to refuse them their salary if they oppose the unlawful decrees of which I have just spoken: beyond that, each bishop, now reduced to a fixed pension, will no longer be able when necessity requires it, to provide an assistant and a coadjutor for himself, since he will be unable to provide for his upkeep in a suitable manner. And yet it often happens in dioceses that a bishop, whether because of old age or ill health, needs a coadjutor; it is thus that the archbishop of Lyons petitioned and obtained from the Holy See an assistant, to whom was assigned a pension levied on the revenue of the archbishopric (c).

quam Tridentina Synodus mandet, ut duo canonici super ecclesiastica alumnorum disciplina instituantur, eorum tamen electio relinquitur episcopis prout Spiritus Sanctus suggesserit, *neque inhærere eorum judiciis, neque assentiri consiliis adstringuntur.*
90a A.D. 789, cap. XV. 90b Tit. IV, cap. I.
90c Benedict XIV, *De Synodo*, Book XIII, c. XIV, n. 12.

The suppression of parishes

We have just seen, with very great astonishment, dearly 91
beloved Sons and Venerable Brothers, these reversals of the (92)
principal points of ecclesiastical discipline, these suppressions, divisions, erections of episcopal sees, sacrilegious elections of bishops, and the evils that must result from them. Must we not, for the same reasons, have the same opinion of *the suppression of parishes?* You have already noted this in your exposition, but I cannot help adding my reflections to yours. The right which is attributed to the departmental governments to fix, on their own initiative, the limits of parishes as they shall see fit, is already very extraordinary; but what has caused me the greatest astonishment, is the prodigious number of parishes suppressed; it is the decree which lays down that in cities or towns of six thousand inhabitants there shall be only one single parish. And how could one pastor ever suffice for this immense flock of parishioners?

(*The reply of Cardinal Conrad to a pastor of Cologne.*)

The goods of the Church

We pass now to infringements of ecclesiastical possessions, 92
that is to say, to the second error of *Marsilius of Padua* and of (92)
John of Ganduno, condemned by the constitution of John XXII (a), and long before this by the decree of Pope St. Boniface I, which is reported by several writers (b): "No one may be ignorant of the fact that all that is consecrated to God, men, cattle, fields, in a word anything that has once been vowed to the Lord, is of the number of holy things, and belongs to the Church. Therefore, whoever seizes, lays waste, plunders, and usurps the heritage of the Lord and of the Church, must be regarded as a sacriligious person, so long as he has not expiated his crime and made satisfaction to the Church. If he persists in his usurpation, let him be excommunicated" (c).

(*Historical support of the same teaching.*)

92a Denz. n. 495.
92b Coustant, *Epist. Rom. Pont.*, p .1050, n. 3.
92c *Nulli licet ignorare, quod omne quod Domino consecratur, sive fuerit homo, sive animal, sive ager, vel quidquid fuerit semel consecratum, sanctum sanctorum erit Domino, et ad jus pertinet sacerdotum. Propter quod inexcusabilis est omnis, qui ea quæ*

The suppression of Chapters

93 What seems almost incredible is that at the very moment
(92) when the possessions of the churches and of the Catholic priests are being seized, respect is had for the possessions which Protestant ministers, enemies of the Church, stripped from her in the past, and this in the name of treaties. Doubtless the National Assembly regards these treaties made with the Protestants as more sacred than the ecclesiastical canons and than the Concordat concluded between the Head of the Church and Francis I. And it has pleased the Assembly to do this favor to the Protestants precisely at the moment when it was despoiling the Catholic clergy. Who fails to see that the principal object of the usurpers, in this invasion of ecclesiastical property, is to profane the temples, to contemn the ministers of the altars, and for the future to turn the citizenry from the ecclesiastical state? For scarcely had they laid hands on this spoil than divine worship was abolished, churches closed, sacred vessels seized, and the singing of the divine office interrupted. France could glory that she had seen flower in her land as early as the sixth century chapters of clerks regular, as We can satisfy ourselves on the authority of Gregory of Tours, by the monuments which Dom Mabillon has assembled in the work entitled *Vetera analecta*, and the witness of the Third Council of Orleans held in 538. But today she weeps over the abolition and ruin of these pious establishments unjustly and unworthily proscribed by the National Assembly. The principal function of the Canons was daily to pay a common tribute of praise to God by the singing of the Psalms. Paul the Deacon, in his *Lives of the Bishops of Metz*, gives us the proof of this. We read there that "Bishop Chrodegand had not only formed his clergy by the study of the law of God, but that he had taken care to have them learn the Roman chant, and that he enjoined on them the duty of conformity with the usage and practice of the Roman Church" (a).

94 The Emperor Charlemagne had addressed to Pope Adrian I
(49, a work *on the cult of images*, to submit it to his examination; this

Domino, vel Ecclesiæ competunt, aufert, vastat, et invadit, vel diripit, et usque ad emendationem, Ecclesiæque satisfactionem, ut sacrilegus judicetur; et si emendare noluit, excommunicatur.
93a *De ordine episc. Metens.*

Pontiff used the occasion to charge the Emperor to lose no time 172)
in establishing the custom of the chant in several Churches of France, which for a long time had been refusing to follow on this point the practice of the Roman Church, so that, the Pope said, these same churches which regard the Holy See as the rule of their faith, may regard it also as their model in their manner of honoring God (a).

(*The establishment of the Roman chant by Charlemagne.*)

The property of regulars

Let us come now to regulars, whose possessions the National 95
Assembly has actually seized, declaring that it is at the *disposition*(209)
of the nation, an expression which is less odious than that of *property* and which, in fact, presents a slightly different sense. By its decree of February 13, sanctioned six days later by the King, the Assembly has suppressed all religious orders, and prohibited the foundation of any new ones in the future. However, experience has proved how useful they are to the Church; the Council of Trent has witnessed to this; it has declared: "that it was not ignorant of how much glory and how many advantages accrued to the Church of God from monasteries piously founded and wisely governed" (a).

(*The Church and the religious orders.*) (b)

Solemn vows

Thus, the National Assembly, eager to favor the false systems 96
of heretics, by abolishing the religious orders, condemns the(129,
public profession of the Counsels of the Gospel; it finds blame- 157,
worthy a way of life always approved in the Church as most in 209)
conformity with the teaching of the Apostles; it insults the holy founders of orders to whom religion has raised altars, and who have established these societies only under divine inspiration.

94a . . . *Ut cui adhæserant fidei munere, adhærerent quoque psallendi ordine.*
95a *At vero quantam illa Ecclesiæ utilitatem afferant, ex ipsa deducit experientia Concilium Tridentinum: "Quoniam non ignorat S. Synodus quantum ex monasteriis pie institutis, et recte administratis in Ecclesia Dei splendoris atque utilitatis oriatur".* Sess. 25, cap. I.
95b The rest of this passage, herein omitted, may be read in the volume, **THE STATES OF PERFECTION.**

But the National Assembly goes even further. In its decree of February 13, 1790, it declares that it does not recognize the solemn vows of religious and that consequently, the orders and congregations of regulars in which these vows are made are and will remain suppressed in France, and that in the future no similar ones can be founded. Is this not an infringement of the authority of the Sovereign Pontiff who alone has the right to pronounce on solemn and perpetual vows? "Solemn vows," says St. Thomas Aquinas, "that is to say vows of continency, etc., are reserved to the Sovereign Pontiff. These vows are solemn engagements which we contract with God for our own advantage" (a). It is for this reason that the prophet says in Psalm 75, v. 12: "Vow your vows to the Lord your God, and keep yourselves from infidelity." Again, it is for this reason that we read in Ecclesiastes: "If thou hast vowed anything to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it" (b).

97 (176) Therefore, even when the Sovereign Pontiff believes that, for particular reasons, he should grant a dispensation from solemn vows, he does not proceed on the decision of his own power, but by means of a declaration (a). There is no reason to be astonished that Luther taught a man is not held to keep his vows, since he himself was an apostate, a renegade from his order. The members of the National Assembly, who pride themselves on being wise and prudent, are anxious to deflect from themselves the scandal and reproaches which the sight of so many dispersed religious would excite against them; they saw fit to strip the religious of their habits, so that there would remain not a single trace of the state from which they had been torn, and so as to efface even the very memory of religious orders. Religious have, therefore, been done away with, first in order to seize their property, and secondly, so as to destroy that race of men who would enlighten the people and oppose moral corruption. This wicked and blameworthy stratagem is energetically described and reproved by the Council of Sens: "They grant," says the Council, "to monks and to all those bound to vows, liberty to follow their

96a *Sum. Theol.*, IIa IIae, q. LXXXVIII, art. 12.
96b 5:3.
97a . . . *Non ex potestatis suæ arbitrio, sed per modum declarationis procedit.*

passions; they offer them freedom to abandon their habit, to return to the world; they invite them to apostasy; they teach them to defy the decrees of the Popes and the canons of the Councils."

Nuns

Let us add to what I have just said on the subject of the vows of regulars, the odious decree leveled at consecrated virgins, (209) which drives them from their convents after the example of Luther. For this heresiarch, in the words of Pope Adrian VI, "defiled those vessels consecrated to the Lord, tore from their monasteries the virgins vowed to God, and returned them to the secular world, or rather, to Satan whom they had abjured." Nonetheless, the nuns, that most distinguished portion of the flock of the Catholic faithful, have often warded off the greatest scourges by means of their prayer: "If there had been no consecrated virgins in Rome," says St. Gregory the Great, "not one of us for many years past would have escaped the swords of the Lombards" (a). Benedict XIV renders the same tribute to the religious women of Bologna: "This city, buffeted by so many calamities for so many years, would not be standing today if the prayers of the nuns had not appeased the ire of God" (b). We have been deeply touched by the persecution which the nuns are undergoing in France. Most of them have written to Us from the different provinces of the kingdom to tell Us what sorrow they experience in being impeded in the observance of their rules and fidelity to their vows. They have protested to Us that they are determined to suffer everything rather than fail in their obligations. We must, dearly beloved Sons and Venerable Brothers, pay tribute to their constancy and their courage in Our words to you. We beg you to continue to sustain them by your counsels and your exhortations, and to give them all the assistance in your power. 98

(*Refutation of the sophisms of Talleyrand.—Comparison of his conduct with that of St. Thomas of Canterbury.—He is condemned by the magnificent declarations of the Autun Chapter. —The Pope exhorts the Bishops of France to union and courage.— He proffers his help and solicits their counsel.*)

98a *Epist.* XXVI, 1. 7. 98b *Inst. eccl.*, 29.

INDEPENDENCE OF THE CHURCH

Encycl. *Caritas quæ*, April 13, 1791, to France.

(*Perils incurred by the Church in France.*)

99 We have most urgently exhorted Our very dear son in
(92) Christ, the most Christian King, by Our letter of July 10, 1790, not to give his sanction to a Civil Constitution of the Clergy, which is of such a nature as to lead the nation into error and bring about a schism in the kingdom. For it is absolutely impossible that a purely political Assembly should have the right to modify the universal discipline of the Church, to destroy the authority of the Fathers and the decrees of the Councils, to upset the order of the hierarchy, to regulate arbitrarily the election of bishops, to suppress episcopal sees, and, having destroyed the better, to introduce transformations into the Church.

(*Offer to negotiate.—Loyalty of the bishops.—The new decrees of the Assembly are unacceptable.—Defection of Talleyrand.—Beginnings of a schismatic clergy.—Condemnation of this group.—Exhortation to repent and unite with the See of Rome.*)

100 Finally, attach yourselves with single-mindedness to the
(44) Holy See, for no one can be in the Church, unless he be united to Us its Visible Head, and be one with the Chair of Peter.

EPISCOPAL ELECTIONS

Letter *Minime ignoramus*, April 16, 1791, to the Catholics of Strasbourg.

(*The dismissal of Cardinal de Rohan.—Illegitimate election of an intruded bishop.*)

101 Today We have written directly to your bishop to approve
(150, and to justify, by Our well-merited praise, the courage, the
154, wisdom, the perseverance he has shown, whether in his pastoral
161, instructions or in the acts of his ministry, recognizing him as
165, your legitimate Pastor, to whom alone you must remain united,
191, the only one whose voice you are permitted to listen to. Any
203) other, whoever he may be, since he owes his title to an illegal election, to violence, and to fraud, you must reject and resist. Such is Our judgment, Ours who by the disposition of the divine will have been placed on the Chair of Peter. We do not doubt

but that in adopting it and carrying it out you will employ all the eagerness which with the mind of true Catholics made you have recourse to Us, to learn Our decision, emanating as it does from the tribunal of him whom Our Lord Jesus Christ Himself established pastor of the entire flock, master of doctrine, and center of ecclesiastical unity.

(*Blessing.*)

SCHISMATIC CLERGY

Instruction *Laudabilem majorum*, September 26, 1791, to the French Bishops.

(*Responses to the questions submitted to the Pope on the subject of the schism.*)

His Holiness has declared that it is not permitted to re- 102
ceive the baptism of the intruded clergy except in cases of (56,
extreme necessity and if no one else can be found to give 59)
baptism; the sacrament should be conferred by legitimate clergy or by others armed with their permission.

For, since the intruded pastor is certainly schismatical, and his schism is obvious, it follows that the action of a Catholic who addresses himself to the intruded cleric for the administration of baptism, is, from every point of view, vicious, evil, and forbidden; in effect, this would be to communicate with schismatics in divine matters and in the very wickedness of the schism, which is by its very nature an evil, and hence forbidden by the natural law as well as by the divine. For what is the sin of schism, committed by the intruded priest, if it is not to usurp by his own action the pastoral ministry, without any authorization, and even in contempt of the authority of the bishop whom he rejects? And what else is the Catholic doing who receives baptism from the intruded priest, except to commit the crime of schism with him, since one, in administering baptism, and the other, in receiving it, consummates a premeditated offense, which neither one could have committed without the concurrence of the other. So when a Catholic cooperates in the schism by his conduct, it is impossible for him not to assent by that very fact to the sin of schism, and not to recognize and treat the intruder as a legitimate priest.

(*Marriage cases.—Regulation in 6 articles.—Funerals.*)

Apost. Const. *Auctorem Fidei*, August 28, 1794.

(Meditate on the sufferings inflicted on Christ by sinners so as to remain constant ourselves in the face of attacks on his Mystical Body.)

103 In these troubled times, in the face of this total upheaval,
(142, it is certainly a hard necessity for men of good will to have to
145, undertake the struggle against the enemies of the Christian
150, name, whoever they may be. How much more pressing this ne-
160) cessity is for Us, on whom, by reason of the charge and the government of the entire flock confided to Our pastoral solicitude, is incumbent "more than on anyone else, the duty of defending the Christian religion" (a). Nonetheless, under the very weight of the charge laid on Our shoulders to carry the burdens of all those who bow before the storm, the more We realize Our own infirmity, the firmer is the hope which supports Us and establishes for Us the character of Our office divinely instituted in the person of blessed Peter. For, having once received from the hand of Christ the helm of the Church, he has never been abandoned, nor has he himself ceased to carry the weight of apostolic government in the person of those whom God gave him as heirs in perpetual succession, with the charge to protect and guard them.

(The errors of the Bishop of Pistoia.–The schismatical synod.–The pope is obliged to go the length of condemning it.)

We condemn and reprove the following articles:

On the obscuring of truth in the Church

I

104 The proposition which affirms that *"in recent centuries*
(96, there has been a general obscuring of very important religious
103) truths as well as the bases of faith and the moral doctrine of Jesus Christ",
heretical.

103a St. Siricius, *ad Himerium Tarrac., epist.* I, *apud Coust.*

On the power attributed to the ecclesiastical community, to be communicated by it to pastors

II

The proposition which holds that *"power has been given* 105
by God to the Church to be communicated to the pastors who(138)
are its ministers for the salvation of souls", understood in the sense that the power of the ecclesiastical ministry and jurisdiction derives from the community of the faithful to (be communicated to) the pastors,
heretical.

On the appellation "Ministerial Head" attributed to the Roman Pontiff

III

Further, the proposition which holds that *"the Roman Pon-* 106
tiff is the ministerial head", explained in such manner that it is*(192,*
not from Christ, and in the person of Peter, but from the Church, *145,*
that the Roman Pontiff receives the power of the ministry which *146)*
he enjoys in the universal Church, as successor of Peter, true Vicar of Christ, and Head of the whole Church, *heretical.*

On the power of the Church relative to the establishment of exterior discipline

IV

The proposition affirming that *"it would be to abuse the* 107
authority of the Church, to carry it beyond the limits of doctrine(121)
and morals, to extend it to external concerns and to exact by force what belongs to the sphere of free persuasion" and also that it belongs still less to the authority of the Church to exact obedience to its decrees by force";
insofar as the vague expression *"to extend it to external concerns"*, condemns as an abuse of the authority of the Church, the use of her power received from God, which the Apostles themselves exercised in establishing and sanctioning exterior discipline,
heretical.

V

Insofar as this proposition implies that the Church has 108
no authority to require submission to her decrees other than by *(120)*
persuasion,

insofar as it means *that the Church has received from God only the power of direction by counsel and by reasoning, but not the power of imposing laws, of constraining and punishing delinquents and contumacious persons by exterior judgment and penal constraint, results in a system already condemned as heretical* (a).

Powers attributed to the Bishops

VI

109 The doctrine of the Synod which professes that *"the Bishop*
(189) *has received from Christ all the necessary rights for the good government of his diocese"*;
as if for the good government of each diocese there were not required directives from above concerning either faith and morals, or general discipline, which come by right from the Sovereign Pontiffs and the General Councils for the entire Church,

Schismatical, or at least erroneous.

VII

110 It is the same also when the bishop is urged *"to pursue*
(189) *with zeal the perfecting of ecclesiastical discipline", and that, "against all customs, exemptions, reserves to the contrary, which would be in opposition to the good order of the diocese, to the greater glory of God and to the greater edification of the faithful"*;
because it supposes that the bishop is allowed, by his own authority, to make decisions and issue decrees contrary to the customs, exemptions, and reserves in force, whether in the universal Church, or in individual dioceses, without the permission and the intervention of superior hierarchial authority by which they have been introduced or approved, or from which they derive the force of law,

schismatical in tendency,
prejudicial to hierarchical
authority, erroneous.

108a Benedict XIV, Brief *Ad assiduas*, 1755, to the Polish Bishops, *Bull.*, Vol. IV, p. 225.

VII

Likewise for the conviction which it expresses in saying 111
that *"the rights of the bishop, received from Jesus Christ for the* (118)
government of the Church, can neither be modified nor infringed; and if it happen that the exercise of these rights be interrupted for any cause whatsoever, the bishop can and must always resume his original rights each time that the greater good of his church requires it";
inasmuch as it signifies that the exercise of episcopal rights cannot be prevented or suppressed by any superior authority, whenever the bishop, on his own authority, shall decide it is prejudicial to the greater good of his diocese,

schismatical in tendency,
prejudicial to hierarchical
authority, erroneous.

Right, incorrectly attributed to simple priests,
in the decrees on faith and discipline

IX

The doctrine which holds that *"the reform of abuses relative* 112
to ecclesiastical discipline in diocesan synods, and the mainte- (207)
nance of the reform, depends alike on the bishops and pastors: and that without this liberty of decision, submission would not be owed to the counsels and orders of bishops",

false, presumptuous, destructive of
episcopal authority, fatal to
hierarchical power, favorable to the
heresy of Aërius, renewed by Calvin.

X

In the same way the doctrine which holds that pastors, and 113
other priests assembled in synods are considered as judges of (207)
the faith on a par with the bishop, and implying by that that judgment in matters of faith belongs to them by right, and by a right received in ordination,

false, temerarious, destructive of
hierarchical order, tending to diminish

the firmness of the definitions or dogmatic decisions of the Church, at least erroneous.

XI

114 The formula stating that according to an ancient practice
(200) dating from Apostolic times and preserved in the best centuries of the Church, it was accepted that "*decrees or definitions, or sentences, even those emanating from major sees, were not accepted until after recognition and approval by the diocesan synod*",

false, temerarious, derogating by its general terms to the obedience due to the decisions emanating from legitimate hierarchical superiors, tending to schism and to heresy.

Of the composition of the Body of the Church

XV

115 The doctrine proposing that the Church "'*be considered a*
(9) *single mystical Body, composed of Christ its Head, and the faithful who are his members in virtue of an ineffable union, by which we become with him, one single priest, one single victim, one single perfect adorer of God, in spirit and in truth*";
understood in the sense that only the faithful who are perfect adorers in spirit and in truth belong to the Church,

heretical.

On indulgences

XLI

116 It is the same for what is added, namely that "the Scholas-
(118) tics, *swollen with subtlety, introduced an ill understood treasure of the merits of Christ and the Saints, and for the clear notion of absolution from canonical penalty, have substituted another one, false and confused, of the application of merits*";
as if the treasures of the Church, from which the Pope draws to grant indulgences, were not the merits of Christ and of the saints,

false, temerarious, injurious to the merits of Christ and the saints, recently condemned in article 17 of Luther.

XLII

It is the same for what is added, that "it is still more deplor- 117
able when it is desired to transfer this illusory application to (118)
the deceased";

false, temerarious, offensive to pious ears, injurious with respect to the Roman Pontiffs as well as to the practice and teaching of the universal Church, tending to the error cited as heretical in the works of Peter of Osma, and again condemned in article 22 of Luther.

Of reserved cases

XLIV

The proposition affirming that "*the reservation of cases is* 118
today nothing more than an untimely restriction on priests of (157)
the lower rank, and a meaningless word for penitents accustomed to set no store by this reserve";

false, temerarious, ill sounding, pernicious, contrary to the Council of Trent, prejudicial to the authority of the superior hierarchy.

XLV

It is the same for the hope that is expressed "*in the future* 119
ritual of penance such reserves will find no place"; (189)
inasmuch as, given the general sense of the terms employed, it is suggested that by the reform of the ritual of penance, effected by the bishop or by the council, could be abolished the cases which the Council of Trent declares can be reserved to their personal judgment by the Sovereign Pontiffs, in virtue of the supreme power which has been conferred on them over the universal Church,

the proposition is false, temerarious, infringing upon and inflicting harm on the authority of the Council of Trent and of the Sovereign Pontiffs.

On censures

XLVI

120 (55) The proposition affirming that "*the effect of excommunication is only exterior, because, of its nature, it only excludes from the exterior communion of the Church*";
as if excommunication were not a spiritual penalty, binding in heaven, obligatory on souls,

false, pernicious, condemned in article 23 of Luther, at the least erroneous.

On ecclesiastical conferences

LXXVII

121 (223) It is the same for what is added (to the charges made against ecclesiastical studies) that "*the change of form of ecclesiastical government thanks to which the ministers of the Church have come to forget their rights, which are at the same time their obligations, has had for a final result the obliteration of the primitive notions of the ecclesiastical ministry and of pastoral solicitude*";
as if by change of government conformable to the discipline established and approved in the Church, ever could be obliterated and lost the primitive notion of ecclesiastical ministry and pastoral solicitude,

proposition false, temerarious, erroneous.

LXXVIII

122 (88-89, 207) The prescription of the synod, relative to the order of questions to be treated in the conferences, where, after having affirmed that "*we must distinguish in each article what concerns faith and the essence of religion from what is proper to discipline*", *it adds that "even in the latter (discipline), we must distinguish what is necessary or useful to keep the faithful in the spirit from what is useless or too onerous for the liberty of sons of the New Testament, and still more from what is perilous or harmful, as conducive to superstition and to materialism*";
for as much as by reason of the general terms employed, it includes and subjects to the prescribed examination even the discipline established and approved by the Church, as if the Church, which is ruled by the Spirit of God, could establish a

discipline not merely useless and insupportable for the Christian spirit, but even dangerous, harmful, and conducive to superstition and to materialism,

false, temerarious, scandalous, pernicious, offensive to pious ears, injurious to the Church and to the Spirit of God who guides her, at the least erroneous.

On the Convocation of the National Council

LXXXV

123 (193) The proposition stating that it is sufficient to have only a superficial knowledge of ecclesiastical history to be obliged to admit that the convocation of a National Council is one of the canonical methods for putting an end to religious controversies of those nations; understood in the sense that the controversies concerning faith and morals occurring in whatever Church could be definitively closed in a National Council by a final judgment, as if inerrancy in matters of faith and morals belonged to a National Council,

schismatical, heretical.

PIUS VII

1800-1823

Encycl. *Diu satis,* May 15, 1800.

It seems to Us that We have delayed a long time in writing 124
to you. Two months have already passed—not without anxiety *(145,*
and labor—since God has laid on Our weakness the immense *155-*
burden of the government of his Church. *156)*

But it is only right to yield at length, less to an old-established custom than to the spontaneity of Our affection for you: a sentiment inspired long ago by the bonds of the hierarchy but which today We feel immeasurably more and in its highest degree. Therefore, nothing is more agreeable to Us than to speak to you, at least by means of this encyclical. And We have been urgently begged to do so, even obliged to, by that obligation which is proper to Us and is even the principal of all Our obligations, enshrined and formulated as it is in the words "Confirm thy brethren" (a). For at this period of profound misery and violent storms Satan seeks no less than in former times "to grind us as wheat" (b).

For who could be so blind, or so hostile in Our regard as not to understand, and in some senses even to perceive with the eyes of the body, that in these difficult and painful times, Jesus Christ, according to his promise, has once more prayed for Peter that his faith fail not? (c)

(*The trials and constancy of Pius VI.*)

The foundation of the Church

In the face of these facts, it should be recognized that it is 125
vain to endeavor to destroy "the House of God", that is, the *(56,*
Church built upon Peter, "the rock" not alone in name, but in *139,*
reality; the Church "against which the gates of hell shall not *223,*
prevail" (a), because "it is founded upon a rock". None has ever *229)*
been an enemy of the Christian religion without at the same time waging impious war against the Chair of Peter, because while this Chair stands the Church will never tremble or fall. In fact, as St. Irenaeus proclaims, "it is by the institution and succession of Pontiffs that the truth is handed down from the

124a Luke 22:32. 124b Cf. *ibid.*, 31. 124c Cf. *ibid.*, 32.
125a Cf. Matt. 7:25; 16:18; Luke 6:48.

Apostles and taught to us within the Church, and it is also this same succession which plainly demonstrates that the one, single, life-giving faith is the one which, within the Church, has been kept from the time of the Apostles till now, and has been faithfully transmitted" (b).

The wisdom of the wise

126 This is precisely the line of conduct followed by those men
(*56,* who have attempted to substitute I know not what monstrous
160, false philosophy for that Philosophy—it is thus that the Fathers,
175) and particularly the Greek Fathers, so justly name Christian teaching—that Philosophy which the Son of God, Eternal Wisdom Himself, brought from heaven and communicated to men. But it is written, and this word of St. Paul exactly described them: "I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (a).

It pleases Us to recall these things to you, Venerable Brothers, all the more so because they are of a nature to animate your souls in a wonderful way, to strengthen and to enflame them. Then you will spare no trouble, shrink from no combat for the Church of Christ, which, contrary to not only Our desires but even to Our expectations, or rather, in spite of Our terror, God Himself has charged Us to rule, to guard, to adorn, and to extend.

(*The teaching of Christ is the remedy for present ills.*)

Firmness necessary to pastors

127 It is, therefore, one of the duties of Our office, Venerable
(*85,* Brothers, to succor both individuals and nations in their distress,
96, to ward off the evils the very thought of which brings tears to
159, Our eyes, evils of the present and the future. For it is Jesus
197, Christ Himself who "gave some apostles, and some prophets,
201) and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we meet unto the unity of faith, and of the knowledge of the Son of God" (a).

125b St. Irenaeus, *Adv. Hær.*, III, 3, n. 3.
126a 1 Cor. 1:19-20.
127a Ephes. 4:11-13.

If, in such an undertaking, any one of us were to show indifference, weakness, opportunism, what shame for him! what a sin on his conscience! Therefore you, Venerable Brothers, more than any others, We beg you, We conjure you, We exhort you, We admonish you, We command you even, to spare no vigilance, no readiness, diligence, or fatigue in keeping the deposit of Christ, a deposit for whose preservation you know what oath has been sworn, and by whom. Admit none to the clerical state, do not confide to anyone the dispensing of the mysteries of God, let none preach or hear confessions, do not confer on anyone either the charge of souls or any other office without a serious examination and due control, without having taken the time to assure yourselves *if the spirit* which is manifested *be of God* (b).

(*Above all, supervise the instruction of the young.*)

Evil Books

But We affirm that this same power should be employed in 128
all its energy to extirpate another evil, the most pernicious of all,(*197*)
the evil of bad books; it is the very health of the Church, of society, of the heads of state, of every man, which requires this, health (salvation) which ought to be much dearer to us than our own life.

This grave matter has been treated with all the care it 129
deserved and in its whole extent in the Apostolic Letters which (*141,*
Our predecessor of happy memory, Clement XIII, addressed to *181)*
the whole episcopate in the form of a brief, November 25, 1766. The books that We would wish to see torn from the hands of all, utterly destroyed, and cast into the flames are not only those which openly attack the teaching of Christ; it is also necessary, and even more necessary, to remove from the sight and the minds of all, those whose attack is more hidden because it proceeds by deceit. To recognize them there is no need, says St. Cyprian, of long discussion or subtle reasoning. In the interest of truth Our Lord has made their examination easy by these words addressed to Peter: "Feed my lambs" (a). Therefore, the type of pasture which the sheep of Christ should consider healthful, which they ought to seek, and with which they should be nourished, is the one to which they are sent by the voice and by the authority of Peter.

127b Cf. 1 John 4:1. 129a John 21:17.

False doctrines must be shunned

130 Whatever, therefore, turns them away from, removes them
(52, from him they must of necessity consider noxious and mortally
173, poisonous; they must flee from it with the greatest horror, without
181) ever permitting themselves to be captivated or seduced, even by the more attractive appearances; without this docility no man can be counted among the sheep of Christ.

131 On this point We can neither close Our eyes, nor be silent,
(141, nor remain negligent. For if such great freedom of thought, word,
167) writing, and reading is not repressed, We might certainly—thanks to the efforts and the resources of kings and rulers who are both powerful and very skillful—We might momentarily appear to be relieved of the great disease which has been afflicting the world for so long; but, unless it is plucked up by the roots and the very seed destroyed—I tremble to say it, but it has to be said—this evil would continue to spread, to grow strong, and finally would cover the face of the earth; then, in order to destroy it or ward off its evil effects, even legions of soldiers would not be enough; no sentinels, no police, no city walls, or national barriers would have any effect.

132 Ah, Venerable Brothers, which one of us could remain in-
(153) different to what God tells us by the mouth of the Prophet Ezechiel: "Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked, Thou shalt surely die: thou declare it not to him . . . the same wicked man shall die in his iniquity, but I will require his blood at thy hand" (a). We admit that in Our case this word haunts Us, it pierces Us with its dart day and night, never will it allow Us to be remiss or timid in the exercise of Our office; and We promise you, We pledge to you that you will always have Us not only as aid and support, but also as leader and guide.

The laws of the Church

133 Venerable Brothers, there is still another trust confided to
(92, Our safe-keeping, one which requires for its defense much
120, strength of soul and perseverance. It is the treasure of the holy
123, laws of the Church, the laws by which she herself—since she

132a Ezech. 3:17-18.

alone has the power—has established her discipline, laws which 175)
without fail have contributed to the flowering of piety and virtue, and make the Spouse of Jesus Christ "terrible as an army in battle array" (a). To use the expression of Our predecessor St. Zosimus, most of these laws are, as it were, "the foundation destined to bear the edifice of faith" (b). And nothing could be of greater advantage to, or a more glorious achievement of Kings and Heads of State, as another of Our predecessors, the wise and courageous St. Felix wrote to the Emperor Zeno, than "to permit the Catholic Church to live by her own laws, and not suffer anyone whomsoever to interfere with her liberty. For it is certain that they act in conformity with their own best interests when, the interests of God being at stake, they endeavor to submit and not to prefer the royal will to the priests of Christ, as He Himself has ordained" (c).

(*Ecclesiastical property.—The state of France.*)

THE UNITY OF THE CHURCH

Apost. Const. *Ecclesia Christi*, September 18, 1801.

The Church of Jesus Christ, which appeared to St. John 134
under the image of the new Jerusalem coming down from Heav- (4-
en (a) derives its stability and its adornments not only from the 5,
fact that it is holy, Catholic, and apostolic, but also from the fact 44,
that it is one founded on the sure foundation of the corner 52,
stone (b). All the strength and the beauty of this mystical body 72,
results from the firm and constant union of all the members of 139,
the Church in the same faith, in the same sacraments, in the 229)
same bonds of mutual charity, in submission and obedience to the Head of the Church.

The Redeemer of mankind, after purchasing the Church at 135
the price of his blood (a), willed this jewel of unity to be for her (23,
a splendid and particular attribute to be kept to the end of time. 139,
And so we see that before returning to heaven He addressed this 228)
memorable prayer to his Father for the unity of the Church:

133a Cant. 6:3, 9. 133b Epist. *IV*.
133c St. Felix III, *Epist. IX, ad Zenon. imp.*
134a Cf. Apoc. 21:2. 134b Cf. Ephes. 2:20; 1 Peter 2:6.
135a Cf. Acts 20:28.

"Holy Father, keep them in thy name whom thou hast given me; that they may be even as we are . . . that they all may be one as thou Father in me, and I in thee, that they may be one in us" (b).

Penetrated with these great ideas, as soon as Divine Providence deigned to call Us, by a singular act of goodness, unworthy as We are, to the supreme power of the apostolate, Our eyes turned towards that purchased people solicitous to keep unity in the bond of peace (c).

(*History of the negotiations.—Principal clauses of the Concordat.*)

THE TEMPORAL POWER

Apost. Const. *Cum memoranda,* June 10, 1809.

(*The occupation of Rome by Napoleon, February* 2, 1809.)

136 With St. Ambrose (a) We recall that the holy Naboth, own-
(123, er of a vineyard, summoned by a royal demand to hand over his
137, property, in which the King, after rooting out the vine-stock,
178, would order herbs to be planted, replied, "The Lord be merci-
179) ful to me, and not let me give thee the inheritance of my fathers" (b). We in Our turn have judged that it was even less lawful for Us to deliver Our ancient and sacred inheritance—that is to say, the temporal domain of this Holy See, possessed for so many centuries by Our predecessors the Roman Pontiffs, unless by an evident order of Divine Providence—or to give an easy consent to the seizure of the capital of the Catholic world by no matter whom, there to disturb and destroy the sacred order left by Jesus Christ to his Church and regulated by the canons established by the Spirit of God: to substitute in place of this order a code, not only contrary to the sacred canons, but even incompatible with the evangelical precepts, and finally, to introduce, as is ordinarily the case, another order of things which tends openly to associate and confuse sects and every kind of superstition with the Catholic Church.

137 Naboth defended his vineyard even at the price of his life.
(145, So could We, whatever was to be the event, not defend Our
159, rights, and the possessions of the Holy Roman Church, which
178- We have pledged Ourselves, by the bonds of a most solemn oath,

135b Cf. John 17:11, 22. 135c Cf. Ephes. 4:3.
136a *De Basil. Tradend.*, 17; *epist.* XXI. 136b 3 Kings 21:1-4.

to preserve, as far as in Us lies? Could We fail to lay claim to 179)
the liberty of the Apostolic See, so closely united to the liberty and to the interests of the universal Church? For, even if other arguments were to fail, the events of the present time show how suitable and necessary is this temporal power to assure to the supreme Head of the Church the free and certain exercise of the power over the world which has been divinely committed to him.

(*Sacrilegious usurpations of the imperial power.—Excommunication of the Emperor and his agents.*)

INTERFERENCE OF THE CIVIL POWER

Letter *Litteræ tuæ,* November 5, 1810, to Cardinal Maury.

Five days ago We received your letter by which We learned 138
of your nomination to the Archbishopric of Paris and your in-(189,
stallation in the government of that diocese. This news has put 191)
the crowning touch to Our afflictions and fills Us with a sorrow which it is difficult to contain and impossible to express to you. You were perfectly aware of Our letter to Cardinal Caprara, then Archbishop of Milan, in which We exposed the powerful motives which made it a duty for Us, in the present state of affairs, to refuse canonical institution to bishops named by the Emperor.

You are not embarrassed to take sides against Us in the 139
struggle which We are carrying on to defend the dignity of the (92,
Church. Is it thus that you make little of Our authority, and 190,
dare in some sort, by this public act, to pronounce against Us 195)
to whom you owe obedience and fidelity? But what grieves Us still more is to see that, after having petitioned the administration of an archbishopric from a chapter, you have, by your own authority, and without consulting Us, taken charge of the government of another church, far from imitating the beautiful example of Cardinal Fesch, Archbishop of Lyons, who, having been named before you were to the same see of Paris, wisely judged he should abstain absolutely from all spiritual administration of that church, in spite of the invitation of the chapter.

Where will all this end? They want to introduce into the 140
Church a custom as new as it is dangerous, by means of which (57,

191) the civil power will little by little manage to put up for vacant sees only the subjects who are agreeable to itself: and is there anyone who does not see clearly that this is not only to harm the liberty of the Church, but even to open the gates to schism and to invalid elections?

(*Order to resign.–Threat of canonical penalties.*)

ADAPTATION OF DISCIPLINE

Letter to the Irish Bishops, February 1, 1816.

(*Motives of the agreement reached between the Holy See and the English government on the subject of episcopal nominations.*)

141 These powerful motives, which We have weighed carefully *(122,* and at great length, considering the gravity of the subject, have *189)* brought Us, after seeking advice, as is Our wont, from several of Our Venerable Brothers, the Cardinals of the Holy Roman Church, and other persons well versed and up to date in British affairs, to propose the compromise which has been announced, as a means of reconciling everything. We are well aware that in so doing We derogate somewhat from ecclesiastical discipline, which attributes to the Roman Pontiff an entire liberty in the choice of bishops: but who is there who does not know that in matters of discipline legitimate authority can make some changes by reason of circumstances, interests, and historical periods? This is a principle and a line of conduct which Our predecessors themselves have always recognized and observed.

142 On this subject, We have recalled above all the beautiful *(122)* thought of St. Leo the Great in his letter to Rusticus, Bishop of Narbonne: "Just as there are certain things which cannot be changed for any reason, so there are others which can be modified according to the necessities of times and the demands of interests" (a). We have also before Us the teaching of Our predecessor Innocent III: "No fault is to be found if concessions are made to the rulings of men, above all when urgent necessity or evident usefulness require them." Now, what reasons could be more powerful, what circumstances more important than

142a *Epist. CLXVII, ad Rusticum, episc. Narbonens.*

those which obtain here, and which We have not hesitated to expose to you?

Therefore, since the privilege We have proposed cannot have 143 any evil result, and since it has its foundation in the rules of pru-*(178)* dence; since, if it were not granted, the Church would be exposed to great calamities, while from its concession precious advantages should accrue, namely the emancipation of Catholics and the return of Liberty for all that concerns religion in Great Britain; should We still hesitate, and what motive could prevent Us from showing openly Our readiness to grant this concession, and to relax in some measure the discipline of the Church? We have therefore judged with confidence that We should act as We have done, and We have seen that We were in a situation where We had reason to make Our own these words of Pope Gelasius, Our predecessor: "We are forced by the necessity of the circumstances, and the wisdom of the Apostolic See imposes upon Us the law of weighing the canonical decrees, of evaluating the precepts of Our predecessors so as to take, after serious study, the measures of adaptation required by the needs of the moment and the interests of the Church" (a).

ONE SINGLE LANGUAGE

Letter *Magno et acerbo*, September 3, 1816, to the Archbishop of Mohilev.

(*Precautions against bad translations of the Bible.*)

The Roman Church accepts, in virtue of the well known de- 144 cree of the Council of Trent (a), only the so-called Vulgate edi-*(162)* tion (of the Bible), and rejects versions in other languages. She authorizes only those editions which are published with notes drawn in good earnest from the writings of the Fathers and Catholic Doctors, lest so great a treasure be exposed to the corruption of innovators, and so that the Church throughout the whole world, will have only one mouth, only one language.

(*Under what conditions the faithful may be permitted to read the Bible.–Vigilance of the Bishops.*)

143a *Epist. ad Episcop. Lucaniæ.*
144a Session IV, April 8, 1546; Cf. Denz., 783-786.

LEO XII
1823-1829

Encycl. *Ubi primum,* May 5, 1824.

(*The Pope announces his elevation to the pontificate.—Duties of bishops.—Present evils.—Propaganda of bible societies.*)

To seek the true source of all the evils which We have just been deploring, and of many others which, for brevity's sake, We have not mentioned, it must be understood that today as at the Church's beginning, this source is once more to be found in a stubborn contempt for the Church's authority; yes, the authority of that Church, who, according to St. Leo the Great, because her charity has been well-ordered (a), accepts Peter in Peter's See, and in the person of the Roman Pontiff who is Peter's successor, beholds and honors him in whom are to be found the charge of all the shepherds and the protection of all the sheep entrusted to them; him whose dignity never fails, even in an unworthy successor. In Peter, therefore, as this same Doctor so fittingly teaches, is to be found the strength of all, and the help of divine grace is disposed in such sort that the stability granted to Peter by Christ is conferred by Peter on the Apostles (b). But it is evident that this contempt for the authority of the Church is opposed to the commandment of Christ who said to the Apostles, and, in their persons to the ministers of the Church their successors: "He that heareth you, heareth me; he that despiseth you, despiseth me" (c) as it is also opposed to the teaching of the Apostle Paul: "The Church is the pillar and ground of the truth" (d). With reference to these words Augustine says: "If any man be outside the Church he will be excluded from the number of sons and will not have God for Father since he has not the Church for Mother" (e). **145** *(137, 139, 141, 146, 153, 215)*

Therefore, Venerable Brothers, with Augustine, keep before your eyes the words of Christ and of the Apostle Paul and meditate upon them often so that you will be able to teach the people entrusted to you what respect they owe to the authority of that Church, an authority conferred upon her by God Himself. **146** *(137)*

(*The Church and rulers.—Condemnation of false tolerance.*)

145a *Serm. II de nat. ejusdem.* 145b *Serm. IV, super eodem.*
145c Luke 10:16. 145d 1 Tim. 3:15.
145e *De Symbol. ad Catech.*, Book IV, c. 13.

THE TREASURE OF THE INDULGENCES

Encycl. *Caritate Christi,* December 25, 1825.

(*Extension of the Jubilee to the whole Catholic world.—Its preparation.*)

147 This preparation of souls will allow the faithful to obtain
(118) the fruits of the holy Jubilee. But so as to undertake with suitable piety and confidence the works by which alone good fruits can be obtained, it is your duty to make sure they understand and that they have the firm conviction that the inexhaustible treasury of his merits has been left to the Church by the Mediator between God and men, Christ Jesus; that to them are added the merits of the Blessed Virgin his Mother, and of all the saints who have been raised to that dignity in virtue of the superabounding Redemption of the Lord. Further, that it is in the power of him whom Christ—henceforth invisible—has set in his place as visible Head of this same Church to distribute these riches to men. That, according to his prudent judgment, he can apply these suffrages now liberally, now with greater strictness, to the living by the channel of absolution, to the deceased in the form of suffrages, provided that the former have expiated their sins by the sacrament of penance and have been absolved from the penalty of eternal punishment, and that the latter have departed from this life united to God by charity. That the indulgence consists in a real application of these merits by which the temporal punishment due to divine justice is more or less remitted, according to the measure of the application determined by the Roman Pontiff, the dispenser of this treasure, and of the preparation which the faithful bring to it.

(*Choice of confessors.—Nature of the Jubilee indulgence.—What must be preached to the faithful.—Blessing.*)

THE "PETITE EGLISE"

Exhortation *Pastoris æterni,* July 2, 1826, to the Anti-Concordat party of the French nation.

(*The "petite Eglise".*)

148 Therefore, Dearly Beloved, beware of false leaders; do not
(44, follow their counsels; resist their deadly suggestions. In fact, they

are seeking to snatch you from the bosom of the Church, then to 56,
bring about your final perdition, when they strive to separate you 139,
from communion with Us, with the Holy See. They flatter them- 161,
selves falsely on a pretended communion with the Apostolic 195)
See, while they refuse communion with the Roman Pontiff and with the bishops in communion with him. Do not let yourselves be deceived by this illusion. Remember and understand well "that where Peter is, there is the Church" (a); that "they who have not in their midst the see of Peter, who rend it by impious schism, have no part with Peter's inheritance" (b); that those who refuse to associate themselves with the communion of the Chair of Peter belong to the Antichrist, not to Christ (c). And do not forget either the expression of St. Cyprian: "The Bishop is in the Church and the Church in the Bishop" (d).

If each of you in the light of faith, meditates within himself 149
on these truths in tranquillity of mind before his crucifix, it will (41,
be easy for him to see that the outcome of slogans such as you 54,
have heard can be nothing else than, by separating you from the 56,
Roman Pontiff and the Bishops in communion with him, to 161)
separate you from the Catholic Church in its entirety, and consequently you will cease to have her for a Mother. For how could the Church be your Mother, unless your fathers are the shepherds of the Church, that is to say, the Bishops? And how can you boast of the title of *Catholic* if, separated from the center of Catholicity, that is to say, from this Apostolic and Holy See and from the Sovereign Pontiff in whom God has placed the source of unity, you break with Catholic unity? The Catholic Church is one, she is neither broken nor divided: therefore, your "petite eglise" cannot in any sense belong to the Catholic Church.

(*What is opposed to reunion.—Reunion remains a possibility.—Response to the schismatics.—Defense of the acts of Pius VI and Pius VII.—Exhortation.—Prayer.*)

148a St. Ambrose, *In Psalm.* 40, No. 30.
148b *Ibid., De Pœnitent.,* Book I, c. VII.
148c St. Jerome, *Epist. XV ad Damasum.*
148d *Epist. LXIX,* No. 8.

PIUS VIII

1829-1830

Encycl. *Traditi humilitati,* May 24, 1829.

(Taking possession of the Supreme Pontificate.—Congratulations to the bishops for the work accomplished in union with the Holy See.)

It is very profitable to Christendom to confer with Us on **150**
those matters thanks to which We see the daily progress of the *(153)*
Christian religion grow. This duty is incumbent upon Us by reason of Our own office, which We have received by the divine institution of the very Founder of the Church in the person of Peter—not only to lead to pasture, to govern, and to lead the lambs (that is to say, the Christian people), but also the sheep (that is to say, the bishops) (a).

(The struggle against the enemies of the Church.—False philosophy.—Denial of the Church's authority.—Indifferentism in religion.—Secret societies.—Vigilance on subject of: seminaries, press, marriage.)

Symbolism of marriage

It is certain that by this matrimonial union of which God **151**
is the author, is signified the eternal and supreme union of Christ *(65)*
the Lord with the Church, and that this very close bond between husband and wife is the sacrament, that is the sacred sign, of the immortal love of Christ for his spouse (a).

THE DEFENSE OF THE CHURCH

Letter to the Bishops of Prussia, June 30, 1830.

A most disturbing rumor had already reached Our ears, that **152**
the enemies of the Catholic Church in the province of the Rhine- *(190,*
land were forming a conspiracy against the pure teaching and *197)*
the constitution of the Church, and that their skillfully directed efforts set on foot many innovations and were not without success. At first We were not able to credit these uncertain rumors, above all since We had heard nothing from you, whose duty it was to inform Us of so grave a matter, as also to guard effectively

150a Cf. John 21:15-17. 151a Cf. Ephes. 5:21-32.

the good order of your dioceses, and to keep from them not only error, but even the danger and suspicion of error. It is with as much astonishment as sorrow that We have seen Our hopes disappointed in this regard; for what had reached Us privately has become public knowledge and has been confirmed by irrefutable witnesses, so much so that We have become convinced that the novelties introduced in that region simply cannot be tolerated in the Church, since they are founded on false and erroneous principles, they are opposed to the laws and the teaching of the Church, and they tend openly to the loss of souls.

Independence of the Church

153 (79, 91-92, 121, 157) The holy Spouse of Christ, the spotless lamb, is free by reason of her divine institution and is subject to no earthly power. But by these profane novelties she is reduced to a wretched and shameful servitude, when the secular power is permitted to confirm or reject councils, to divide dioceses, to select candidates for the priesthood and those who are to be promoted to ecclesiastical functions; when the secular power is granted the right to direct teaching and religious and moral discipline, when even the seminaries and all that touches the spiritual government of the Church is delivered over to the good pleasure of seculars, and when the faithful are forbidden free access to the Head of the Church, even though this freedom belongs to the very essence of the constitution of the Catholic Church, and cannot be interfered with without depriving the faithful of necessary help and imperiling their eternal salvation.

Duties of bishops

154 (197) It would at least have been a consolation to Us if, in pursuance of the duties of your charge, you had with all diligence instructed the faithful under your care on the manifest errors of these principles and the pitfalls prepared for them by these efforts. It was your place to do what the Apostle St. Paul inculcates in such an impressive fashion on his disciple Timothy, and, in his person, on all bishops, when he says: "Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. 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:

and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry" (a). It was your place to raise your voice, the voice of the shepherd, so that the reprimand of those in error would serve at the same time to warn those who were hesitating, according to the words of the same Apostle: "Them that sin reprove before all: that the rest may also have fear" (b). Finally, it was your duty to imitate the example of the Apostles, who responded with the liberty of the Gospel to those who commanded them to be silent: "It is better to obey God than men" (c).

155 (91, 138) We must not hide from you, Venerable Brothers, the bitterness Our heart was plunged in when it was reported to Us that there is one among you who, far from defending the Catholic Church and her teaching by combatting errors and novelties, and fore-arming the faithful confided to his care by advice and salutary directives, on the contrary has not hesitated to give, by his assent and his assistance, new authority and new vigor to those novelties and to these false and erroneous principles. The gravity of the fault makes Us judge the accusation to be false; it is too repugnant to Us to have to lodge against you so shocking a charge, and to believe that one of you could have betrayed the cause of the Church of Jesus Christ in matters so important as those which interest her constitution and her essence. For the very reason and nature of the government of the Church established by God show that it can only be in a period of attack and hostility against her that the powers of this world dominate her, or pretend to direct her teaching, or oppose communication with this first of Sees, "with which," says St. Irenaeus, "by reason of its eminent primacy, the entire Church must necessarily agree, that is to say, the faithful of every area" (a). He who wishes to introduce a new form of government, says St. Cyprian, is attempting "to make a human church" (b).

(*Exhortation to the bishops.*)

154a 2 Tim. 4:2-5.
154b 1 Tim. 5:20.
154c Cf. Acts 4:19.
155a *Adv. Hær.* III, iii, n. 2.
155b *Epist.* LII.

GREGORY XVI
1831-1846

ONE SINGLE HEAD

Encycl. *Inter gravissimas,* February 3, 1832, to the Armenian Patriarch of Constantinople.

(*Exhortation to vigilance against heresies.—Against liturgical innovations.*)

One is the Church of Christ, one the faith of all Catholics, **156**
one the baptism, one Head for all of us, Jesus Christ, who gave *(46,*
the fullness of power to govern and guide the universal Church *50,*
to the Blessed Apostle Peter, to whom, however unworthily, We *137,*
have succeeded. *175)*

(*Vigilance in the administration of the sacraments.*)

THE CONDITION OF SALVATION

Encycl. *Summo jugiter,* May 27, 1832, to the Bishops of Bavaria.

(*Mixed marriages in Bavaria.*)

Necessity of faith for salvation

To come now to the present concern, We must first turn Our **157**
attention towards that faith without which it is impossible to *(61)*
please God (a) and which is jeopardized, as We have already pointed out, by those who wish to extend beyond certain limits the liberty for mixed marriages. For in fact, you know as well as We do, Venerable Brothers, with what constancy our Fathers endeavored to inculcate this article of faith which these innovators dare to deny, namely, the necessity of Catholic faith and unity to obtain salvation.

Catholic unity

This is what was taught by one of the most famous of the **158**
disciples of the Apostles, St. Ignatius Martyr, in his Epistle to *(61)*
the Philadelphians: "Do not deceive yourselves," he wrote to them, "he who adheres to the author of a schism will not possess the kingdom of God" (a). St. Augustine and the other bishops of Africa, assembled in 412 in the Council of Cirta expressed themselves in the following terms on this subject: "He who is separated from the body of the Catholic Church, however laudable his conduct may otherwise seem, will never enjoy eternal life,

157a Heb. 11:6. 158a No. 3.

and the anger of God remains on him by reason of the crime of which he is guilty in living separated from Christ" (b). And without citing here the witness of almost innumerable other ancient Fathers, We will limit Ourselves to quoting Our glorious predecessor, St. Gregory the Great, who gives explicit testimony to the fact that such is the teaching of the Catholic Church on this head. "The holy universal Church," he says, "teaches that God cannot be truly adored except within its fold: she affirms that all those who are separated from her will not be saved" (c).

159 It is also stated in the decree on faith published by another
(40, of Our predecessors, Innocent III, in concert with the fourth
61) Ecumenical Council of the Lateran, "that there is only one universal Church of the faithful, outside of which no one can be saved" (a). Finally, the same teaching is expressed in the professions of faith which have been proposed by the Apostolic See; in the one which all the Latin Churches use (b); as also in the two others, one of which is received by the Greeks (c), and the other by all other Eastern Catholics (d).

160 If we have cited these authorities among so many others We
(61) might have added to them, it was not, Venerable Brothers, with the intention of teaching you an article of faith as if you were ignorant of it. Far be it from us to entertain so absurd and so damaging a suspicion in your regard! But the astonishing boldness with which certain innovators have dared to attack one of our most important and most obvious dogmas has made so painful an impression upon Us that We could not prevent Ourselves from speaking at some length on this matter.

(*Danger of mixed marriages—Their regular celebration.*)

TO KEEP THE DEPOSIT

Encycl. *Mirari vos*, August 15, 1832.

(*Apologies for the delay in this inaugural encyclical.—Present difficulties.—The Pope begs the bishops to assist him in remedying the ills of the Church.*)

161 You will perform this duty if, as your office demands, you
(161, are vigilant about your teaching and yourselves, having ever be-

158b *Epist.* 141. 158c *Moral. in Job*, XIV, 5.
159a Cap. *Firmiter;* cf. Denz. No. 428. 159b Cf. Denz. No. 994.
159c Cf. Gregory XIII, Prof. *Sanctissimus*, Denz., No. 1083.
159d Benedict XIV, *Nuper ad Nos;* Denz., No. 1459 ff.

fore your minds that "the whole Church is shaken by any novelty 190,
whatsoever," and that, according to the opinion of Pope St. Aga- 197)
thon, "nothing which has been defined is to be withdrawn, or changed, or added to, but it must be kept unadulterated as to content and expression" (a). This is the way to keep firm and unshaken the unity which resides in the Chair of Blessed Peter as in its foundation, so that in the very source whence flow to all the Churches the advantages of a precious communion, will be found "for all of them a rampart, a sure refuge, a haven in the storm, and a treasure-house of innumerable benefits" (b). Therefore, to suppress the audacity of those who attempt to infringe the rights of the Holy See or to break the bonds of the Churches with this See,—the union which alone supports them and gives them life—inculcate a great zeal, confidence, and sincere veneration for this eminent Chair, crying out with St. Cyprian "that he deceives himself that he is in the Church, if he abandons the Chair of Peter on which the Church is founded" (c).

Therefore, you must labor and ceaselessly watch over the 162
deposit of faith in order to keep it untainted in the midst of the (145,
conspiracies of the impious which We see with grief have as their 165,
object to ravish and destroy it. Let all remember that the judg- 175,
ment on the orthodox teaching with which the faithful must be 190,
instructed, and the government and administration of the entire 197,
Church belong to the Roman Pontiff, to whom "the plenitude 200,
of power to feed, direct, and govern the universal Church has 207-
been given, by Christ the Lord," as the Fathers of the Council 208)
of Florence have expressly declared (a). It is the duty of each bishop to attach himself loyally to the Chair of Peter, religiously to keep the deposit, and to govern the flock which has been entrusted to him. It is the duty of priests to submit to the bishops, whom St. Jerome exhorts "to consider as the fathers of their souls" (b); and they must never forget that the ancient canons forbid them to do anything in their ministry, and to arrogate to themselves the power of teaching and preaching "without the permission of the bishop, to whose faith the people are confided, and from whom an account of their souls will be demanded" (c). Let it be held as certain, therefore, that all those who work against

161a *Epist. ad imperatorem.*
161b St. John Chrysostom, *Epist. XI ad* Innocent I.
161c *De Unitate Ecclesiæ.* 162a Sess. XXV, *in definit.*
162b *Epist.* LII *ad Nepotian.*, I, 24. 162c *Ex. Can. Ap.* XXXVIII.

this established order are troubling as far as in them lies the state of the Church.

Holiness of discipline

163 It would beyond any doubt be blameworthy and entirely
(121- contrary to the respect with which the laws of the Church should
122, be received by a senseless aberration to find fault with the
125, discipline which she has established, and which includes the
176, administration of holy things, the regulation of morals, and the
230) laws of the Church and her ministers; or to speak of this discipline as opposed to certain principles of the natural law, or to present it as defective, imperfect, and subject to civil authority.

Since it is an unchanging truth, to use the words of the Tridentine Fathers, that the Church "has been taught by Jesus Christ and his Apostles, and that she is taught by the Holy Spirit, who ceaselessly communicates all truth to her" (a), it is quite absurd and sovereignly harmful to her to claim a certain "restoration and regeneration" as necessary to provide for her conservation and increase; as if it could be claimed that she is exposed to failure, to ignorance, or to other misfortunes of this nature. The aim of innovators in all this is "to lay the foundations of a new human institution", and to bring it about that the Church, which is wholly divine, "may become entirely human"—a thing which St. Cyprian regarded with horror (b). Let those who are making such plans consider well that it is to the Roman Pontiff alone, according to the words of St. Leo, that "the application of the canons has been entrusted", and that it belongs to him alone, and not to a private individual, "to pronounce on the ancient regulations" (c), and so, as St. Gelasius has written, "to weigh the decrees of the canons, to measure the precepts of Our predecessors, so that after serious study, steps may be taken towards modifications which the needs of the moment and the interests of the Church require" (d).

(*Attacks on ecclesiastical celibacy.—Attacks on the indissolubility of marriage.*)

Indifferentism

164 We come now to another cause, alas! all too fruitful of the
(61, deplorable ills, which today afflict the Church. We mean in-

163a *Sess.* XIII, *De Eucharistia, in proem.*
163b *Epist.* LII. 163c Cf. *Epist.* CIV, *ad Marcianum.*
163d *Epist.* IX *ad Episcop. Lucaniæ.*

differentism, or that widespread and dangerous opinion sown 189)
by the perfidy of the wicked, according to which it is possible, by the profession of some sort of faith, to procure the soul's salvation, provided that one's morals conform to the norms of justice and probity. But in a question which is so clear and so evident, it will doubtless be easy for you to root out from among the people confided to your care so pernicious an error. The Apostle warns us of it: "One God, one faith, one baptism" (a). Therefore, let them tremble who imagine that any religion will lead them by an easy path to the haven of eternal happiness; let them reflect seriously on the words of the Savior Himself: "He who is not with me is against me" (b); that those who gather not with Him, scatter (c), and that, consequently, "beyond a doubt, those perish eternally who keep not the Catholic faith entire and unchanged" (d). Let them listen to St. Jerome himself, who tells them that at the time when the Church was divided among three parties he used to repeat constantly and with unshaken resolution to anyone who was making an effort to win his support: "He who is united to the Chair of Peter is with me" (e). It would be vain to have any illusions on this point, saying that one has likewise been regenerated in the water of baptism, for St. Augustine would answer him: "The branch separated from the stock also keeps its form; but what good is the form, if it does not draw its life from the root?" (f).

(*False liberty.—Civil disobedience.—Liberalism stemming from Protestantism.—Duties of bishops.—Duties of princes.—Prayer.*)

PRETENDED REFORMERS

Apost. Letter *Cum in Ecclesia*, September 17, 1833.

(*Errors now spreading in Germany.—The Constitution of the Church.*)

On all sides the infallible authority of the Church is attacked; 165
efforts are being made to weaken in every possible way the (96,
divine rights of the Apostolic Chair in which resides the stability 224)
of ecclesiastical unity. There are many among them who, in the vast regions of Germany, united in a kind of association,

164a Ephes. 4:5. 164b Luke 11:23. 164c *Ibid.*
164d Athanasian Creed. 164e *Epist.* XVI. 164f *Ps. c. part. Donat.*

are holding congresses and deliberations, and they do not scruple to busy themselves with the "reform" of the Church, to adapt it, as they say, to the needs of the times. They are all the more dangerous because, under pretext of zeal for religion, protesting pious intentions, they lead the simple into error by their pretensions of "regenerating" and "reforming" the Church. The temerity of these men is so blind that they are not afraid to take up again, so as to support their perverse opinions, errors previously condemned by well-known decrees of the Sovereign Pontiffs and the Councils.

166 It is neither in secrecy or behind closed doors, nor by in-
(122, sinuations, but in the most open fashion, orally, by writings, and
138, even in the pulpit, that they have again and again stated and
188) put forward the bold pretension that: "All the bishops, inasmuch as they are the successors of the Apostles, have received from Christ in equal measure the sovereign power to govern the Church, and that it does not reside solely in the Roman Pontiff, but in the entire episcopate. Further, that Christ willed the Church to be administered after the manner of a republic, so that all men, not only clerics of lower rank but even the laity, would enjoy the right of suffrage". Thus, all power would have been given immediately to the society of the faithful, to be delegated to the bishops and to the Sovereign Pontiff. Finally, they hold that "many articles in the present discipline are useless, dangerous, or harmful, and should be modified in conformity with the ideas of the times".

(*Errors concerning indulgences, penance, the priesthood, the Mass, cult of the Blessed Virgin.—The right of censure belongs to the Church.—Condemnation of five works.*)

THE CENTER OF UNITY

All. to the Consistory, September 30, 1833.

(*Protest against the expulsion of the Nuncio to Portugal, and against acts which violate the rights of the Holy See.*)

167 Of all these laws—actions by which, as you understand per-
(44, fectly well, the most sacred laws of the Church are contemned,
56, her divine power trodden underfoot, in which rights which be-
154, long to her alone are usurped, in which the order as well as the
161) constitution on which she was founded by God Himself is over-

thrown,—it is easy to measure the extent of the harm which results for Catholic interests. However, what pains Us most and causes Us the greatest anxiety is that these laws and measures have the very evident intention of destroying every bond of union with this venerable Chair of Peter in which Christ Himself established the center of unity for the Catholic Church, in such wise that once participation in communion is done away with, the wound of a harmful schism is inflicted upon the Church. By what means could the unity of a body be maintained if members are not united to the head and do not obey the head? What is the meaning of "union" and "obedience" where—without speaking of other matters—bishops are rejected, though they have been legitimately appointed by him on whom, in virtue of the primacy of his jurisdiction and the plenitude of his power, devolves the duty of assigning individual pastors to the churches which stand in need of them?

(*Privileges of the Church of Portugal are recalled.—The duties of the Holy See.*)

TRUE AND FALSE REFORM

Encycl. *Quo graviora*, October 4, 1833, to the Bishops of the Rhineland.

(*Actions of the so-called reformers among the clergy.—Their meetings.—Their tractate*: "Is the reform of the Catholic Church necessary?")

You are aware, Venerable Brothers, on what erroneous 168
principles these men and their accomplices take their stand, what (122,
is the source of this passion which impels them to revolutionize 138,
the Church. But We do not think it without profit to bring some 225)
of them out into the full light of day and to explain them here in some detail.

For many years there has been growing and spreading in this country the very false opinion, the result of the impious and absurd system of indifferentism, which holds that the Christian religion is capable of continually perfecting itself. And since the champions of this false opinion hesitate to apply this pretended perfectibility to the truths of faith, they do so to the external administration and discipline of the Church. And to give credit to their error they employ, for the most part not

without inconsistency and fraud, the authority of Catholic theologians who, on occasion, establish this distinction between doctrine and discipline: that discipline is subject to change, doctrine remains always the same and is not subject to any modification. Once this is laid down, they state without any hesitation that on many points the discipline, the government, and the forms of external worship in use in the Church are no longer suitable to the character of our times, and that what is harmful to the progress and prosperity of the Catholic religion must be changed, (which is possible) without the teaching of faith and morals suffering any harm. Thus, under color of religious zeal and behind the mask of piety they introduce innovations, project reforms, devise a "regeneration" of the Church.

169 That the innovators have in fact made use of these principles has been sufficiently clear from the publication, particularly in Germany, of many works where these principles have again and again been developed and defended; the fact has now become patent to all by the printing of the tractate of Offenburg and especially by the documents boldly assembled by F. L. Mersy, president of the seditious assembly, in the second edition of the said work. And while to their shame they are incurring their own loss by laying down these principles of their own accord, they are falling into errors condemned by the Church in the Constitution *Auctorem fidei* promulgated by Our predecessor of holy memory Pius VI on August 28, 1794, in Proposition 78 (a). Moreover, without realizing it, or pretending that they do not realize it, they are in direct contradiction to sound doctrine which they say they wish to reestablish and protect. For in fact, when they pretend that all the forms of the Church without distinction can be changed, are they not subjecting to this change those points of discipline which have their foundation in the divine law itself, which are joined to doctrines of faith by so close a bond that the rule of faith determines the rule of action? Are they not trying, moreover, to make of the Church something human; are they not openly diminishing her infallible authority and the divine power which guides her, in holding that her present discipline is subject to decay, to weakness, and to other failures of the same nature, and in imagining that it

(16, 88, 211, 228)

169a Above No. 122.

contains many elements which are not only useless but even prejudicial to the well-being of the Catholic religion?

170 Can private individuals lay claim to a power which is proper to the Roman Pontiffs alone? Even if it were question of points of discipline which are in vigor in the universal Church but are susceptible of change because they are of ecclesiastical institution, it nevertheless belongs to the Roman Pontiff alone, because Christ has put him at the head of his whole Church, to weigh the necessity of a change brought about by a new state of affairs, and thus, as St. Gelasius writes: "To consider the decrees of the canons, to weigh the precepts of Our predecessors, so that after serious study milder measures, required by the needs of the moment and the good of the Church, may be decided upon" (a).

(122, 176)

171 After this rapid survey of the error of the principles on which the reformers are relying, it is distasteful to Us to retain you by a long discourse, Venerable Brothers, exposing the impious accusations which they level at the Holy See, adding impudence to error with the callousness of the habit of insult which is usual with men of this sort: as if the Holy See were too much attached to the past, had not really grasped the character of our own times, were blinded by the light of new areas of knowledge, were unable to distinguish sufficiently what touches the substance of religion from what concerns simply its exterior form, and (as a result) this See were fostering superstition, favoring abuses, and, finally, acting in such wise as never to be concerned with what is required by the interests of the Church in a new age. And why is this?—if not that an aversion may be conceived for this most Holy See of Peter on which Christ laid the foundation of his Church, so that its divine authority may be exposed to the hatred of the nations and the union of the churches with this authority may be destroyed.

(139, 176)

172 Then, claiming from your power, Venerable Brothers, what they despair of obtaining from this same Apostolic See, they say that a "national Church", as they call it, must be governed by its own laws, and they go so far as to attribute to the Shepherds of individual Churches the absolute power of abrogating the laws of the universal Church if the good of their dioceses require it. What next? Since they see that they are getting no place with

(57, 137, 207)

170a *Epist. IX ad Episcop. Lucaniæ.*

you either, they attempt to "emancipate" priests from the submission due to bishops, and they do not scruple to "grant" them the right to administer the diocese. From this it is obvious that the ecclesiastical hierarchy established by divine command is destroyed, contrary to the truths of faith defined by the Council of Trent, and that all these tenets re-assert the errors refuted in Propositions 6, 7, 8, 9, condemned by the dogmatic Constitution *Auctorem fidei* (a).

173 Is it possible that the Church, which is the pillar and ground
(88, of truth and which is continually receiving from the Holy Spirit
123) the teaching of all truth, could this Church ordain, grant, permit what would turn to the detriment of the soul's salvation, to the contempt and harm of a sacrament instituted by Christ?

(*Errors concerning the sacrament of penance; Mass stipends; Masses for the dead.—Liturgy in the vernacular.—The arguments of the innovators.—Exhortation to the bishops.*)

HIGHER EDUCATION

Letter *Maiori certo,* December 13, 1833, to the Archbishop of Milan.

(*Congratulations on the founding of a University.—Interest of the Holy See in this work.*)

174 In fact, because it is a duty of the supreme head, the Roman
(165, Pontiffs, by reason of the responsibility confided to them in the
167) apostolic office, to protect the Catholic faith and to preserve entire and intact the deposit of sacred doctrine, it is also incumbent upon them to regulate the organization of teaching in the sacred sciences which is given publicly in universities.

(*Usefulness of these studies and of the Universities.*)

HIERARCHICAL ORDER

Encycl. *Commissum divinitus,* May 17, 1835, to the Swiss clergy.

(*The Synod of Baden.—It grants to the secular arm the right to legislate in matters which belong solely to the ecclesiastical hierarchy.*)

172a Above Nos. 109-112.

Magisterium and government

Certainly, He who has done all things with an infinite wisdom **175**
and has disposed them in perfect order, has, with all the greater *(95,*
reason, willed order to reign in his Church; that is to say, that *100-*
some shall be at the head and shall command, that others shall *102,*
be in a subordinate position and shall obey. That is why the *120,*
Church has, in virtue of this divine institution itself, not only the *121,*
power of the magisterium to teach and to define in matters of *125,*
faith and morals, and to interpret the Sacred Scriptures without *136)*
any danger of erring, but also the power to govern, so as to conserve and strengthen in traditional doctrine those whom she has once welcomed within her fold as sons, and to make laws on all that touches upon the salvation of souls, the exercise of the sacred ministry, or the worship of God: and he who opposes these laws is guilty of grave sin.

(*The Synod recognizes the power of the secular arm to convoke synods, direct seminaries, intervene in the discipline and administration of the sacraments.—It favors indifferentism.*)

Pontifical monarchy

This power which Christ conferred on his Church to control **176**
religious affairs, to rule Christian society sovereignly and in- *(15,*
dependently of the civil power, He conferred it, according *44,*
to the very clear statement of the Apostle in the Epistle to the *91,*
Ephesians, for the bond of unity. And what would this unity *137,*
be, if one man were not placed at the head of the whole *144,*
Church to protect and keep it, and to unite all the members of *161,*
that same Church in the profession of a single faith, and to *174)*
associate them in the single bond of charity and of communion? The wisdom of the divine Lawgiver absolutely required a visible ruler to be put at the head of a visible body, so that in this way the risk of schism could be avoided. Therefore, although a common dignity belongs to all the bishops whom the Holy Spirit has established to govern the Church of God, and although they all have equal power in what concerns orders, there is not, for all that, a single hierarchical rank among them, nor a jurisdiction which is identical in its extent. "For even among the blessed Apostles,"—to quote the words of St. Leo the Great—"in an equality of honor, there was a certain distinction in power, and while the choice of all had been identical, to one alone had

been given preeminence over the others" (a). For the Lord willed that the charism of the charge of evangelizing should be attached to the office of the Apostles at the same time that it was placed principally in Blessed Peter, the head of all the Apostles.

The Successors of Peter

177 (56, 141-142, 144, 147, 153, 161, 184, 227) What He granted to Peter alone among all the Apostles when He promised to him the keys of heaven and entrusted to him the office of feeding lambs and sheep and of confirming his brethren, He willed—for the good of the Church which was to endure to the end of time—to continue in the successors of Peter whom He would put at the head of the same Church with the same rights. Such has always been the constant and unanimous belief of all Catholics. It is an article of faith that the Roman Pontiff, successor of Blessed Peter the Prince of the Apostles, not only has a primacy of honor, but also of authority and jurisdiction over the universal Church, and that, consequently, the bishops, too, are under his authority. That is why, as St. Leo goes on to say, it is necessary for the whole Church throughout the entire world, to be united to the Holy See of Peter, that is to say, to the Roman Church, and to have recourse to it as to the center of Catholic unity and ecclesiastical communion, "so that he who dares to withdraw from the unity of Peter is excluded from the divine mysteries" (a). And St. Jerome adds, "He who eats of the lamb outside the ark of Noe perished in the moment of the Deluge" (b). And, like the man who gathers not with Christ, he who gathers not with his Vicar, "the same scattereth" (c). Now, how is it possible for a man to gather with the Vicar of Christ, if he rejects his sacred authority, if he violates the rights in virtue of which that Vicar holds himself to be, at the head of the Church, the center of unity, possessed of the primacy of order and jurisdiction, and the power divinely transmitted to him in all its fullness to pasture, rule, and govern the universal Church? And yet, they have had the audacity to do this at the Synod of Baden; with tears in Our eyes We tell it to you.

176a *Epist. XIV, ad Anastasium.*
177a Cf. *Epist. X, ad episc. Prov. Vienn.*
177b *Epist. XV, ad Damasum.* 177c Cf. Luke 11:23.

The Pope is the sole judge of universal discipline

178 (176) The Roman Pontiff alone, and no bishop (no matter who he may be), can, by his own and ordinary authority, transfer the days appointed for the celebration of feasts and the observance of fasts, or abrogate the precept of hearing Mass; this has been clearly defined against the Council of Pistoia by Our predecessor of holy memory Pius VI, in the Constitution *Auctorem fidei* of August 28, 1794 (a).

(*These principles have been denied by the articles of the Synod of Baden.*)

Exemptions of regulars

179 (157) Not less special to the Sovereign Pontiffs is the right of exempting religious Communities from the jurisdiction of bishops and placing them under the immediate direction of the Holy See: the Popes have exercised this right from the most ancient times and in the most explicit fashion.

(*The Baden articles also attack this right.*)

180 (188) To this must be added the decisions which concern the extent of the rights exercised by the bishops. These, if they are carefully compared with the principles underlying the articles formulated in this assembly, seem to signify that the jurisdiction of bishops cannot, or ought not, even for just causes, be constrained by the authority of the Roman Pontiff, or, when need arises, be restricted within certain limits. It would be impossible likewise to remain silent on the considerations and propositions relative to the erection of a metropolitan see or to the reunion of certain dioceses to another church situated outside the Swiss borders.

(*Reason for the delay of the condemnation.—Condemnation. —Exhortation to the Bishops.*)

The Bishops are the guardians of the faith and the laws of the Church

181 (190, 197, 201) It is your duty to close your ranks to prevent others from laying any other foundation but that which has been laid, and to defend and preserve in all its integrity the most holy deposit of the faith. But there is another deposit which you must defend with the greatest firmness and conserve intact: it is the body of

178a Above Nos. 103 ff.

the holy laws of the Church, which constitute her discipline and her rights, as well as those of this Apostolic See, thanks to which the Spouse of Christ is terrible as an army in battle array.

(*Role of the lower clergy.—Respect for just civil laws.*)

A HUMAN CHURCH

All. to the Consistory, September 13, 1838.

(*Persecution in Prussia: the government forbids all direct communication between the clergy and the Holy See.*)

182 (57, 138, 157) Here what is most serious is that these measures tend very openly absolutely to destroy the essence of the divine constitution of the Church, and to separate these regions from the center of Catholic unity. For it is only by attacking and disturbing the form of the Church and the nature of her government that a secular power can manage to dominate her, or violate her laws, or oppose freedom of intercourse with the first See, "with which," says St. Irenaeus, " by reason of her preeminent dignity, every church—that is to say, the faithful of the entire world—must necessarily be in agreement" (a). He who would attempt to introduce another form of government, would be striving, as St. Cyprian says so well, "to make a human Church" (b).

(*The Pope's protestation.—Appeal to the King's justice.*)

INDEPENDENCE OF BISHOPS

All. *Officii memores* to the Consistory, July 5, 1839.

(*The Prussian Government is persecuting the Church.— The condemnation of the Archbishop of Cologne.*)

183 (183, 189, 203) In fact, it is not a matter merely of the intolerable outrage perpetrated on the sacred person of a Bishop, hailed into court before civil magistrates; we must above all look at the charge on which he was judged and the sentence imposd upon him: here there is patent evidence of an even graver infringement of the divine right of the Church. Let us consider first of all the sentence: we read here that the Archbishop is to suffer not only the loss of temporalities, but that he is deposed from his two dioceses and deprived of the rights which he exercises over his suffragan

182a *Adv. Hær.*, III, 3, No. 2. 182b *Epist.* LII *ad Antonianum.*

see of Kulm; as if the sacred power which the bishop receives from the Holy Spirit through Our ministry could be taken away by the authority of a secular magistrate.

(*The question of mixed marriages.—Protestation of the Holy Father.*)

PERMISSIBLE DIVERGENCIES

Letter *Has ad te litteras,* May 23, 1840, to the Bishop of Chelm.

(*Schismatic tendencies of the Ruthenian Uniates.*)

Here We cannot dissemble what has been reported to Us 184
on the subject of certain members of your clergy. There are some (49,
who, either from ignorance or from carelessness, do not hesitate 59)
to maintain that the points on which the Graeco-Russians or Ruthenian Schismatics differ from the Catholic Church are only of small importance. A report like this has afflicted Us all the more grievously in that We see these priests—without intending to, We are convinced—aligning themselves by their imprudent attitude with non-Catholics to undermine the love of the Catholic truth in the hearts of the Church's children. This is why We implore you, Venerable Brother, to oppose ceaselessly and with all your strength such a scandal, and to be vigilant above all that your entire clergy be unanimous with you in teaching that the difference which distinguishes Ruthenian Catholics from Latins, consisting solely in points merely disciplinary and liturgical, and with the permission of the Holy See, in no sense breaks the bonds which unite the true sheep of Christ to one another. On the other hand, non-Catholic Ruthenians are at odds, as much with the Latins as with the Ruthenian Catholics, on matters which stem from the true faith of Christ, without which "it is impossible to please God" (a).

They differ also on the subject of submission to the Roman 185
Pontiff, successor of Peter the Prince of the Apostles, to whom, to (144,
use the terms of the Council of Chalcedon, "the protection of the 149,
vineyard was entrusted by the Lord" (a), and to the Church to 181)
which, as Irenaeus says, "by reason of her eminent primacy, every other Church must be in harmony, that is to say, the faithful of the entire world" (b). Finally, as St. Jerome says, "whoever

184a Cf. Heb. 11:6. 185a *In relatione ad Leonem, P.P.*
185b *Adv. Hær.* Book III, ch. III, No. 2.

gathereth not with Him, scattereth (c), that is to say: he who is not Christ's, is Antichrist's" (d).

(Relations with Schismatics.—Vigilance on the subject of seminaries.)

THE PRINCIPLE OF SALVATION

Letter *Perlatum ad Nos*, July 17, 1841, to the Archbishop of Lwow.

(Esteem of the Church for the rite of the Uniate Greek Church.—Greek and Latin Rites are not to be intermingled.—Difference between the Uniates and the Schismatics.)

186 With God's help, your clergy will never have any more press-
(61, ing anxiety than to preach the true Catholic faith: he who does
139, not keep it whole and without error, will indubitably be lost. They
206, will endeavor, therefore, to favor union with the Catholic Church;
208) for he who is separated from it will not have life. They will maintain obedience to this sovereign Chair of Peter, in which Christ the Lord laid the foundation of this same Church, and where, consequently, is to be found the entire and perfect stability of the Christian religion.

(The Ruthenians and unity of the Church.—Exhortation.)

THE RIGHTS OF THE LAITY

Letter *Dudum Nos*, August 22, 1841, to the Vicar Apostolic of Gibraltar.

187 Recently We have been grieved by the news of the moves
(137, made against the rights of the Church, and which, Venerable
190, Brother, have injured both your person and your dignity. This
211) has been all the more painful to Our heart in that We have seen joining this conspiracy, to the prejudice of sacred interests, some of the Catholic people who should have, by reason of the duties confided to them, surpassed others in their obedience. Thus, laymen, though they never had any other rights than those which belong to them as the concession of the Bishop to members of the vestry-board, have dared to revolt against your authority and to disregard the decree subsequently published by you, forbidding

185c Cf. Luke 11:23. 185d *Epist. XV ad Damasum.*

the collection of stipends for the administration of the sacraments. In this fashion they have made a pretense of usurping the direction of divine matters contrary to the provisions of Canon Law, and, above all, against the order established by Christ Our Lord.

(Abuse of the appeal to the lay power against the Bishop.—Administration of the sacraments.—The laity and episcopal power.)

THE PROPER SPIRIT

Apost. Let. *Singulari Nos*, June 25, 1844.

(Unkept promises of de Lamennais.—The publication Les Paroles d'un Croyant.—Errors to be found therein.)

Moreover, it is most deplorable to see the pitfalls into which 188
the extravagances of the human mind can fall when a man pas- *(99,*
sionately seeks novelty, when he attempts, against the advice of *102)*
the Apostle (a), to be wiser than it behooveth him, and when, by an excess of confidence in self, he undertakes to seek the truth outside the Catholic Church, within which it is to be found without the smallest admixture of error, that Church which is called and remains the pillar and ground of truth (b).

(Prayer for the return of de Lamennais.)

THE EXTERNAL FORUM

Letter *Graviter sane*, September 28, 1844, to the Archbishop of Milan.

(Reproaches on the subject of the new edition of the Breviary, which contains pictures contrary to faith, and alterations in the text.)

Moreover, the prayer which is said for the feast of Peter's 189
Chair and which commemorates the conferring of the power to *(140,*
bind and loose on the same Blessed Prince of the Apostles by *149,*
Christ Our Lord, reads now in the breviary with the addition *175)*
of the word *animas*, which Christ never employed to affirm the power of Peter. This addition to the collect approved by the Church can be taken in the sense that it seems to reduce the fullness of jurisdiction conferred on Peter and on his successors for all time, in the government and administration of the Uni-

188a Cf. Rom. 12:3. 188b 1 Tim. 3:15.

versal Church by Our Lord and Savior, and to favor that pernicious and perverse system, condemned by the Apostolic See, of those who pretend that ecclesiastical power looks only to the internal condition of souls, and seeks to undermine, destroy, and completely eliminate the divine attribution of all jurisdiction to the Roman Pontiff and to the Church, to promulgate laws, correct, and punish by an external judgment and salutary penance actions which are erroneous and rebellious.

(Necessity of correcting the breviary and safe-guarding the integrity of doctrine.)

SPECIAL INSTRUCTIONS

Letter *Non sine gravi*, May 23, 1846, to the Bishop of Fribourg.

(Sadness caused by the growing practice of mixed marriages. —Directives on this subject.)

190 (What We have just said) is in conformity with the teach-
(172- ings and admonitions which you know have already been formu-
173, lated, Venerable Brother, whether in the Letters or Instructions
176, to different Archbishops and Bishops, or in those of Our prede-
190, cessor Pius VIII, drawn up by his orders or by Ours. It matters
224) little that these instructions have been given only to some Bishops who have consulted the Apostolic See, as if liberty were granted to others not to follow the decision given. In fact, here We are not dealing with some new law introduced by Our predecessor or by Ourselves, since We have both rather had in view, according to the circumstances, to mitigate as far as this was possible the rigors of discipline, and at the same time to inculcate what We judged necessary to uproot vicious practices, to safeguard the deposit of true doctrine, to preserve the sanctity of marriage and the integrity of the Catholic religion; in a word, to ensure the salvation of the souls. This is why, even if these letters and instructions, which grant, or tolerate, an innovation in some spot, have reference only to those places for which they were given, nonetheless their meaning is not restricted by territorial boundaries, inasmuch as they manifest the unchanging doctrine of the Church, determine the sense of the Canons, and proscribe evil customs which have developed in certain areas.

(Exhortation to firmness.)

PIUS IX
1846-1878

Encycl. *Qui pluribus,* November 9, 1846.

(Inauguration of the Pontificate.—War waged against the Church.—Rationalism.—The rational bases of faith.)

It is possible to see from this how grave is the error of those **191** who, abusing reason and looking upon the divine revelations as *(96,* the work of man, dare to submit them to their own judgment *101-* and temerariously to interpret them. Has not God Himself *103)* established a living authority to teach and to maintain the true and legitimate meaning of his heavenly revelation, and to close by an infallible pronouncement all controversies on matters of faith and morals, so that the faithful will not be buffeted about by every wind of doctrine, and led into the snares of error by human perversity?

Now, this living and infallible authority resides only in **192** that Church built by Christ Our Lord upon Peter, Head, Prince, *(102,* and Pastor of the entire Church whose faith He promised would *140,* never fail; the Church which has always had, since the time *142,* of Peter, legitimate Pontiffs who have succeeded one another *144-* without interruption on his Chair, heirs and defenders of his *145,* doctrine, of his dignity, of his honor, and of his power. And *161,* since where Peter is, there is the Church (a), since Peter speaks *170)* by the mouth of the Roman Pontiff (b), since he is always living in his successors (c), since he even exercises judgment, and transmits the verity of faith to those who ask it (d), it is therefore necessary to receive these divine oracles integrally in the same sense in which they have been kept and are still kept by this Roman Chair of Blessed Peter. Mother and Mistress of all the Churches (e), she has always kept whole and inviolable, and taught to the faithful, the faith given by the Lord Jesus Christ, showing them all the way of salvation and the doctrine of uncorrupted truth. She is, therefore, that principal Church from which flows the unity of the priesthood (f), that center of piety in which rests whole and entire the solidity of the

192a Cf. St. Ambrose, *in Psalm,* XL, 30.
192b Cf. *Conc. of Chalced.,* art. 2.
192c Cf. *Conc. of Ephes.,* act. 3.
192d Cf. St. Peter Chrys. *Epist. ad Eutychen.*
192e Cf. Council of Trent, session VIII.
192f Cf. St. Cyprian, *Epist. LV ad Cornel. pont.*

Christian religion (g). Men have ever seen flourishing in her the sovereignty of the Apostolic Chair (h), to which every church, that is to say, all the faithful wherever they are, must have recourse by reason of its supreme authority (i), where, if a man gather not, he scatters (j).

(*Principal errors of the times.—Appeal to all bishops.*)

193 Now, you know well that the first duty of your charge is
(61, to support and defend with all your episcopal strength the
139, Catholic faith, to watch over with the greatest care the flock
142, confided to you so that it may remain firm and unshakably
190, attached to this faith, "which, unless a man keep whole and
197, entire he shall indubitably be lost" (a). Therefore, employ the
201) most eager care of your pastoral solicitude in maintaining and preserving this faith; cease not to teach it to all, to strengthen the wavering, to reprimand those who attack it, to fortify the weak, neither dissembling, nor ever allowing anything that might seem to taint its purity—whatever it may be—to appear.

(*Duty of unmasking the machinations of the impious, and of preaching the Gospel.—Care to be taken in the formation of priests.—Exhortation to bishops.*)

194 But since nothing could be more pleasing to Us, nothing
(153- sweeter or more desirable, than to shower upon you all, whom
154, We cherish in the bowels of Jesus Christ, the succor of Our af-
161) fection and Our counsels, and to work with you for the glory of God, for the defense and propagation of the Catholic faith, and for the salvation of souls, for which We are ready, if need be, to sacrifice Our life, We supplicate and conjure you, dear Brothers, come to Us with an open heart and entire confidence in this Chair of Blessed Peter.

UNITY OF THE CHURCH

All. *Ubi primum* to the Consistory, December 17, 1847.

(*Affairs in Spain.—Indifferentism.*)

195 Now, Venerable Brothers, We wish to share with you the ex-
(102, treme surprise We experienced in receiving a document com-

192g Cf. St. John of Constantinople, *Lit. synod, ad Hormisd. pont.*
192h Cf. St. Augustine, *Epist.* 162, no. 7.
192i Cf. St. Irenaeus, *Adv. Hær.*, III, 3.
192j Cf. St. Jerome, *Epist.* XV, *ad Damas. pont.*
193a Symbol, *Quicumque.*

posed and published by a man invested with an ecclesiastical 157)
dignity. In fact, this man, speaking here of certain doctrines which he calls the traditions of the Churches of his country, and which tend to restrict the rights of the Apostolic See, has not blushed to affirm that these traditions were held in esteem by Us. Now, God forbid, Venerable Brothers, that We should ever have the thought, or even the smallest idea of departing in anything from the teachings of Our Forebears, or of neglecting the conservation and defense of the authority of the Holy See in all its integrity! Yes, without a doubt, We do attach a price to particular traditions, but only to those which do not depart from the mind of the Catholic Church. We have a special reverence for and We defend very strongly those which are in harmony with the tradition of the other Churches, and above all with this Holy Roman Church, with which, to use the words of St. Irenaeus, "by reason of her eminent primacy, every church must necessarily agree, that is to say, the faithful of the entire world, and in which is kept, by all the faithful, the tradition which comes from the Apostles" (a).

Therefore, let those who wish to be saved come to this pillar, 196
to this foundation of the truth which is the Church; let them (44,
come to the true Church of Christ which, in her Bishops and in 46,
the Roman Pontiff, the supreme head of all, possesses the unin- 52,
terrupted succession of apostolic authority, which has never had 61,
anything more closely at heart than to preach, to preserve, and 128,
to defend with all her strength the doctrine announced by the 131,
Apostles on the order of Jesus Christ; who, since the days of the 139,
Apostles, has grown in the midst of difficulties of every kind, 223-
and who, splendid with the splendor of miracles in the entire 224)
world, made fruitful by the blood of Martyrs, ennobled by the virtues of Confessors and Virgins, strengthened by the testimony and the wise writings of the Fathers, has sent down roots and still flourishes in all the countries of the earth, brilliant in the perfect unity of her faith, of the sacraments and of her spiritual sacred government. For Us, who, in spite of Our unworthiness, sit on this supreme Chair of the Apostle Peter, on which Jesus Christ Our Lord laid the foundations of his Church, We will never spare either Our efforts or Our labors, to bring back, by the grace of the same Jesus Christ, to this unique way of truth

195a *Adv. Hæreses,* III, 3, 2.

and salvation, those in ignorance and error. Let all those who oppose Us remember that heaven and earth will pass away, but that not one of Christ's words can pass away, that nothing can be changed in the doctrine which the Catholic Church has received from Jesus Christ to preserve, to defend, and to preach.

(*Civil war in Switzerland.–Exhortation.*)

THE CATHOLIC COMMUNION

Letter *In suprema Petri*, January 6, 1848, to the Eastern Churches.

(*Praise for the Churches of the East.–The Popes' solicitude for them.–Their liturgy must be preserved.*)

197 Hear Our word, all you who, in the countries of the East or
(37- on their borders glory in the name of Christian and who, none-
38, theless, are not in communion with the Holy Roman Church.
44, And you especially who are charged with the sacred functions or
52, invested with the highest ecclesiastical dignities and have au-
57) thority over the people: Recall the ancient condition of your churches, when they were united with one another and with the other churches of the Catholic world by the bond of unity. Then examine what has been the use of the divisions which followed, the result of which has been to destroy this unity, whether doctrinal, or of ecclesiastical government, not only with the Churches of the West but even among your own Churches. Remember that profession of faith in which you confess with us: to believe in the Church, one, holy, Catholic, and apostolic, and then see if it be possible to find this unity of the holy, Catholic, and Apostolic Church in the midst of division such as your churches present, when you refuse to recognize it in the communion of the Roman Church, under whose authority so large a number of churches in all parts of the world are united, and have always been united. And to understand the character of this unity which should distinguish the Catholic Church, recall this prayer reported by St. John, in which Christ, the only-begotten Son of God, prays to his Father for his disciples: "Holy Father, keep them in thy name whom thou hast given me, that they all may be one as we are" (a); and He adds immediately: "Not for them only do I pray, but for those who through their word will believe in me,

197a John 17:11.

that they all may be one as thou, Father, in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. The glory which thou hast given to me, I have given to them, that they may be one as we are: I in them and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me and that thou hast loved them as thou hast loved me" (b).

The foundation of unity

Now, the same Author of men's salvation, Christ Our Lord, 198
laid the foundation of his one Church, against which the gates (40,
of hell shall not prevail, in the Prince of the Apostles, Peter, to 77,
whom "He gave the keys of the Kingdom of Heaven" (a); for 137-
whom He prayed "that his faith fail not" (b), commanding him 142,
further "to confirm his brethren" in the same faith; to him He 151
confided the office of "feeding the lambs and the sheep" (c), 169
that is, the whole Church which is composed of the true lambs 171
and sheep of Christ. And these prerogatives belong likewise to 227
the Roman bishops, Peter's successors; since, after the death of 228
Peter, the Church could not be deprived of the foundation on which Christ erected it, since she was to last until the end of time. Therefore, St. Irenaeus, disciple of Polycarp, who had himself received the teaching of St. John, Irenaeus, afterwards Bishop of Lyons, whom the Eastern Christians as well as the Western count among the principal luminaries of Christian antiquity, desiring to refute the heretics of his day by stating the doctrine handed down by the Apostles, believed it useless to detail the succession in all the churches of apostolic origin; it seemed sufficient to him to allege against the innovators the teaching of the Roman Church, because, he said, "with it, by reason of its eminent domain, every church of necessity must agree, that is, the faithful in every part of the world"; and in her, "according to universal belief, has always been kept the tradition which comes from the Apostles" (d).

The witness of history

We know that you all hold to the preservation of the doctrine 199
kept by your ancestors. Therefore, follow, too, those bishops of (153)
antiquity and those first Christians of the East; innumerable

197b *Ibid.*, 17:20-23. 198a Matt. 16:18-19. 198b Luke 22:32.
198c John 21:15-17. 198d *Adv. Hær.*, III, iii, 2.

monuments attest to the fact that, together with the Christians of the West, they respected the authority of the Roman Pontiffs. Among the most remarkable documents which the East of antiquity has left on this subject (beyond the testimony of Irenaeus which We have just cited), We love to recall what happened in the fourth century in the case of Athanasius, Bishop of Alexandria, distinguished for his sanctity no less than for his teaching and his pastoral zeal. Unjustly condemned by the Bishops of the East, particularly at the Council of Tyre, and driven from his Church, he came to Rome where there were at the same time other Bishops from the East, like Athanasius unjustly deprived of their sees. "The Bishop of Rome, Our predecessor Julius I, having examined the case of each one of them and finding them all loyal to the teaching of the Council of Nicaea, received them into communion with him. And because, by reason of the dignity of his see, he was charged with the care of all, he restored his church to each of these bishops. He also wrote to the Eastern Bishops to reprimand them because they had not judged according to justice in the cause of these bishops, and because they had disturbed the peace of the churches" (a). At the beginning of the fifth century John Chrysostom, Bishop of Constantinople, no less illustrious than Athanasius, having been condemned most unjustly at Chalcedon at the Council of the Oak, in his turn had recourse by letters and envoys to Our Apostolic See, and was declared innocent by Our predecessor St. Innocent I (b).

200 The Council of Chalcedon held in 451 is another and very
(147, famous instance of the veneration of your ancestors for the au-
153) thority of the Roman Pontiffs. The 600 bishops who were assembled there, almost all from the East (with very rare exceptions), after having heard in the second session the reading of a letter from the Roman Pontiff St. Leo the Great, cried out as with one voice, "Peter has spoken by the mouth of Leo." And the assembly presided over by Pontifical Legates having disbanded, the Fathers of the Council, in the relation of the Acta which they sent to St. Leo, affirmed that he himself, in the person of the Legates, had commanded the assembled bishops, *as the head commands the members* (a).

199a Sozomenius, *Hist. Eccl*, III, 8.
199b Cf. *Letters of St. Innocent I to St. John Chrysostom.*
200a Labbe, ed. Venice, IV, 1235 and 1755.

And it is not only the acts of the Council of Chalcedon but 201
also the acts of all the other Eastern Councils that We could(153)
bring to bear in great number: they all prove that the Roman Pontiffs have ever had the first place in the councils, especially in the Ecumenical Councils, and that their authority has been invoked both before the holding of the Council and after its dissolution. For the rest, outside the Acts of the Councils, we have a great number of passages from the writings of the Fathers and the oldest writers of the East giving evidence that the supreme authority of the Roman Pontiffs was always in vigor in the whole of the East in the time of your forebears.

(*Promise to keep their legitimate rites and all their priests. –Hopes for the reestablishment of unity.*)

GENERAL DISCIPLINE

Letter *Non mediocri*, March 18, 1848, to the Nuncio in Paris.

(*Noble attitude of the clergy during the "February Days" in Paris,* 1848.*–Certain questions concerning the liberty of the Church which are reserved for the Holy See are not to be treated in the newspapers.*)

The Sovereign Pontiffs, to whom was divinely committed 202
the care and solicitude of all the Churches, have never failed (92)
to show themselves, according to the needs of the hour, the constant supporters of the liberty of the Church in France, and to struggle against the efforts of those who were threatening to destroy it. It is thus that Our predecessor of happy memory, Pius VII, as soon as the *organic articles* had been promulgated, bravely condemned them, with apostolic courage and liberty, in all that they contained contrary to the teaching and laws of the Church: it is thus that the same Pontiff and Our other predecessors employed all their zeal and all their strength to assure liberty for the Church and the spiritual good of France.

For the rest, the *canonical discipline* which is today in vigor 203
in the churches of France, as well as the organization of ecclesi- (152,
astical affairs in that country, cannot be changed by any person 176)
whomsoever, but only by the Sovereign Pontiff. For he alone has a universal authority over all the episcopal and metropolitan churches of the French nation. To none other is it permitted

to establish statutes touching on the general discipline of the Church, or to derogate from what has been confirmed by this Apostolic See.

(*The budget for worship.—Recommendation of prudence.*)

PONTIFICAL POLICY

All. to the Consistory, April 29, 1848.

(*The Pope is not responsible for revolutionary movements.—His concessions had been solicited by European governments.*)

204 As far as We are concerned, We declare once more that all
(*160,* Our thought, all Our care, all the solicitude of the Roman
179) Pontiff has no other object than to procure each day the increase of the Kingdom of Jesus Christ, which is the Church, and in no sense to extend the frontiers of the temporal realm which Divine Providence has willed to give to the Holy See to protect its dignity and the free exercise of the supreme apostolate. They, therefore, are in great error who, wishing to draw Us into armed conflict, hope to seduce Us by the bait of a larger temporal domain. Nothing would more appeal to Our father's heart than to be able, by Our labors, to contribute to extinguishing the fires of discord, to reconcile the hearts of combatants, and to reestablish peace among them.

(*Protest against impious and defamatory pamphlets.*)

MAINTENANCE OF UNION

Encycl. *Noscitis et Nobiscum*, December 8, 1849, to the Italian Episcopate.

(*Dangers of socialism and communism.—The faithful must be forearmed against them by religious instruction and use of the sacraments.—Confirmation.*)

205 It brings the faithful to the frequent and devout reception of
(*24,* the most Blessed Eucharist, the spiritual nourishment of their
46- souls, the antidote which delivers us from our daily faults and
48, preserves us from mortal sin, the symbol of that one Body of
51, which Christ is the Head, and to which He willed us to be
116) united as members by that most strong bond of faith, hope,

and charity, so that we would all have the same language, and there would be no division among us (a).

(*Usefulness of missions.—Combat against bad books.*)

Interpretation of the Scripture

In your wisdom you will readily understand, Venerable 206
Brothers, with what vigilance and what solicitude you must *(102)*
bring Christians to fly with horror from those poisonous books; to remember that for the books which are called Divine Scriptures, no man, relying simply on his own wisdom, can arrogate to himself the right, nor have the presumption to interpret them otherwise than they have been interpreted and they are interpreted by our Holy Mother the Church; to her alone Our Lord Jesus Christ has entrusted the deposit of faith, the decision on the true meaning and interpretation of these divine books.

(*Good books must be promoted.*)

The Prince of the Apostles

All those who cooperate with you in the defense of the faith 207
will have particularly in view to inculcate, to strengthen, to *(139,*
engrave deep in the minds of the faithful, piety, veneration, and *142-*
respect for the supreme See of Peter, sentiments which distin- *146,*
guish you in an eminent way, Venerable Brothers. Let the *149,*
faithful remember that here lives and resides, in the person of *163,*
his successors, Peter the Prince of the Apostles (a), whose *165,*
dignity is not eclipsed even in an unworthy heir (b). Let them *169)*
remember that Jesus Christ Our Lord has placed in this Chair of Peter the unshakable foundation of his Church (c), that to Peter were given the keys of the kingdom of heaven (d), that He prayed to obtain for Peter the faith that would never fail, commanding him to confirm his brethren in that faith (e). Thus, the successor of Peter, the Roman Pontiff, possesses supreme authority over the whole world; he is the true Vicar of Christ, the Head of the entire Church, the Father and Doctor of all Christians (f).

205a Council of Trent, sess. XIII, *Decr. de Euchar. Sacramento, II.*
207a Council of Ephesus, act. III; St. Peter Chrysologous, *Ep. ad Eutychen.* 207b St Leo, *Sermo in anniv. Assumpt. suæ.*
207c Matt. 16:18. 207d *Ibid.*, 19. 207e Luke 27:32.
207f Council of Florence, *in Def. seu. Decret. Unionis.*

The safeguard of truth

208 The maintenance of this common union of peoples in
(170- obedience to the Roman Pontiff is the shortest and most direct
172, means of keeping them in the profession of Catholic truth. In
181) fact, it is impossible to rebel against the Catholic faith without at the same time rejecting the authority of the Roman Church, in which resides the irreformable authority of the faith founded by our Divine Redeemer, and in which, consequently, the tradition which stems from the Apostles has ever been kept. That is why modern Protestants, like the heretics of antiquity, so divided on other matters, have always united to attack the authority of the Apostolic See, which they have never been able, by artifice or maneuver, to bring to tolerate even a single one of their errors. So today's enemies of God and of human society stop at nothing to snatch the peoples of Italy from obedience to Us and to the Holy See, persuaded, doubtless, that it will then be possible for them to sully Italy with the impiety of their teaching and to spread there the moral contagion of their new systems.

(*Authority and liberty.—Formation of priests, of religious, of the young.—Warnings given to heads of States.—Invitation to prayer.*)

TEMPORAL POWER

All. to the Consistory, May 20, 1850.

(*The Pope, on his return from exile, thanks those who have assisted him.*)

209 Everyone must admire the sovereign Providence of God
(179) which disposes all things and directs them to their ends with strength and sweetness. Is it not Providence which, in this very troubled and hostile epoch, has made of the Princes separated from the Roman Church the stay and support of the civil power of that Church? a power which the Roman Pontiff, in virtue of a special disposition of the same Divine Providence, has enjoyed in all its fullness for long centuries; and that, so that he could exercise over the entire world his sovereign apostolic authority in the government of the universal Church confided to him by God with that total liberty so necessary for the exercise of the Sovereign Pontificate, and for the salvation of the entire flock of the Lord.

(*Duty to defend the Church, under attack from all quarters.*)

OBEDIENCE TO THE HOLY SEE

Letter *Redditae sunt*, January 6, 1851, to the Archbishop of Palmira.

(*Submission of the Archbishop of Goa.*)

In fact, Venerable Brother, you are not ignorant of the truth 210
that nothing should be nearer to a Catholic Bishop, nothing is (145,
more obligatory for him, than heartfelt respect for the supreme 149,
power of this Chair of St. Peter, whence flows sacerdotal unity, 151,
the ordination of bishops, and the government of the Church; 153-
than to defend with all his strength the rights of this See and to 154,
honor them, splendid as they are with an authority, not human, 190)
but divine; than to attach himself firmly to the Sovereign Pontiff, to recognize him, faithfully to render to him all respect and obedience, this Pontiff, placed in this See, who has received from Our Lord Himself in the person of the Blessed Prince of the Apostles, all power to feed the sheep and the lambs, to confirm his brethren, to rule and govern the whole Church throughout the world.

Revive and defend unity

You well know with what care and zeal a Catholic bishop 211
must apply himself to the task of reviving, maintaining, and (145,
defending with all his strength the unity of the Catholic Church, 153,
which cannot subsist without the respect and obedience due to 155,
the Holy See and to the Sovereign Pontiff, in whom, everyone 175
knows, this unity principally resides, so that, although there are 190
in the people of God both many priests and many pastors, nonetheless, it is properly Peter who governs all of them, over whom Christ reigns in the highest place. You are not ignorant how unworthy, perverse, and wretched it is to turn the faithful from Catholic unity, above all to deflect ecclesiastics, and how severely they should be reproved and condemned who do not fear—no matter what the method—to oppose this unity and to dissuade others from it by their words and examples.

(*Exhortation.*)

LIBERTY OF CONSCIENCE

Apost. Let. *Multiplices inter*, June 10, 1851.

(*The Pope's duty to proscribe dangerous books.—The work of Francis de Paul G. Vigil: Defense of the authority of the*

government and of the bishops against the pretensions of the Roman Court.—This book reiterates the errors condemned at Pistoia.)

212 In fact the author, even though he is a Catholic, and even
(2, (so it has been said) engaged in the sacred ministry, desirous of
40, abandoning himself with impunity and security to indifferentism
61, and rationalism (with which errors he shows that he is tainted),
107) denies the Church the power of defining as a dogma that the religion of the Catholic Church is the only true religion, and teaches that each one is free to embrace and profess whatever religion reason tells him is the true one.

(*His errors against celibacy; against ecclesiastical immunity.*)

213 He attributes to the secular government the right to depose
(92, from the pastoral ministry the bishops established by the Holy
193) Spirit for the government of the Church. He attempts to persuade those in authority in the State to disobey the Roman Pontiff in the matter of the institution of bishops and bishoprics.

(*Errors on the relation between Church and State.*) (a)

Finally, added to a great number of other errors, he pushes temerity and impiety to the length of pretending that the Roman Pontiffs and Ecumenical Councils have overstepped the limits of their power, that they have usurped the powers of Princes and even that they have erred in defining matters of faith and morals.

(*Condemnation of this work.*)

THE EXTERIOR FORUM

Apost. Let. *Ad Apostolicæ Sedis*, August 22, 1851.

(*The Pope's duty to condemn error.—The errors of J. P. Nuytz in his* Institutions of Ecclesiastical Law: *repetition of errors "already condemned by the Roman Pontiffs."*

214 Books published by him state openly and formally: "that
(57, the Church has not the power to employ force, or any temporal
92, power, either direct or indirect; that the schism which divided
120, the Church into East and West was caused by the excesses of the
138, power of the Roman Pontiffs; that beyond the power inherent in

213a Cf. CHURCH AND STATE.

the episcopacy there is another, temporal, power, (originating) 143,
by virtue of the State's express or tacit concession, and hence 177-
revokable at the good pleasure of the State; that the State, even 178,
when governed by an infidel, enjoys an indirect and negative 193)
power over things sacred; that if the Church wrongs the State, the State can defend its own interests by means of this indirect and negative power over things sacred; that not only the law known as *exequatur* enters into its competence, but also the appeal from an abuse; that in the conflicts between two powers the State is the more powerful; that there is no reason why, as a result of a decree of a General Council, or at the will of the people, the Sovereign Pontificate should not be taken from the Bishop and the See of Rome (and given) to another bishop and another see; that a definition stemming from a National Council is not subject to ratification, and that civil administration can put the definition into effect; that the doctrine of those who compare the Roman Pontiff to a monarch whose power extends to the universal Church is a doctrine born in the Middle Ages whose effects are still with us; that the compatibility of the temporal and the spiritual power is a controverted question among the sons of the Christian and Catholic Church."

(*Errors concerning marriage.—Condemnation of the book.*)

DEFENDERS OF THE HOLY SEE

Encycl. *Inter multiplices*, March 21, 1853, to the Archbishops and Bishops of France.

(*Congratulations to the Bishops on the progress of religion in France, a subject of consolation for the Holy Father.*)

This consolation is increased in a special way by the very 215
respectful letters which you write Us, and in which We see ever (152,
more plainly with what filial piety, with what love, with what 161,
ardor you glory in your devotion to Us and to this Chair of Peter, 184)
"the center of Catholic truth and unity, the head, Mother, and Mistress of all the churches" (a), to which "all obedience and honor are due" (b), with which, "by reason of her eminent primacy every church must of necessity agree, that is to say, the faithful of every region" (c).

215a St. Augustine, *Epist.* 43; *epist.* 105. 215b Council of Ephesus, Actio IV. 215c St. Irenaeus, *Adv. hær*, III, iii, 2.

(Provincial Councils.—Return to the Roman Liturgy.—Dissensions among bishops.—The Pope invites them to have recourse to the Holy See to ensure their agreement.)

Catholic writers should be supported

216 Watch also—We urgently beg this of you—and foster with
(198, all your kindness and all your predilection those men who,
222) animated with a Catholic mentality and versed in learning and science, consecrate their labors to writing and publishing books and newspapers to the end that Catholic teaching may be propagated and defended; that the venerable rights of the Holy See and its teachings may not be eviscerated; that the darkness of error may be dispelled and minds flooded with the gentle light of truth. Your charity and your episcopal solicitude must therefore excite the zeal of Catholic writers animated with the correct outlook so that they will continue to defend the cause of the Catholic truth with attentive care and skill. And if in their writings there should be any deficiency, you must point it out to them with prudence and in a fatherly way.

Union with the Holy See

217 For the rest, you are surely not ignorant that the most bitter
(139, enemies of the Catholic religion have ever—though in vain—
161, directed their most violent attacks against this Chair of the
181, Blessed Apostle Peter, knowing well that religion itself will never
190) fail, never falter, so long as this Chair founded on Peter remains standing; against it the gates of hell will never triumph, in it is whole and entire "the solidity of the Christian religion" (a). That is why, Beloved Sons and Venerable Brothers, We beg you with all Our strength, conformably with the greatness of your faith in the Church and the ardor of your piety for this Chair of Peter, never cease with one mind and one heart to apply all your care, all your vigilance, all your labor to this point before all else: that the faithful of France, avoiding the errors and pitfalls set for them by perfidious men, will make it their glory to adhere firmly and constantly to this Apostolic See by increasing love and filial devotion, and to obey it, as they should, with the greatest respect. Therefore, in all the ardor of your episcopal vigilance, neglect nothing, either in word or deed, that will redouble and

217a John of Constant., *ad Hormisdas Pont.*

multiply the love and veneration of the faithful for this Holy See, so that they will receive, and carry out with the most perfect obedience, all that the Holy See teaches, establishes, and decrees.

(The Pope deplores the diffusion of the work, On the Present Situation of the Gallican Church, with respect to Customary Law.—*Appeal for union.—Blessing.)*

ONE SINGLE FLOCK

Encycl. *Neminem vestrum,* February 2, 1854, to the Armenian Catholics.

(Discord in the Armenian Church.—Measures taken to stop it.—Seminary at Constantinople.—Exhortation to peace and concord.)

We beg you urgently to be each day more ardent in your 218
love for religion, to employ your zeal for the maintenance of (141-
peace, and not only never to undertake anything against the 142,
Church or against your pastors—as those are accustomed to do 175,
who have severed themselves from Catholic unity—but still more 178,
to lend the support of your counsel and your efforts so that 181,
the Catholic Church will grow and prosper among you, and 195,
all will be animated by those sentiments of respect, devotion, 203,
and docility, which they ought to have, whether towards the 214,
authority of Peter and his successors the Roman Pontiffs, divinely 217,
charged by Christ Our Lord to feed—that is to say, to rule and 231)
govern—the Church in its entirety, or to the sacred and venerable authority which bishops have over their own flocks, realizing that neither of them can in any way be made dependent upon or subject to any civil power whatsoever.

(The problem of the return of the dissidents.)

May it please God that your entire nation, yielding to the 219
impulse of heavenly grace and adjuring its errors, may return, (40,
in a spirit of union and docility, to the one fold of Christ, 161,
outside of which is surely to be found anyone not united to 181,
this Holy See of Peter. It is from this See that flow all the 184)
rights of that venerable communion (a), to it that are due all obedience and all honor (b), to it, by reason of its eminent dig-

219a St. Ambrose, *Epist.* XII *ad Damas.*, Nos. 2, 4.
219b Council of Ephesus, Actio IV.

nity that the whole Church must be attached, that is to say, all the faithful of the whole world (c).

(*Charity to the Schismatics.—Differences in the rites are not to be overlooked.— Wishes for peace.*)

THE ROMAN TRADITION

Apost. Const. *Ineffabilis*, December 8, 1854.

(*The Blessed Virgin, free from original sin.—This has always been recognized by the Church.*)

220 But although all these things, everywhere known and prac-
(*161,* ticed by the faithful, give evidence of the zeal which the Roman
165- Church, Mother and Mistress of all the churches, has proved
166) with regard to the Immaculate Conception of the Virgin, nonetheless is it only right and fitting to recall in detail the most striking actions of that Church. For such are the eminent dignity and authority which belong to her that she is the center of Catholic unity, that unity in which alone is inviolably guaranteed the deposit of religion, from which all the other churches must receive the tradition of the faith (a).

(*The acts of the Roman Church in favor of the doctrine of the Immaculate Conception.—Opportune character of the definition.—The definition.*)

CONFIRM THY BRETHREN

All. *Singulari quadam* to the Consistory, December 9, 1854.

221 It is with a very special consolation that We rejoice in the
(*142,* Lord seeing you today, Venerable Brothers, gathered here in such
155, great numbers about Us, you whom We can in all truth call Our
160, joy and Our crown. You are in fact a part of those who share
180) Our labors and Our cares to feed that universal flock which the Lord has entrusted to Our weakness, to guard and defend the rights of the Catholic Church, to rally to her side new disciples who will serve and adore the God of justice and of truth with a sincere faith. This word of Christ Our Lord to the Prince of the Apostles: *Tu aliquando conversus confirma fratres tuos,* "Thou,

219c St. Irenaeus, *Adv. Hær.*, C. III, iii, 3.
220a Cf. St. Irenaeus, *Adv. Hær.*, III, iii.

being once converted, confirm thy brethren," (a), seems, therefore, in the present circumstance, to invite Us—We have, by divine grace, in spite of Our own unworthiness, been put in his place—to speak to you, Venerable Brothers, not to recall to you your duties, or to ask you to employ more zeal in that office where We see that you are already on fire to extend God's glory, but rather so that strengthened by the very voice of Blessed Peter who lives and will always live in his successors, you may find here as it were a new force to work for the salvation of your flock, and to support the interests of the Church with courage and firmness in the face of all the difficulties of the present hour.

(*The evil issue of rationalism.*)

THE CHURCH IS UNIQUE

Letter *Singulari quidem*, March 17, 1856, to the Austrian Episcopate.

(*The Convention between the Pope and the Emperor.—Combat indifferentism.*)

The true Church is one, Holy, Catholic, Apostolic, and 222
Roman; unique: the Chair founded on Peter by the Lord's words (*5,*
(a); outside her fold is to be found neither the true faith nor *40,*
eternal salvation, for it is impossible to have God for Father if *53,*
one has not the Church for Mother, and it is in vain that one *56,*
flatters oneself on belonging to the Church, if one is separated *61,*
from the Chair of Peter on which the Church is founded. There *139)*
could be no greater crime, no more detestable injury than opposition to Christ, than the rending of the Church purchased and engendered in his divine Blood, (b) than the furious attacks of pernicious discord against the peaceful and single-minded people of God, to the detriment of evangelical charity.

(*Combat rationalism.*)

The Church declares openly that all man's hope, all his 223
salvation, is in Christian faith, in that faith which teaches the (*61,*
truth, dissipates by its divine light the darkness of human *71,*
ignorance, works through charity; that it is at the same time in *102,*
the Catholic Church, who, because she keeps the true worship, is *121)*

221a Luke 22:32.
222a Cf. Matt. 16:18.
222b Cf. Acts 20:28.

the inviolable sanctuary of faith itself and the temple of God, outside of which, except with the excuse of invincible ignorance, there is no hope of life or of salvation.

Progress in the Church

224 Nevertheless, we must not conclude from this that in the
(226) Church of Christ religion makes no progress: it certainly does, and very considerable progress: but this has to be progress in, not changes in, faith. Let knowledge, science, wisdom of all men and of each man grow—as they must—and increase like the whole Church in extent and strength in the course of centuries and ages. Let man see more clearly what before he believed in a confused manner. Let posterity congratulate itself on understanding what antiquity venerated by faith alone. Let men polish the precious stones of divine teaching, adapt them with fidelity, set them with prudence, so that they will shine with grace and beauty: for all this, nothing must be changed in dogma, in meaning, or in thought, so that in expressing ourselves in a new manner, we shall not advance new matter.

(*Exhortation to the bishops.—Formation of the clergy.*)

POLITICAL LIBERTY

Apost. Let. *Cum Catholica Ecclesia,* March 26, 1860.

225 The Catholic Church which was founded and instituted by
(12- Our Lord Jesus Christ to procure the eternal salvation of men,
13, has, by reason of this divine institution, the form of a perfect
77, society. Therefore, she must possess liberty such that she cannot
91, be subject to any civil power in the execution of her sacred
178- ministry. To act with freedom, as it is just she should, she has
179) always needed the assistance which was suitable to the conditions and the necessities of the age. It is, therefore, by a particular decree of Divine Providence that, at the fall of the Roman Empire and its partition into separate kingdoms, the Roman Pontiff, whom Christ made the head and center of his entire Church, acquired civil power. Certainly, it was by a most wise design of God Himself that in the midst of so great a multitude and variety of temporal princes, the Sovereign Pontiff enjoyed political liberty, which is so necessary for him to exercise his spiritual power, his authority, and his jurisdiction over the whole

world. This served admirably to remove from the Catholic world any pretext for thinking that the action of civil powers or private interests would ever influence the decisions of this See, with which "because of its eminent dignity every church must necessarily be in agreement" (a).

Now, it is easy to understand how this primacy of the Church, 226
though temporal in nature, nevertheless has a spiritual character (178-
in virtue of its sacred end and by reason of the close bond uniting 179)
it to the most important interests of Christendom. This does not prevent it, moreover, from taking every means conducive even to the temporal felicity of peoples; the history of the pontifical government through so many centuries is a striking witness to this.

(*Adversaries of the temporal power of the Holy See.—The Congress of Paris,* 1856.—*Machinations of the Piedmontese government against the Holy See.—Excommunication of the principals.*)

TRIUMPHS OF THE CHURCH

All. to the Consistory, July 13, 1860.

(*Sad state of religion in Italy.—Exhortation to prayer and to courage.*)

Heaven and earth will indeed pass away, but the words and 227
the promises of the Savior will never pass away (a). As you well (228)
know, the most prosperous empires, kingdoms, nations, cities, and provinces can see ruin, be destroyed and annihilated, while the Church founded by Christ Our Lord, constantly supported and increased by his all-powerful strength, cannot possibly be overturned or destroyed. Far from being vanquished or diminished by persecution, she is, on the contrary, increased in size and embellished with new and more magnificent triumphs.

"In fact, it is proper to the Church to emerge victorious when she is wounded, to be more manifest when she is attacked, to conquer when she is abandoned" (b).

(*The Pope thanks clergy and people for their devotion to him.*)

225a St. Irenaeus, *Adv. Hær.* III, iii, 2.
227a Cf. Matt. 24:35.
227b St. Hilary, *de Trinitate,* VII, 4.

THE PERFECT SOCIETY

All. *Multis gravibusque* to the Consistory, December 17, 1860.

(*Errors on the rights of the Church.—Violation of the Concordat with the Grand Duchy of Baden.*)

228 We understand that these infringements stem from the false
(13, doctrine of the Protestants, which holds that the Church exists
77, within the State as a sort of assembly which enjoys no other
91, rights than those which are granted to her by the temporal power.
131- Is there anyone who does not understand that such propositions
132) are far from the truth? In fact, the Church, inasmuch as she is a true and perfect society, was made so by her Divine Founder; she is not circumscribed by the limits of any earthly territory, she is not subject to any secular government, and she must freely exercise her power and her rights for the salvation of men in every quarter of the globe. It is impossible to understand in any other sense these solemn words of Our Lord Jesus Christ to his Apostles: "All power has been given to me in heaven and upon earth; going, therefore, teach all nations . . . teaching them to observe whatsoever I have commanded you" (a). Supported by these words, the Apostles, the heralds of the Gospel, set out joyously to the accomplishment of their heavenly commission, despite the will of kings and princes, dreading neither threats nor torture.

(*Contempt of the government of the Grand Duchy for the claims of the Holy See.*)

The indivisibility of the Church

(*The tract published in Paris, proposing the establishment in France of a Church separated from Rome.*)

229 What else is this, except to rend and to destroy the unity of
(57, the Catholic Church, that necessary unity which Jesus Christ
161) had before his eyes when, addressing his Father, He said: "Not for them only do I pray, but for them also who through their word will believe in me, that they all may be one, as thou, Father, in me, and I in thee" (a). Moreover, the reason, the strength of this unity absolutely require that, just as the members are united to the head, so all the faithful of the whole world must be united to and supported by the Roman Pontiff, the Vicar of Christ on

228a Matt. 28:18-20.

229a John 17:20-21.

earth. Therefore, St. Jerome, Doctor of the Church, wrote to Our predecessor Damasus of holy memory: "I am united to and in communion with Your Beatitude, with the Chair of Peter, because I know that the Church is built upon this rock, and that he who eats of the Lamb outside this holy dwelling is reprobate" (b). What injury the author of this tract does to the illustrious French nation when he thinks that this portion of the Christian people, so solicitous to conserve Catholic unity, can be enticed into schism!

(*Revolutionary movements in Europe.—Martyrs in the Far East and in Syria.—Appeal for prayer.*)

THE ONLY TRUE RELIGION

All. *Iamdudum cernimus* to the Consistory, March 18, 1861.

(*Struggle between the partisans of modern civilization and the defenders of the rights of the Church.*)

The former demand that the Roman Pontiff be reconciled 230
with and come to terms with *Progress* and *Liberalism*—these are (5,
their expressions—in one word, with modern civilization. The 167)
latter maintain, and with reason, that the immutable and unshakable principles of eternal justice be kept without alteration; they insist that We keep intact the salutary force of our divine religion which alone can extend the kingdom of God and bring remedies to the ills which afflict humanity, which is the one true norm by which the children of men can, in this mortal life, acquire all virtue and make their way to the harbor of a blessed eternity. But the proponents of modern civilization do not understand this opposition, although they claim to be true and sincere friends of religion. We would wish to believe them, if the sad events happening every day in the sight of everyone did not prove to Us the contrary.

In fact there is only one true and holy religion, founded and instituted by Christ Our Lord. Mother and Nurse of the virtues, Destroyer of vice, Liberator of souls, Guide to true happiness, she is called Catholic, Apostolic and Roman.

(*The misdeeds of modern civilization.—The Pope cannot align himself with them.*)

229b *Epist. XV ad Damasum.*

Letter *Ad plurimas,* December 19, 1861, to the Bishops of Belgium.

(*Controversy raging over the philosophical theories of the University of Louvain.—Peaceful intervention of the Bishops.*)

231 But in the midst of the very great satisfaction which the
(111) happy end of this controversy has been to Us, it is not without profound sorrow that We have been informed that steps are being taken to revive it, whether by articles inserted in public journals or by recently published writings, and that to this end, decisions emanating from Our Congregations and approved by Us have been invoked, though these do not exist in any sense. This has happened because some have pretended to attribute to a certain document an importance which it absolutely cannot claim, since its context and its terms obviously exclude any idea of a 'decision of a Congregation', and they do not furnish any indication of an intervention of Our pontifical authority, which, in fact, did not intervene.

232 Therefore, having in mind the immense and innumerable
(111, 173) benefits which clearly result from mutual agreement of minds, agreement without which neither religion nor science can ever have happy results, We ardently desire, dear Sons and Venerable Brothers, to see cease and disappear all occasions which, in any manner whatsoever, can either trouble or diminish union, no matter how slightly. And so, without delivering anything like a decision on the merits of the teaching which has given rise to the present controversy, whose definitive examination and judgment belong to the Holy See exclusively, We will and ordain that the proponents and the opponents of these doctrines refrain, until the time when the Holy See judges it proper to issue a definitive judgment, either from teaching, or disseminating writings of any nature whatever—either printed or otherwise published and distributed—with or without the name of the author, and from proposing or defending either by act or by counsel any one of these philosophical or theological doctrines as the unique, the true, and the only admissible teaching, and as proper to the Catholic University. Moreover, We ordain that, under any pretext whatsoever, they abstain from raising, where this matter is concerned, any new discussions very contrary to Christian charity and the salvation of souls. (*Measures to be taken by the Bishops.*)

Encycl. *Amantissimus,* April 8, 1862, to the Bishops of the Eastern Churches.

The most loving Savior of the human race, Christ Our Lord, 233
the only-begotten Son of God, willing, as you well know, (19,
Venerable Brothers, to redeem all men from the slavery of the 23,
devil and the yoke of sin, to call them from darkness into his 32,
admirable light and procure their salvation, destroyed the decree 40,
of our damnation by nailing it to the Cross; then He instituted 43,
and established the Catholic Church, purchased at the price of 46,
his Blood, as the one *dwelling-place of the living God* (a), the 48-
one *kingdom of heaven* (b), the one *city set on a hill* (c), the 50,
one *fold* (d), the one body animated and vivified by the one 70-
Spirit, maintained in peace and unity by singleness of faith, hope, 73,
and charity, by the bonds of the sacraments, of worship, and of 131,
doctrine (e). He endowed this Church with governors chosen 137)
and named by Him. Thus constituted and formed to his image, He determined that it should last as long as the world should endure, and it would embrace all the peoples and nations of the earth, so that men of every land could receive his divine religion and grace to be the source for them, if they are faithful, of eternal salvation and glory.

Peter

So as to maintain forever in his Church that unity of faith 234
and doctrine, He chose one man out of all others, Peter, (139,
whom He named Prince of the Apostles, his own Vicar on 149,
earth, the Head and impregnable foundation of his Church. He 161)
gave him, together with primacy of honor, fullness of authority, of power, and of jurisdiction, with sovereign freedom to feed his lambs and sheep, to confirm his Brethren, to guide and govern the whole Church.

Peter's successors

And because Christ willed his Church to remain one and 235
holy to the end of time, because He commanded her to keep (142,
the unity of faith, of teaching, and of government, this fullness 227)
of dignity, of power, and of jurisdiction, this integrity of faith

233a 1 Tim. 3:15. 233b Matt. 13:24 et passim.
233c *Ibid.* 5:14. 233d John 10:16. 233e Ephes. 4:4 ff.

and stability given to Peter, He conferred likewise on Peter's successors, the Roman Pontiffs, seated on the very Chair of Peter at Rome: in the person of the Blessed Prince of the Apostles Christ Our Lord, by his divine authority, confided to them the supreme duty of safeguarding the entire flock and governing with sovereign authority the whole Church.

The constant tradition

236 And you are very well aware, Venerable Brothers, of how
(56, this dogma of our divine religion has always been preached,
58, defended, affirmed, singleheartedly and unanimously, by the
137, Fathers and the Councils of every age. Thus, they have never
142, ceased to teach that "there is one God, one Christ, one Church,
144, and one Chair, founded on Peter by the Lord's words (a), upon
152, which, as upon an immovable rock, the entire edifice of the
161, Christian people was divinely established (b). And in fact this
174) Chair of Peter has always been recognized and proclaimed unique, the first by reason of the gifts received (c), preeminent in splendor over the whole earth (d), source and mother of the one Priesthood (e), with respect to all other churches not only the head, but the mother and mistress (f), center of religion, source of perfect integrity and stability for Christendom (g); in this Chair the primacy of the Apostolic See continues to live (h), it rests upon this rock which the proud forces of hell cannot overturn (i); for it the Apostles have poured out their whole doctrine with the shedding of their blood (j); from it flows to all men the right to divine union (k); to it is due all honor and all obedience (l); he who leaves this See cannot hope to remain within the Church (m); he who eats of the lamb outside it has no part with God (n).

236a St. Cyprian, *Epist.* XL.
236b St. Cyril of Alexandria, *in Joann.*, Bk. II.
236c St. Optatus of Mila, *contra Parmen.*, II. 236d Council of Nicæa, II, act. 2. 236e St. Cyprian, *Epist.* L and LV.
236f Pelagius II, *Epist. I ad Episcop. Oriental.*; Council of Trent, sess. VII *de Baptismo*, can. 3.
236g John of Constantinople, *let. synod. ad Hormisd.*; Sozomenius, *Historia*, Book III, 8. 236h St. Augustine, *Epist.* XLIII.
236i St. Augustine, *in Psalm. contra part. Donat.*
236j Tertullian, *de præscriptione*, XXXVI.
236k St. Ambrose, *Epist. XI ad imperatores.*
236l Council of Ephesus, *act.* IV. 236m St. Cyprian, *De Unitate Ecclesiæ.* 236n St. Jerome, *Epist. LI ad Damasum.*

"Let us cite further: Peter, always living and residing in 237
his own See, dispenses the truth of faith to those who seek it (a);(144,
Peter, always living in our own time in the person of his suc- 165,
cessors, gives judgment (b), it is he who spoke through Leo (c). 181)
The Roman Pontiff, who has the highest dignity in the world, is the successor of Blessed Peter, the Prince of the Apostles; he is the true Vicar of Christ, the Head of the entire Church, the Father and Doctor of all Christians" (d). It would be possible to multiply indefinitely citations from the best witnesses, all of whom declare openly and clearly the nature of the attachment, the veneration, the submission and obedience which must be accorded to the Apostolic See and to the Roman Pontiff by those who wish to belong to the one, true, holy Church of Christ, to obtain eternal salvation.

(*The Papacy is the center of unity.—Solicitude of the Pope for the Churches of the East.—Admonition to bishops and religious.—Approaching ceremonies of canonization.—Exhortation.*)

THE IMMACULATE CHURCH

Homily *Exsultat cor*, June 8, 1862.

(*Canonization of the 26 Martyrs of Japan.—Of Blessed Michael de Sanctis.*)

God, as He is ever almighty and admirable, in manifesting 238
within the one Catholic Church the eminent sanctity of his (128,
servants of every age, of both sexes, and of every rank and 229)
condition, and confirming this sanctity with wonderful miracles, never ceases, by this splendid proof, to give evidence of the fact that this Catholic Church, divinely founded and established by Him for the salvation of all men, enriched with every heavenly treasure, is the only true Church; that she is the pillar and ground of truth; that she has neither spot nor wrinkle, but that holy and without sin, she is the one with whom He has promised to remain all days even to the end of time.

(*The example of the Saints.—Their protection.—Prayer.*)

237a St. Peter Chrysologus, *Epist. ad Eutychen.*
237b Council of Ephesus, *act.* III.
237c Council of Chalcedon, *act.* II.
237d Council of Florence, *in Decreto union. Græcorum.*

THE RIGHTS OF THE CHURCH

All. *Maxima quidem* to the Consistory, June 9, 1862.
(*Attacks on the Church.*)

239 No one of you is ignorant of the fact, Venerable Brothers,
(12, that men are completely destroying the necessary cohesion which,
14, by God's will, unites the natural and the supernatural order, and
36, that at the same time they are changing, upsetting, and abol-
81, ishing the proper, true, and legitimate character of Divine
91- Revelation, and the authority, constitution, and power of the
92, Church. And the temerity of their thinking goes so far that
103, they do not fear boldly to deny all truth, all law, all power, and
106, every right of divine origin. They are not ashamed to assert
145, that the science of philosophy and moral, as well as civil law,
179) are not, and need not be anchored in Revelation and in the authority of the Church; that the Church is not a true and perfect society, entirely free; that she cannot claim permanent and proper rights conferred upon her by her Divine Founder; that it belongs to the civil power to define the rights of the Church and the limits within which she can exercise them. Hence, they conclude, but wrongly, that the civil power can interfere in matters which pertain to religion, morals, and spiritual government, and even prevent prelates and faithful from free access to the Roman Pontiff, who has been divinely established the Supreme Pastor of the whole Church. They do this in order to dissolve that necessary and very close union which, by the divine institution of Our Lord Himself, must exist among the members of the Mystical Body of Christ, and with its venerable head. Neither do they fear to proclaim, dishonestly and falsely, and before the multitudes, that the ministers of the Church and the Roman Pontiff must be stripped of all rights in and power over temporal affairs.

(*Condemnation of the above-mentioned errors as contrary "not only to faith and Catholic doctrine" but "to natural law and justice and to right reason."*)

THE STRENGTH OF MARTYRS

Letter *Quanto conficiamur mœrore*, August 10, 1863, to the Italian Episcopate.

(*Persecution and moral corruption in Italy.*)

Although the Heavenly Father allows his holy Church 240
militant, in the course of this miserable mortal pilgrimage, to (128,
be tormented by diverse calamities and afflictions, nevertheless, 182,
as she was founded by Our Lord Jesus Christ on a most solid 228)
and immovable rock, not only can she never be shaken or destroyed by any force, by any violence, but even, "far from diminishing, she increases by the very fact of persecution, and the vineyard of the Lord yields an ever more abundant harvest, as the seeds which fall one by one are reborn, multiplied" (a). Very dear Sons and Venerable Brothers, this is what We see happening in these deplorable times, by the special blessing of the Lord. For, although the Immaculate Spouse of Christ endures great affliction at the hands of the impious, she is, nevertheless, triumphing over her enemies. Yes, she is herself triumphing over her enemies, and she shines forth in an admirable manner by reason of the incomparable faith, respect, and obedience you show, you and Our other Venerable brothers, the Bishops of the whole Catholic world, towards Our Person, and the Chair of Peter, as also by your remarkable constancy in defending Catholic unity. The Church is triumphing by the very great number of good works, religious and charitable, which, with God's help, are everywhere and daily being multiplied through the Catholic world; by the most holy light of faith which shines over such wide areas, by the love and zeal of Catholics for the Church herself, for Us, and for the Holy See, and, finally, by the signal and immortal glory of martyrdom.

In fact, you know that, especially in Tonkin and in Cochin- 241
China, bishops, priests, and laymen, and even frail women,(128)
youths and girls, imitating the example of the martyrs of antiquity, are facing the most atrocious tortures with invincible spirit and heroic virtue, happy to be able to give their lives for Christ. All these things, surely, must be for Us as for you a great consolation in the midst of the grave afflictions which beset Us.

(*Recall the preceding condemnations of those who violate the rights of the Church.*)

The Church, the sole means of salvation

And here, beloved Sons and Venerable Brothers, We must 242
once more recall and condemn the very grave error into which, (61-

240a St. Leo, *Sermon* LXXXII, *in Natal. Apost.*

(62) unfortunately, some Catholics have fallen, who embrace the belief that persons living in error and outside the true faith and Catholic unity can reach eternal life. This is absolutely contrary to Catholic teaching. We know and you know that those who are invincibly ignorant of our most holy religion, and who, carefully observing the natural law and its precepts placed by God in the hearts of all men, and, disposed to obey God, lead an honest and upright life, can, with the help of divine light and grace, merit eternal life; for God, who has perfect knowledge, examines and judges the minds, the souls, the thoughts and deeds of all men, and does not permit, in his sovereign goodness and mercy, any man not culpable of willful sin to be punished with eternal torment. But this Catholic dogma is equally well known: that none can be saved outside the Catholic Church, and that those who knowingly rebel against the teaching and authority of the Church cannot obtain eternal salvation, nor can those who willfully separate themselves from union with the Church and with the Roman Pontiff, the successor of Peter, *to whom the Savior has entrusted the safe-keeping of his vineyard.*

243 (61) The words of Jesus Christ are in fact extremely clear: "If he will not hear the Church, let him be to thee as a heathen and a publican" (a). "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me" (b). "He that believeth not will be condemned" (c). "He that believeth not is already judged" (d). "He that is not with me is against me, and he that gathereth not with me, scattereth" (e). So the Apostle Paul says that men are *subverted and condemned by their own judgment* (f), and the Prince of the Apostles calls "lying teachers them who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction" (g).

Charity to all

244 (59) God forbid, nonetheless, that the sons of the Catholic Church should ever be at enmity with those who are not united to Us by the same bonds of faith and charity. On the contrary, let them strive to assist and help them with all the solicitude of Christian charity if they are poor, or sick, or afflicted in any

243a Matt. 18:17. 243b Luke 10:16. 243c Mark 16:16.
243d John 3:18. 243e Luke 11:23. 243f Cf. Tit. 3:11.
243g 2 Peter 2:1.

way; let them be ingenious before all else in drawing them out of their darkness and the wretched errors in which they are plunged, and bring them back to their most loving Mother the Church, who never ceases to stretch out to them with affection her maternal hands, so that, rooted and founded in faith, hope, and charity, and "fruitful in every good work" (a), they may merit eternal life.

(*Pernicious eagerness for the goods of this world.– The lack of discipline and the heterodoxy of certain priests.–Appeal for the vigilance of bishops.–Praise for those who have remained faithful.*)

OBEDIENCE TO THE TEACHING POWER

Letter *Tuas libenter,* December 21, 1863, to the Archbishop of Munich.

(*The theological and philosophical Congress at Munich.– Laudable intentions of its organizers.*)

245 (97, 197, 214-215) It was impossible for Us not to be extremely surprised to see that the convocation of the aforesaid Congress was issued and published in the name of certain private individuals, such that nothing appeared which came from the impulsion, the authority, and the mission of the ecclesiastical power, to which alone it belongs by a proper and natural right to supervise and direct teaching, particularly in matters which relate to theological questions. Certainly, as you know, this is a state of affairs entirely new and contrary to the custom of the Church. This is why, Venerable Brother, We wished to communicate Our thoughts to you, so that you and your Venerable Brothers, the Bishops of Germany, will be in a position to judge accurately whether the end proposed by the Congress is of a nature to be useful to the Church. At the same time, We were certain, Venerable Brother, that in your pastoral solicitude, you would employ all the wisdom and efforts of your zeal to prevent, during this Congress, any harm resulting either to the integrity of the faith and Catholic teaching, or to the entire obedience which Catholics of every rank and condition owe to the authority of the Church and to the teaching mission which she has received.

246 (98) For the rest, We cannot hide from you that We have been made rather anxious: for We feared that the example of this

244a Coloss. 1:10.

Congress, assembled independently of the ecclesiastical authority, might little by little do damage to the right of spiritual government and legitimate teaching which, in virtue of the divine institution, belongs properly to the Roman Pontiff and to the bishops who are in union and agreement with the Successor of St. Peter; and that, as a consequence of this harm done to the government of the Church, the principle of unity and obedience in matters of faith might eventually be weakened in many souls. We feared also lest, in the same Congress, opinions and systems might be aired and supported which, by reason above all of the publicity given to them, would imperil the purity of doctrine and the duty of obedience.

(*Recent errors of German writers on the subject of revealed faith.*)

Science and the teaching authority

247 (*99, 102, 106*) We knew also, Venerable Brother, that among the Catholics devoted to the study of the higher sciences, there are some who, counting too much on the powers of the human mind, have not allowed themselves to be checked by the fear of lapsing into error, and who, desirous of a deceptive and hardly sincere liberty for science, have been drawn beyond the limits which cannot be exceeded without renouncing the obedience due to the divine authority which the Church has received to teach and preserve intact the entire deposit of revealed truth. Whence it happens that these Catholics, dupes of unfortunate illusions, are often to be found in agreement with those who rant against the decrees of this Apostolic See and of Our Congregations, saying that these decrees are an obstacle to the free progress of science, and they are thus exposed to the rupture of those sacred bonds of obedience which, in the order of the Divine Will, ought to attach them to this same Apostolic See, instituted by God Himself as the interpreter and defender of truth.

248 (*102*) We are not ignorant either that in Germany false prejudices have prevailed against the ancient school and against the teaching of the great Doctors whom the universal Church reveres for their admirable wisdom and the sanctity of their lives. This false estimate which has been made impugns the very authority of the Church itself, since it is the Church who, for so many centuries on end, not only has permitted theological science to be cultivated according to the method of these Doctors and according to the

principles made sacred by the unanimous agreement of all the Catholic Schools, but has moreover often given the highest praise to their theological learning and has strongly recommended it as offering the best means of defending the faith and of supplying the most effective arms against her enemies.

(*Usefulness of the Congress.—Science and revelation, reason and faith.*)

The extent of obedience

249 (*96, 108-110, 173*) We address to the members of this Congress well-merited praise, because, rejecting, as We expected they would, this false distinction between the philosopher and the philosophy of which We have spoken in earlier letters, they have recognized and accepted that all Catholics are obliged in conscience in their writings to obey the dogmatic decrees of the Catholic Church, which is infallible. In giving them the praise which is their due for confessing a truth which flows necessarily from the obligation of the Catholic faith, We love to think that they have not intended to restrict this obligation of obedience, which is strictly binding on Catholic professors and writers, solely to the points defined by the infallible judgment of the Church as dogmas of faith which all men must believe. And We are persuaded that they have not intended to declare that this perfect adhesion to revealed truths, which they have recognized to be absolutely necessary to the true progress of science and the refutation of error, could be theirs if faith and obedience were only accorded to dogmas expressly defined by the Church. Even when it is only a question of the submission owed to divine faith, this cannot be limited merely to points defined by the express decrees of the Ecumenical Councils, or of the Roman Pontiffs and of this Apostolic See; this submission must also be extended to all that has been handed down as divinely revealed by the ordinary teaching authority of the entire Church spread over the whole world, and which, for this reason, Catholic theologians, with a universal and constant consent, regard as being of the faith. But, since it is a question of the submission obliging in conscience all those Catholics who are engaged in the study of the speculative sciences so as to procure for the Church new advantages by their writings, the members of the Congress must recognize that it is not sufficient for Catholic savants to accept and respect the dogmas of the Church which We have been speaking about: they must, besides, submit themselves, whether to doctrinal decisions

stemming from pontifical congregations, or to points of doctrine which, with common and constant consent, are held in the Church as truths and as theological conclusions so certain that opposing opinions, though they may not be dubbed heretical, nonetheless, merit some other form of theological censure.

(*Hope that the members of the Congress will admit all these points.—Their protestations of fidelity to the Holy See.*)

250 (*165, 167*) Since these are the sentiments with which they recognize Our supreme authority and the power of the Apostolic See, since at the same time, they understand the gravity of the office which Our Lord Jesus Christ Himself has imposed upon Us to govern and direct the entire Church, to lead his flock into pastures of healthful doctrine and to watch incessantly that holy faith and his teaching receive not the slightest alteration, We cannot doubt but that in devoting themselves to the study and teaching of the higher sciences and the defense of sound doctrine, they will recognize also their duty to follow most religiously the rules constantly observed in the Church, and to obey all the decrees handed down in doctrinal matters by Our supreme pontifical authority.

(*Final directives.—Exhortation.*)

SOCIAL INFLUENCE

Letter *Quum non sine*, July 14, 1864, to the Archbishop of Fribourg (Bresgau.)

(*His resistance to the new school system.—The deChristianization of institutions.*)

251 (*12, 83, 93, 96, 99-100, 119, 123*) And because the Church was established by her Divine Founder as the pillar and ground of truth to teach divine faith to all men and to keep in all its integrity the deposit entrusted to her, to direct society and the actions of men, to stabilize them in upright conduct and honesty of life according to the rule of revealed truth, falsifiers and propagators of evil doctrines use all their endeavor to strip ecclesiastical authority of its power with respect to human society. That is why they neglect nothing which will confine this authority to progressively narrower limits or remove it entirely from social institutions; it is the same for the salutary action which the Church, in virtue of her divine institution, has always exercised and must always

exercise on these institutions; they seek by every means in their power to subjugate these human institutions themselves to the absolute power of civil and political authorities, according to the good pleasure of those who shape the changing opinions of the day.

(*Secularization of teaching.—The Church and the education of the masses.—Blessing.*)

THE SEARCH FOR UNITY

Letter from the Holy Office, September 16, 1864, to the English Episcopate.

(*Foundation at London of a society "for the promotion of the unity of Christendom."*)

252 (*37*) In effect, formed and directed by Protestants, the society draws its inspiration from the expressly formulated idea that the three Christian communions, Roman Catholic, Greek Schismatic, and Anglican, although separated and divided among themselves, have equal rights to the use of the name *Catholic*. The Society is, therefore, open to anyone, no matter where he is, be he Catholic, Greek Schismatic, or Anglican, on this condition only, that no one is permitted to raise a question on the diverse points of doctrine which separate them, and that each one shall be free to conform with complete tranquillity to the precepts of his own religious confession. The Society prescribes for all of its members the prayers to be recited, and for priests the sacrifices to be celebrated, for its intention: namely, that the three Christian communions in question which together form, as it is supposed, the Catholic Church, may in the end be united to form a single body.

(*The Holy Office forbids membership in the Society to the faithful.*)

False conception of unity

253 (*37*) This novelty is all the more dangerous in that it is presented under the appearances of piety and eager solicitude for the unity of Christian society. The foundation on which it is built is such that it destroys at one stroke the divine constitution of the Church.

It can be summed up in this proposition, that the true Church of Jesus Christ is made up of one part Roman Church,

established and propagated throughout the world, and one part the schism of Photius, and the Anglican heresy, both of which have, with the Church of Rome, one same Lord, one same faith, one same baptism (a). To bring about the disappearance of the dissensions which rend these three Christian communions to the great scandal of all men and to the great harm of truth and charity, the Society orders prayers and sacrifices to obtain from God the grace of unity.

254 (59-61) Surely, Catholics desire nothing so much as the disappearance from among Christians of all schisms and dissensions, and that all should be eager to keep unity of the spirit in the bond of peace (a). That is why the Catholic Church prays and invites the faithful to pray to Almighty God that all those who have left the holy Roman Church may be converted to the true faith, may abjure their errors, and return in grace to her fold, outside of which there is no salvation. Moreover, she prays and orders prayers that all men may come, with the help of God's grace, to the knowledge of the truth. But that Christians and ecclesiastics should pray for Christian unity under the direction of heretics, and, what is worse, according to an intention which is radically impregnated and vitiated by heresy, this it is absolutely impossible to tolerate.

Notes of the true Church

255 (5, 12, 40-41, 46, 48, 52, 161) The true Church of Jesus Christ is established by divine authority and is to be recognized by the four marks which we profess in the Creed; and each of these marks is so bound up with the others that they cannot be separated; hence it follows that the Church which is said to be and is truly catholic, must shine at the same time by reason of the prerogatives of unity, of holiness, and of apostolic succession. The Catholic Church is therefore *one*, with the visible and perfect unity which is world-wide and of all nations, *one* with that unity whose principle, the indefectible source and origin, is the supreme authority and preeminent primacy of Blessed Peter, the Prince of the Apostles, and of his successors in the See of Rome. And there is no other Catholic Church than this one which, built on Peter alone, rises a compact body, united by bonds of faith and charity. This is what St. Cyprian professed in all sincerity when he ad-

253a Cf. Ephes. 4:5.

254a *Ibid.*, 4:3.

dressed himself in these terms to Pope Cornelius: *ut Te collegæ nostri et communionem tuam, idest catholicæ Ecclesiæ unitatem pariter et caritatem probarent firmiter ac tenerent* (a).

256 (56) Pope Hormisdas insisted that the same thing should be affirmed by the bishops abjuring the schism of Acacius in a formula approved by the whole of Christian antiquity, where it is said that "they are separated from the communion of the Church who are not in agreement with the Apostolic See" (a). And far from it being the case that communions separated from the See of Rome have the right to call themselves and to be regarded as catholic, it is rather by this separation and this want of agreement that one can recognize which are the societies, which are the Christians who do not keep the true faith, nor the true teaching of Christ, as St. Irenaeus demonstrated in luminous fashion already in the second century of the Church (b). Let Christians be on guard, therefore, and with the greatest care avoid entering those societies which they cannot join without detriment to their faith. Let them hear St. Augustine teaching us that there can be neither truth, nor piety where Christian unity and the charity of the Holy Ghost are lacking.

Indifferentism

257 (37, 61, 161) Another reason for the faithful to remain outside of the London Society is to be found in the fact that its members favor indifferentism and are a cause of scandal.

This Society, or at least its founders and directors, profess that Photianism and Anglicanism are two forms of the true Christian religion in which it is possible to please God, as in the Catholic Church; that, if these differing Christian communions are a prey to dissensions, it is without loss to the faith, for the faith remains one and the same for all communions. This is the scourge of religious indifferentism pure and simple; in our times above all it is on the increase, with great damage to souls. Therefore, there is no need to demonstrate that Catholics affiliating themselves with this Society become an occasion of spiritual ruin for Catholics and non-Catholics alike, above all if one considers that the vain hope of seeing these three

255a *Epist.* 45.
256a *Libellus professionis fidei*, April 2, 517; Denz. No. 172.
256b Cf. *Adv. Hær.*, III, 3.

communions—which will remain themselves and persistent in their viewpoints—unite, will come to this, that this Society will deflect conversions to the faith and endeavor to prevent them by the papers it will publish (a).

(*Catholics must be turned away from this Society.*)

PRINCIPAL ERRORS CONCERNING THE CHURCH

Syllabus, December 8, 1864.

The Church and Science

258 (106) XI. The Church not only ought never to pass judgment on philosophy, but ought to tolerate the errors of philosophy, leaving it to correct itself.

259 (106) XII. The decrees of the Apostolic See and of the Roman Congregations impede the true progress of science. (Above, No. 247.)

Indifferentism

260 (61) XV. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true. (Above, No. 213.)

261 (61) XVI. Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation. (Above, Nos. 193, 196, 222.)

262 (61) XVII. Good hope at least is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ. (Above, Nos. 242, 243.)

263 (57) XVIII. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church. (Above, No. 208.)

The authority of the Church

264 (12-13, 91-92) XIX. The Church is not a true and perfect society, entirely free; nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder; but it appertains to the civil power to define what are the rights of the Church, and the limits within which she may exercise those rights. (Above, Nos. 228, 239.)

257a A decision of the Holy Office (July 4, 1919) affirmed the need in the present time for this instruction, and republished it, adding a letter from Cardinal Patrizi. (Cf. L.N.R., 1919 pp. 518-522.)

265 (91) XX. The ecclesiastical power ought not to exercise its authority without the permission and assent of the civil government.

266 (2, 40) XXI. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion. (Above, No. 213.)

267 (110) XXII. The obligation by which Catholic teachers and authors are strictly bound is confined to those things only which are proposed to universal belief as dogmas of faith by the infallible judgment of the Church. (Above, No. 249.)

268 (171, 193) XXIII. Roman pontiffs and ecumenical councils have wandered outside the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals. (Above, No. 213.)

269 (208) XXIV. The Church has not the power of using force, nor has she any temporal power, direct or indirect. (Above, No. 214.)

270 (208) XXVI. The Church has no innate and legitimate right of acquiring and possessing property.

271 (208) XXVII. The sacred ministers of the Church and the Roman pontiff are to be absolutely excluded from every charge and dominion over temporal affairs. (Above, No. 239.)

272 (203) XXVIII. It is not lawful for bishops to publish even Apostolic Letters without the permission of Government.

273 (178) XXIX. Favors granted by the Roman pontiff ought to be considered null, unless they have been sought for through the civil government.

274 (91) XXX. The immunity of the Church and of ecclesiastical persons derived its origin from civil law.

275 (105) XXXIII. It does not appertain exclusively to the power of ecclesiastical jurisdiction by right, proper and innate, to direct the teaching of theological questions. (Above, No. 246.)

276 (147) XXXIV. The teaching of those who compare the Sovereign Pontiff to a prince, free and acting in the universal Church, is a doctrine which prevailed in the Middle Ages. (Above, No. 214.)

277 XXXV. There is nothing to prevent the decree of a gene-
(143) ral council, or the act of all peoples, from transferring the supreme pontificate from the bishop and city of Rome to another bishop and another city. (Above, No. 214.)

278 XXXVI. The definition of a national council does not admit
(193) of any subsequent discussion, and the civil authority can assume this principle as the basis of its acts. (Above, No. 214.)

279 XXXVII. National churches, withdrawn from the authority
(152) of the Roman pontiff and altogether separated, can be established. (Above, Nos. 228, 229, 230.)

280 XXXVIII. The Roman Pontiffs have, by their too arbitrary
(57) conduct, contributed to the division of the Church into Eastern and Western. (Above, No. 214.)

Church and State

281 XLI. The civil government, even when in the hands of an
(92, infidel sovereign, has a right to an indirect negative power over
177, religious affairs. It therefore possesses not only the right called
178) that of *exsequatur*, but also that of appeal, called *appellationis ab abusu*. (Above, No. 214.)

282 XLIV. The civil authority may interfere in matters relating
(92) to religion, morality and spiritual government: hence, it can pass judgment on the instructions issued for the guidance of consciences, conformably with their mission, by the pastors of the Church. Further, it has the right to make enactments regarding the administration of the divine sacraments, and the dispositions necessary for receiving them. (Above, No. 239.)

283 XLIX. The civil power may prevent the prelates of the
(92) Church and the faithful from communicating freely and mutually with the Roman Pontiff. (Above, No. 239.)

284 L. Lay authority possesses of itself the right of presenting
(92) bishops, and may require of them to undertake the administration of the diocese before they receive canonical institution, and the Apostolic Letters from the Holy See.

285 LI. And, further, the lay government has the right of de-
(92) posing bishops from their pastoral functions, and is not bound to obey the Roman Pontiff in those things which relate to the institution of bishoprics and the appointment of bishops. (Above, No. 213.)

LV. The Church must be separated from the State, and the 286
State from the Church (a). (94)

Competence in science and moral

LVII. The science of philosophical things and morals and 287
also civil laws may and ought to keep aloof from divine and ec- (106
clesiastical authority. (Above, No. 239.)

Powers of the Pope

LXXV. The children of the Christian and Catholic Church 288
are divided amongst themselves about the compatibility of the (179,
temporal with the spiritual power. (Above, No. 214.)

LXXVI. The abolition of the temporal power of which the 289
Apostolic See is possessed would contribute in the greatest degree (179)
to the liberty and prosperity of the Church.

LXXX. The Roman Pontiff can, and ought to, reconcile him- 290
self, and come to terms with progress, liberalism and modern (167)
civilization. (Above, No. 230.)

THE INTERPRETERS OF ROME

Letter *Ita venerabilis*, February 4, 1865, to Bishop Dupanloup of Orleans.

(*Congratulations on his defense of the rights of the Holy See.*)

And so We were delighted, though not, certainly, surprised, 291
both with the diligence which you give evidence of in reaching (197)
all of the pastors of your diocese with copies of your letter, and
with the little work itself which you have offered to Us in hom
age. In it, after praising the courageous protest of your brothers
you declare that you unite yourself to them with your whol
heart. Now, as We read this publication with eagerness, We hav
been happy to see that you not only itemize and justly condem
the calumnies and error of the journals which have in such an un-
worthy fashion distorted the meaning of Our teachings, but, stil
more, that you have risen with great strength against the outra-
geous prohibition in virtue of which, while inept and hostil

286a For other propositions concerning the relations of the Church and State, cf. **CHURCH AND STATE.**

writers are given full liberty to be heard, it has been thought fitting to deprive of the right to publish and explain Our letter those who alone are its legitimate interpreters and to whom, alone, it was addressed.

(*The Holy Father thanks the Bishop and expresses the hope that he will publish the exact meaning of the Roman teaching all the more accurately and zealously* [studiosius atque accuratius] *as he has inveighed more strenuously against its calumnious interpretations.*)

UNIVERSAL BISHOP

Letter *Ex Epistola*, October 26, 1865, to Archbishop Darboy (a).

(*The Holy Father's kindness, manifested by his letter of November* 24, 1864; *he did not wish to allude to the letter* [September 1] *of the Archbishop of Paris.*)

The errors professed by the Archbishop

292 Coming from you, a letter like this was for Us no small sub-
(151- ject of surprise and sorrow, for, contrary to all Our expectations,
152) We understood as We read it that you had opinions quite at variance to the divine Primacy of the Roman Pontiff over the universal Church. In fact, you do not hesitate to advance the opinion that the power of the Roman Pontiff over episcopal dioceses is neither *ordinary* nor *immediate*. You think that the Pontiff of Rome cannot interpose his authority in a diocese other than his own, save only in the case where the diocese is so manifestly in disorder and distress that the intervention of the Sovereign Pontiff becomes the sole remedy to provide for the salvation of souls and to compensate for the negligence of pastors. You think that the divine right in virtue of which the bishop is the sole judge in his diocese is completely misunderstood as soon as—outside the aforementioned case of evident necessity—the Sovereign Pontiff concerns himself with the affairs of the diocese, and you hold that a diocese canonically erected, with an

292a When in 1878 the *Acta Sanctæ Sedis* published this letter because of its historical importance, the *Acta* pointed out at the time how, as much by his "simple and entire adhesion" to the definition of infallibility as by his glorious death, Archbishop Darboy disavowed in practice and made reparation for the errors alluded to in this letter of Pius IX.

established hierarchy, returns to the status of a mission country, if the Roman Pontiff, except in the above case, exercises his power over it. Moreover, and chiefly in a discourse pronounced by you before the French Senate, you have stigmatized as abuses, appeals to the Apostolic See, and you attack the right of each of the faithful to appeal to the Sovereign Pontiff, saying that this right impedes and makes almost impossible the administration of a diocese.

(*Inadmissible procedures to substantiate these pretended theories.*)

The Organic Articles

In the same discourse you did not scruple to put forward 293
measures quite contrary to the supreme authority of the Roman (178)
Pontiff and this Apostolic See, namely, retaining Apostolic Letters, submitting them to the good pleasure and decision of the civil authority, and appealing to the secular arm. In this discourse, which was subsequently printed and published, treating at the same time of the Organic Articles, you have been of the opinion that they should be granted a certain authority and respect, because they correspond to a condition and to a grave and preexisting necessity of society, although you are not ignorant of the fact that the Apostolic See has never ceased to protest against these Articles, published by the secular power, and contrary to the teaching, the rights, and the liberty of the Church.

No, Venerable Brother, We could never have imagined you 294
entertaining such ideas if, by your previously mentioned letter (178)
of the month of September and by the discourse We have cited, We had not had proof of it, to Our very great sorrow. It is impossible for Us not to be prey to the most acute anguish and affliction, as We see you (contrary to what We had believed and thought) giving support by your manner of thinking and acting, to the false and erroneous doctrines of Febronius, which the Holy See has reproved, condemned—as you very well know—and which Catholic writers in very learned works have refuted and brought to nought. You yourself, Venerable Brother, can easily understand the astonishment which overwhelms Us when We think within Ourselves that you are advancing propositions opposed to Catholic doctrine, which, by that very fact, as Bishop of the Catholic Church, you should hold in the utmost horror.

The ordinary power of the Pope over all the Churches

295 In stating that the power of the Roman Pontiff over each
(151- diocese is not *ordinary* but *extraordinary*, you are enunciating, in
153) fact, a proposition absolutely contrary to the definition of the Fourth Council of the Lateran in which are to be found these extremely clear and decisive words: "The Roman Church, by the disposition of the Lord, possesses over all other Churches, the primacy of *ordinary power*, as Mother and Mistress of all the faithful of Christ" (a), that is to say, of all those who belong to Christ's flock. These very grave words of the Council ought to be very well known and present to you, Venerable Brother. On the other hand, you cannot be ignorant of the fact that this same proposition which you are formulating, is entirely contrary to the most constant usage, and to the doctrine received and transmitted by the whole Catholic Church and by all her Bishops with the utmost respect. According to this doctrine, the Church, whether in the present or in the past, has always held and taught, teaches and holds that these divine words "Feed my lambs, feed my sheep" were said by Christ our Lord to the blessed Prince of the Apostles, so that, in virtue of these same words, all the faithful in general and each one of them in particular must remain immediately subject to Peter and to his successors, as to the Supreme and ordinary Heads of the whole Church and its Universal Bishops, as to Our Lord Jesus Christ, of whom the Roman Pontiff is the true Vicar on earth, the Head of the entire Church, Father and Doctor of all Christians (b).

The immediate jurisdiction of the Holy See

296 We are not a little astonished also to see (perhaps you have
(195) not adverted to it) that, in conformity with the opinions of Feb-

295a "*Romana Ecclesia, disponente Domino, super omnes alias Ordinariæ Potestatis obtinet Principatum utpote Mater Universorum Christi fidelium, et Magistra.*" *Conc. Later.* IV, c. 5; Denz. 436.

295b *Ecclesia . . . docet ac tenet Divina illa verba "pasce agnos meos, pasce oves meas" Beatissimo Apostolorum Principi ita a Christo Domino dicta fuisse, ut eorumdem verborum vi, omnes et singuli fideles Petro, ejusque successoribus velut supremis et ordinariis totius Ecclesiæ, omniumque Sacrarum Antistitibus immediate subjecti esse debeant, sicuti ipsi Christo Domino, cujus Romanus Pontifex verus est his in terris Vicarius, ac totius Ecclesiæ Caput, omniumque christianorum Pater et Doctor.*

ronius and following the teaching We have already mentioned, you have held that the dioceses have been transformed into mission countries and the bishops into Vicars Apostolic. And yet no one is ignorant how Catholics would respond, and rightly, that such an assertion is as false as any assertion in the civil order which would refuse to judges and other magistrates the title of ordinary magistrates from the fact that the King or the Emperor has jurisdiction, whether direct, or immediate and ordinary, over each one of his subjects. In fact, the Angelic Doctor employs this very exact comparison when he says, "The Pope has the plenitude of pontifical power as the King does in his kingdom; but the bishops are called to share a part of his solicitude, as judges set over each city" (a).

The right to appeal to the Pope

Nor can we help but be astonished, Venerable Brother, at 297
your complaint relative to petitions and appeals addressed to the (157)
Roman Pontiff and which he receives. And yet, inasmuch as you are a Catholic Bishop, you must know perfectly well that the right of appeal to the Apostolic See, as Our predecessor of immortal memory, Benedict XIV, said, "is so necessarily bound up with the Primacy of jurisdiction of the Roman Pontiff over the universal Church, that no one can question it unless he wish obstinately to deny this Primacy" (a). This right is so well known to all the faithful that St. Gelasius, again, one of Our predecessors, was able to write: "The whole Church throughout the world knows that the Chair of Blessed Peter has the divine right to loose what has been bound by any bishop whomsoever, since it belongs to this See to pass judgment on the whole Church, and no one is permitted to pass judgment on its sentence: it is to this See that the Canons indicate that appeals be made from all parts of the world, and no one has the right to appeal from this See itself" (b).

Therefore, you surprise Us very much when you state that 298
the custom of this Apostolic See in receiving the briefs of those (154,
who appeal to it from the judgment of bishops makes impossible 180)
for you the administration of your diocese. Such an impossibility has never been experienced, whether in the present or in the past, by any of the Bishops of the Catholic Church. If this impossibility

296a *Sum. Theol., suppl.* q. 26, a. 3.
297a *De Synodo dioc.*, Book IV, c. 5.
297b *Epist. 7 ad Epis., Dardan.*

which you refer to could ever have existed, it is the Roman Pontiff who ought to have known it, that Pontiff who, weighed down in every sense by the very grave care of all the churches, is held to receiving the petitions of all the dioceses, to examining them with care, and to rendering judgment on them. It would never have been an individual Bishop, obliged to answer merely for the affairs of his own diocese, always a small portion of the universal Church.

The strength of the episcopate

299 Similar complaints from you against the right of appeal to
(152, the Roman Pontiff and against the ordinary and direct jurisdiction
155) of this same Pontiff over all dioceses, excite Our astonishment all the more in that every bishop animated by religious spirit derives from this right and this jurisdiction, as you could experience for yourself, Venerable Brother, a very great alleviation in his cares, as well as consolation and strength before God and the Church, and in the face of the very enemies of the Church. Before God: for in thus disengaging himself in part from the account to be rendered of his administration, invested with the light of the Apostolic See, he is better directed from one day to the next for the prosperous administration of his diocese; before the Church: for he sees her thus flourishing and growing stronger in a cohesiveness, a firmness, and a unity ever increasing in her government; before the enemies of this same Church: for in this way the bishop grows stronger and more constant in his resistance to them. It is, in fact, demonstrated and proven to all that a bishop is not only weakened, but that he becomes an object of contempt for his enemies in the measure in which he less firmly adheres to this motionless Rock on which Christ our Lord built his Church, and against which He has promised that the gates of hell will never prevail (a).

300 As for your declaration that you intend to resist, to agitate
(155) among the other French Bishops, to appeal to the public, you no doubt see that by these plainly seditious measures, already proposed by Febronius against the Apostolic See, you gravely

299a *Omnibus enim probatum exploratumque est Episcoporum, non solum debilem, verum etiam adversariorum ludibrium tunc majorem in modum fieri, cum ipse minus adhæret immobili illi Petræ super quam Christus Dominus suam ædificavit Ecclesiam et adversus quam inferi portæ nunquam prævalituras esse promisit.*

offend against the Divine Author of the Church's constitution, and you do the greatest injury to your colleagues and to the Catholic people of France!

The Pope's warnings to the Bishops

Coming now to the question of the regular clergy, We wish 301
you to know first, that the Regulars have themselves brought(155)
nothing to Our notice; We were informed by other means of the visit you paid them. On this head, We gave you an affectionate warning in Our above-mentioned letter of the 26th of April, and this warning which you are pleased to call *a sentence passed without having heard the case*, this, you say, is contrary to the legal presumption which you hold always exists in favor of the superior, when there is question of a dispute between superior and inferior, as is the case between yourself and the Regulars.

We can scarcely believe you could have said such a thing, 302
Venerable Brother, given that the book of the Decretals of Our(155,
predecessors is very familiar to you. Thus, you must know that in 190)
every age the Roman Pontiffs, when they have learned that a bishop has done something which seems to be irregular, have been in the habit of writing to him in perfect liberty to express to him their own grief. How many Canons there are which begin with these words: "It has been brought to Our attention . . . , The complaint has been addressed to Us . . . , At the audience . . . , At Our audience . . . , There has reached Our ears . . . , etc., etc." And never have bishops considered these Letters from the Roman Pontiffs as so many *sentences handed down without having heard the case*, never have they grown indignant over them. On the contrary, they have received them in the sense in which they were written, that is, as invitations to justify one or another measure, or to recognize their error and to repair it. Any other manner of acting would render too difficult for the Vicar of Christ on earth the government of the whole Church, and would not be sufficiently conformable to episcopal meekness.

The exemption of religious

It is a cause of affliction to Us, Venerable Brother, to see the 303
various equivocations into which you have fallen in the matter(157,
of the regular clergy: first, We would wish to have you consider 189)
seriously with yourself that here it is a question of the episcopal visit made to the religious of the Society of Jesus, or to the Capu-

chins, who, living for many years in Paris under a number of your Archiepiscopal predecessors, have enjoyed the peaceful possession of their exemption; and that, consequently, the Holy See also was in the full exercise of its particular and exclusive jurisdiction over these same Regulars. Therefore, the point at issue is the spoliation perpetrated by an effective act against a possession enjoyed by the Apostolic See and the Regulars. Such is the true state of the question: from it, it will be easy for you to conclude that the Holy See will still be within its rights even if it were pleased to convert into a legal decision and into a sentence the words with which We judged it fitting to admonish you. For, Venerable Brother, even if you were fully in the right, you are certainly not ignorant of the fact that according to the norms of both laws (civil and ecclesiastical) no man can be deprived of his possessions by force. That is why, before stripping the Regulars and the Holy See of their own possessions and their rights, it was your place, whether from the point of view of decorum or of justice, to inform this See and to await its response.

(*The arguments of the Bishop against the exemption of the Regulars are without foundation*—[a]. *The Pope reproaches him further with having given solemn absolution to one of the high dignitaries of the Free Masons* [b].)

The exsequatur *of the civil power*

304 Now We cannot pass over in silence that it has reached Our
(178, ears that in your diocese there is an opinion current—as false as
214) it is pernicious—that the acts of the Holy See do not engender any obligation if they have not received a mandate for their execution given at the discretion of the civil power. Certainly there is no one who does not see how erroneous this doctrine is, how injurious to the authority of the Church and of this Apostolic See, and how opposed to the spiritual welfare of the faithful. For the supreme authority of the Church and of this same See can never in any way be subject to the ordinances and to the good pleasure of the civil power in anything which regards in any way whatsoever ecclesiastical affairs and the spiritual direction of souls; and all who glory in the name of Catholic are bound

303a This part of the letter can be read in the volume **STATES OF PERFECTION.**

303b This part of the letter can be read in the volume on sects.

absolutely to obey this same Church in a religious manner, as also this Apostolic See, and to show to both the respect and devotion which are their due.

(*True interpretation of the historical facts alleged by Archbishop Darboy.—The Pope's affection for him.—Hope for his amendment.*)

FRUITS OF THE HOLY SPIRIT

All. to the Consistory, June 26, 1867.
(*The canonization of several Beati.*)

We desire nothing more, nothing can be so agreeable to Us 305
as to find Ourselves in your midst to reap the fruit of your union (32,
with Us, above all in the celebration of the solemnities whose 41)
external splendor proclaims the unity of the Catholic Church, the unchangeable foundation of that unity, the admirable zeal which the Church employs to preserve it, and finally, its glory. These ceremonies display this marvelous unity whence flow as from a source the graces and the gifts of the Holy Spirit, pouring out in the Mystical Body of Christ, calling into being in each of the members so many examples of faith and charity that they compel the admiration of the whole human race.

(*The crisis of the age.—Bishops must courageously defend the Church.—The duty of instructing the faithful.—Exhortation to prayer.*)

THE SOLIDITY OF THE ROCK

All. to the bishops present in Rome, June 30, 1867.
(*The Pope's joy at the testimony to concord and obedience given by the Bishops' presence.*)

In fact, why have you responded with such eagerness to Our 306
desire? Why, without weighing the obstacles, have you come to (48,
Us from all parts of the globe? Because the solidity of the rock 126,
on which the Church is built is known to you; you have experi- 142,
enced her life-giving power, you cannot ignore the striking testi- 223-
mony to this solidity and this power which comes from the can- 224)
onization of Christian heroes. Therefore, you have come from all parts to the celebration of this double feast, not only to add splendor to these sacred solemnities, but, representatives of the whole family of the faithful, you have come to bear witness by your presence no less than by a conscious profession of faith to the fact that today we have the same faith they had eighteen

centuries ago, that it is still full of strength and life, that the same bond of charity still unites us all, that the same power still emanates from this Chair of truth.

(*Announcement of the approaching Ecumenical Council.*)

THE AUTHORITY OF THE PATRIARCHS

Letter *Reversurus*, July 12, 1867, to the Armenian Patriarch of Constantinople.

307 On the point of returning from this world to his Father, the
(137, Only-begotten Son of God established the divine constitution of
140- his Church in such wise that there was, as Our predecessor
141, blessed Leo I teaches, among all the holy Apostles, with equality
153, of honor, certain differences of power: the same election for all,
161, but to Blessed Peter alone was given primacy over the others.
188) To him alone was given the supreme power of feeding, not merely the lambs, but also the sheep, that is to say, to rule and govern the universal Church so that in Christ's flock there was to be none who would not acknowledge Peter as Shepherd. "From this institution," says the same Leo, "there resulted also the distinctions among the bishops, and, by a very prudent disposition, it was laid down that all could not claim for themselves every power, but that in each province there would be one who would have the primacy among his brothers; finally, that those located in capitals would have a more extensive responsibility, and that by them the administration of the universal Church would be centralized in the See of Peter only and nothing would ever be separated from its Head" (a). It is evident that in these words is to be found a clear indication of the institution of metropolitans and patriarchs.

308 It follows from this that in ancient times the patriarchal
(155, dignity was established only in the more important cities
167, whose church had been founded by St. Peter. A further result
170, was that as soon as they were elected the patriarchs had nothing
175, so much at heart as to obtain letters of confirmation from this
188) See of St. Peter, knowing that, by the Lord's decree, the dignity of all priests is confirmed by this See and that from it emanates the patriarchal authority itself. It follows also that the more important and the more thorny questions concerning faith or

307a *Epist. ad Anastas. Thess.*

discipline are submitted to this See which, by its own authority, condemns all heresies, even before the definitions of General Councils, and which, with great foresight, ensures by its laws, when need arises, the discipline of the universal Church. That this institution has always been religiously guarded by the Church is clearly proved by the acts of the Councils, the teachings of the holy Fathers, and the historical documents of the universal Church. So true is this that no one, before the Eastern Schism, would have presumed to cast doubt on the supreme authority of the Roman Pontiffs.

The Primacy

On the other hand, although this schism separated from 309
the center of unity almost all the Eastern Churches, it did not, (140,
for all that, obscure in the Church, this Catholic truth, or at 147-
least, it could not entirely eradicate it from the soul of the 149)
faithful of the East. In fact, not only innumerable multitudes, called from the darkness of idolatry or of heresy to the knowledge of the truth, have come from all sides to this Roman Church because of her preeminent authority, and others continue to come every day, but the Eastern Churches themselves, each time they have reformed themselves under the impulse of divine grace, have solemnly recognized not only a primacy of honor but also of jurisdiction conferred by Our Lord Jesus Christ on St. Peter and on his successors in the Roman See. This primacy, constantly recognized and honored by the most ancient Councils and by the universal Church, was solemnly affirmed in a dogmatic decree of the Ecumenical Council of Florence which united all the Greek and Latin bishops (a). So true is this that it is inexcusable to wish to deny so evident a truth.

Would to God that the Eastern Bishops had ever kept this 310
dogma of the Catholic faith! Then their churches would not have (58,
fallen into that unfortunate situation in which they have found 124,
themselves since the inauguration and formalization of the schism. 190-
For above and beyond the very sad calamities which resulted 191,
from their separation from the Apostolic See, they have witnessed 203)
the disappearance within their ranks of the force of the sacred canons, the benefit of ecclesiastical discipline, the order and dignity of the sacred hierarchy. And by an inscrutable judgment of

309a Cf. Denz. no. 694.

God it has happened that the bishops of those churches who have contemned the authority divinely instituted by the Supreme Pastor, have fallen under the dominion of seculars and even of infidels, so that it was impossible to safeguard either the ordinary and immediate jurisdiction of the bishops in their dioceses, or the canonical authority of the patriarchs over their suffragans. And while the latter exercised over their clergy a domination contrary to the recommendations of the Apostle and the canonical regulations, the clergy themselves, and the people, in their turn violating canon law and giving an example which it is impossible to deplore sufficiently, stripped the bishops of their dignity or obliged them to renounce it.

(*Regulation of diverse questions concerning the patriarchate.*)

NECESSITY OF COUNCILS

Apost. Let. *Æterni Patris*, June 29, 1868, convoking the episcopate to the Ecumenical Council of the Vatican.

(*The mysteries of the Incarnation and the Redemption.*)

311 Before returning in triumph to heaven to his Father's right
(77, hand, Christ sent his Apostles into the whole world to preach to
86, every creature, and He gave them the power to rule the Church
139- purchased with his blood and established by Himself, the Church
142, which is "the pillar and ground of truth" (a), and rich with heav-
145, enly treasures shows to all men the sure road to salvation and the
149) light of true doctrine, "sailing like a ship on the high seas of this world, preserving those who come to her safe and sound, while the world without perishes" (b). And so that the government of this same Church may act always with order and rectitude, so that the whole Christian people may persevere in unity of faith, of doctrine, of charity, and of one communion, He promised that He Himself would be with her forever to the end of time, and He chose among the Apostles Peter alone, constituting him the Prince over them all, the Head, the foundation and center of the Church, so that in this elevation of rank and honor, and by the fullness of his authority, power, and sovereign jurisdiction, he would be able to feed the sheep and the lambs, to confirm his brethren, to govern the whole Church, to be the "guardian of the gates of heaven and the arbiter of what should be bound and

311a 1 Tim. 3:15. 311b St. Maxime, *serm.* 89.

loosed, whose decree would remain in all its force, even in heaven" (c). And because the unity and integrity of the Church and her government instituted by Christ Himself were to remain stable forever, the same supreme power of Peter over the whole Church, his jurisdiction, his primacy, would endure and remain in vigor absolutely and in all their plenitude in the person of the Roman Pontiffs his successors, placed after him in this Roman See which is his Chair.

(*The Popes' fidelity in accomplishing their mission.*)

When they have judged it timely and above all during the 312
most troubled eras when our holy religion and civil society are (153,
prey to disaster, these same Pontiffs have not neglected to con- 192-
voke General Councils in order to act with and unite their 193)
strength to the strength of the bishops of the whole Catholic world, "whom the Holy Spirit has established to rule the Church of God" (a), to provide, in their foresight and their wisdom, for taking the most efficacious means to procure in the first place the definition of the dogmas of the faith, the destruction of widespread errors, the defense, illumination, and development of Catholic doctrine, the maintenance and reestablishment of ecclesiastical discipline, and moral reform among peoples overtaken by corruption.

(*In the present calamities, the Pope decides to convoke the Council.*)

APPEAL TO THE DISSIDENTS

Letter *Jam vos omnes*, September 13, 1868, to Protestants and other non-Catholics.

(*The Pope announces to them his intention to convoke a Council, which will have as its end:*)

on the one hand to dissipate the darkness of so much perni- 313
cious error which grows greater from day to day and is unleashed(193)
to the detriment of souls; on the other, to establish each day more firmly and to increase among the Christian people confided to Our vigilance the kingdom of the true faith, of justice, and the true peace of God.

(*Hope in the success of the Council.—In convoking the dissidents to it, the Pope asks them to examine whether or not they are walking in the way of salvation.*)

311c St. Leo, *serm.* 3. 312a Acts 20:28.

The Church founded by Christ for the salvation of all men

314 (5-6, 77, 99, 102, 116, 139, 224) No one can deny or cast doubt on the fact that Jesus Christ Himself, in order to apply to all generations the fruits of his redemptive work, has here on earth built on Peter his one Church—that is, the one, holy, Catholic, apostolic Church—and that He has conferred on her all necessary power to keep in its integrity and its purity the deposit of faith, so as to transmit this same faith to all men, to every race, and to every nation, so that all men would become by baptism members of his Mystical Body, and that in them the new life of grace would ever be kept and made more perfect, since without it no one can ever merit or obtain eternal life; finally, so that this same Church, which constitutes his Mystical Body, would remain stable and unchanged in her own nature to the end of time, so that she would ever prosper and be able to furnish all her children the means to work out their salvation.

Dissident religious societies do not constitute the true Church

315 (37, 57, 58, 96, 223) Now, anyone who wishes to examine with care and to meditate on the condition of the different religious societies divided among themselves and separated from the Catholic Church, who, since the time of Our Lord Jesus Christ and his Apostles has always exercised by her legitimate pastors and still exercises today the divine power which was given to her by the same Lord, will easily be convinced that no one of these societies nor all of them together in any way constitute or are that one Catholic Church which Our Lord founded and established and which He willed to create. Nor is it possible, either, to say that these societies are either a member or a part of this same Church, since they are visibly separated from Catholic unity. Since in fact these sects are lacking that living authority established by God especially to teach men the truths of faith and the norms of morality, to guide and direct them in all that concerns their eternal salvation, it follows that there is a continual variation in their teaching. This is also why mobility and instability are never at an end in these same societies (a).

315a *. . . neque aliquam peculiarem, neque omnes simul conjunctas ex eisdem societatibus ullo modo constituere, et esse illam unam et catholicam Ecclesiam, quam Christus Dominus ædificavit, constituit, et esse voluit, neque membrum aut partem ejusdem*

316 (58, 89, 224) Therefore, everyone will understand, everyone will see clearly and without hesitation, that this is in complete opposition to the Church instituted by Our Lord, since in this Church the truth must always remain stable and inaccessible to every change so as to keep absolutely intact the deposit confided to her and for whose safeguard the presence and assistance of the Holy Spirit have been promised to her forever (a). Nor is there anyone ignorant of the fact that dissension in doctrine and opinion has given rise to social cleavages, which in their turn have spawned numberless sects and communions which are constantly spreading to the great detriment of Christian and civil society.

317 (80, 96, 231) Whoever in fact recognizes that religion is the foundation of human society cannot fail to see the influence of or to admit the force of this division of principles, this opposition, and this rivalry of religious societies upon civil society, or with what violence this denial of the authority established by God to govern the beliefs of the human mind and to direct the actions of men—in their private as well as in their social life—has raised up, propagated, and kept alive these deplorable changes, these disturbances which today trouble and crush almost every nation.

Exhortation to return to the Church

318 (57, 62, 100, 115) Let all those therefore, who do not possess the unity and the truth of the Catholic Church (a) seize upon this occasion of the Council, where the Catholic Church to which their ancestors belonged is going to give again a striking proof of her unity and her invincible life-force, to strive, conformably with the needs of their hearts, to disengage themselves from a state where they cannot

Ecclesiæ ullo modo dici posse, quandoquidem sunt a catholica unitate visibiliter divisæ.

Cum enim ejusmodi societatis careant viva illa, et a Deo constituta auctoritate, quæ homines res fidei, morumque disciplinam præsertim docet, eosque dirigit, ac moderatur in iis omnibus, quæ ad æternam salutem pertinent, tum societates ipsæ in suis doctrinis continenter variarunt, et hæc mobilitas ac instabilitas apud easdem societates nunquam cessat.

316a *Quisque vel facile intelligit, et clare aperteque noscit, id vel maxime adversari Ecclesiæ a Christo Domino institutæ, in qua veritas semper stabilis, nullique unquam immutationi obnoxia persistere debet, veluti depositum eidem Ecclesiæ traditum integerrime custodiendum, pro cujus custodia Spiritus Sancti præsentia, auxiliumque ipsi Ecclesiæ fuit perpetuo promissum.*

318a St. Augustine, *Epist.* LXI, al. CCXXII.

be assured of their own salvation. And let them not cease to offer the most fervent prayers to the God of mercies so that He will break down the wall of division, dissipate the clouds of error, and bring them back to Holy Mother Church, in the bosom of which their fathers found the saving food of life, in which alone is kept and transmitted in its entirety the doctrine of Jesus Christ, and where alone are dispensed the mysteries of heavenly grace.

319 For Us, to whom the same Christ has confided the charge
(59, of the supreme apostolic Ministry, and who must, consequently,
133, carry out with the greatest zeal all the duties of the good shep-
159) herd, and love with a paternal love and embrace in Our charity all men over the whole earth, We address this letter to all Christians separated from Us, and We exhort them again and conjure them to return in haste to the one fold of Christ.

(*The Pope's ardent prayer for this return.*)

320 On this so ardently desired return to the truth and to com-
(133) munion with the Catholic Church depends not only the salvation of individuals, but also of the whole of Christian society; the entire world can enjoy no true peace unless it become one flock under a single shepherd.

"THE CASE HAS BEEN STATED"

Letter *Per ephemerides*, September 4, 1869, to the Archbishop of Westminster.

(*Request of Dr. Cumming, inquiring if the dissidents may present their arguments at the Council.*)

321 If in truth the petitioner is not in ignorance about the faith
(96, of Catholics regarding the teaching authority confided by Our
101) Divine Savior to his Church, and in consequence her infallibility in matters of faith and morals, he must certainly recognize that the Church herself cannot permit the reopening of a discussion of the errors which she has already examined with care, judged, and condemned.

322 Nor can Our letters persuade him in any other sense. In
(5, fact, when We said: "No one can deny or cast doubt on the fact
77, that Jesus Christ Himself, in order to apply to all generations the
99, fruits of his redemptive work, has here on earth built on Peter
102, his one Church—that is, the one, holy, Catholic, apostolic Church
139, —and that He has conferred on her all necessary power to keep

in its integrity and its purity the deposit of faith, so as to trans- 144)
mit this same faith to all men, to every race, and to every nation" (a), We affirmed by that very fact that a supremacy not merely of honor but of jurisdiction had been instituted for Peter which would be beyond the fortunes of all discussion, and that it was conferred on his successors by the Founder of the Church.

Now it is precisely on this essential point that there is a di- 323
vergence of opinion between Catholics and dissidents of every (58)
sort, and it is from this disagreement that flow as from their source all the errors of non-Catholics. "Since in fact these sects are lacking that living authority established by God especially to teach men the truths of faith and the norms of morality, to guide and direct them in all that concerns their eternal salvation, it follows that there is a continual variation in their teaching. This is also why mobility and instability are never at end in these same societies" (a).

Whether he considers the conviction professed by the Church 324
concerning the infallibility of her own judgment in matters of (57,
faith and morals; whether he considers what We have written 192)
concerning the incontestable primacy and authority of Peter, the person who has addressed himself to you will understand immediately that there can be no question in the approaching Council of being concerned with any one of the errors already condemned, nor can We invite non-Catholics to come to discuss. "May they only on the occasion of this Council, where the Catholic Church to which their ancestors belonged is going to give again a striking proof of her unity and her invincible life-force, strive, conformably with the needs of their hearts, to disengage themselves from a state where they cannot be assured of their own salvation" (a). If they are themselves, under the impulse of divine grace, conscious of their personal danger, if they seek God with their whole heart, they will easily reject their unfavorable prejudices, and, at the same time renouncing any desire for discussion, they will return to the Father from whom they have, unhappily, so long been separated (b).

(*Blessing.*)

322a Above No. 314. 323a Above No. 315. 324a Above No. 318.
324b In a letter of the 30th of October (1869) the Holy Father proposed to the dissidents that they should expose their difficulties to a commission of theologians meeting outside the Council.

Apost. Const. *Cum Romanis*, December 4, 1869.

325 Since the fullness of power to feed, to rule, and to govern the
(144) whole Church has been given by Our Lord Jesus Christ to the Roman Pontiffs in the person of Blessed Peter, the Prince of the Apostles, the peace and unity of this Church would be immediately and gravely compromised if, in the case of the vacancy of the Apostolic See, the election of the Sovereign Pontiff should take place in conditions which would render it doubtful and uncertain.

(*The Pope considers it to be one of the duties of his office to take the measures required to ward off this danger.*)

326 That is why, touched by the example of Julius II, Our pred-
(180) ecessor of happy memory, who, as history tells us, (a) being stricken with a mortal illness during the Fifth General Council of the Lateran, assembled the Cardinals before him, and, preoccupied about the legitimate election of his successor, decided in their presence that this election ought to be made not by the aforesaid Council but solely by their College, which in fact took place after the death of Julius II; touched also by the examples of Our predecessors Paul III and Pius IV of happy memory, the first of whom by his Apostolic Letters of the third day before the Kalends of December 1544, the second by similar letters of the tenth day before the Kalends of October 1561, foreseeing that their death might occur during the sessions of the Council of Trent, decreed that in such a case the election of the new Pontiff was to be carried out by the Cardinals of the Holy Roman Church exclusively, without any participation of the aforementioned Council; after having conferred at length with some of Our Venerable Brothers the Cardinals of the Holy Roman Church, and after having examined the matter with care, with full knowledge, by Our own movement, and in virtue of the plenitude of Our Apostolic power:

We decree and We ordain that, if it please God to put an end to our mortal pilgrimage during the process of the Council of the Vatican, in whatever state and at whatever stage of the labors of this Council, the election of the Sovereign Pontiff shall be carried out only by the Cardinals of the Holy Roman Church and not by the Council itself, and that every person, no matter

326a O. Raynaldus, *Annales ecclesiastici*, ad annum 1513, n. 7.

by what authority he be deputed, even if he be named by the authority of the Council, shall be absolutely excluded from all participation in the election, with the exception of the Cardinals already mentioned.

(*To assure the liberty of the election, the Pope decides that if it should take place, the Council will ipso facto be suspended.*)

OPENING OF THE COUNCIL

All. to the Fathers of the Vatican Council, December 8, 1869.

(*The Holy Father's joy; his gratitude to God.*)

And you, Venerable Brothers, you have gathered together 327
in the name of Christ to render testimony with Us to the word (192,
of God, to teach with Us, to all men, in truth, the Testimony 195,
of Jesus Christ and the ways of God, and to judge with Us, 228)
under the inspiration of the Holy Spirit, the opposition of a pretended science.

(*Gravity of the ills of Christendom.—Necessity for an extraordinary remedy.*)

We who must by Our charge of Vicar of the Eternal 328
Shepherd on earth, be fired with an even greater zeal for the (139,
house of God, We resolved to take the path and the means 190,
which would appear to Us to be the most suitable and the 193)
most timely to repair the damage done to the Church. Then, often meditating on the words of Isaias: "Take a resolution, convoke a council" (a), and considering that this means had been effectively employed by Our predecessors in periods of the gravest nature, after much prayer, after having conferred on the matter with Our Venerable brothers the Cardinals of the Holy Roman Church, after having likewise requested the advice of many bishops, We have judged it fitting to assemble you about this Chair of Peter, Venerable Brothers, you who are the salt of the earth, the guardians and the pastors of the Master's flock, and so it is that today, by the effect of the divine mercy which has removed all the obstacles to so great an enterprise, We celebrate, after the ancient and solemn manner, the opening of the Holy Council.

(*The Pope evokes the whole of Christendom.*)

328a Isaias 16:3.

329 But it is principally you that We embrace in thought,
(190) Venerable Brothers, you whose solicitude, zeal, and union seem to Us of such great worth for the accomplishment of the glory of God. We know the zealous care you bring to the carrying out of your ministry, and above all the admirable and close union of mind of all of you with Us and with this Apostolic See, a union constantly more precious in Our painful trials, but today more precious to Us than all the rest, and more useful to the Church. And We rejoice greatly in the Lord to see you animated by these dispositions which make Us hope with certainty for the most fruitful and most desirable results from your union in Council. Just as there has never, perhaps, been more diabolical and more open hostility for the Kingdom of God, so there has never been a time when the union of the priests of the Lord with the Supreme Pastor of his flock, union which makes the admirable strength of the Church, was more necessary. And this union, by the particular favor of Divine Providence, and by the effect of your admirable virtue, is so deeply established, that it is, and it will become more and more, We hope, a spectacle for the world, for angels, and for men.

LITURGY AND DISCIPLINE

Apost. Let. *Non sine gravissimo*, February 24, 1870, to the Apostolic Delegate at Constantinople.

(*The controversies and the disputes of the Armenian Church.*)

330 To carry out your mission with exactitude, Venerable
(149, Brother, you will have to recall and to inculcate in the faithful
152, committed to your care this truth which is part of the Catholic
176, faith: namely, that the Roman Pontiff, in the person of Blessed
183) Peter, has received from Our Lord Jesus Christ the full power and authority to feed, to guide, and to govern the universal Church; that the free and entire exercise of this power can recognize no limitation or restriction in point of territories or of nationalities; and that all those who glory in the title of *Catholic* must not only be united to him in matters of faith and dogmatic truth, but also be submissive to him in matters of liturgy and discipline.

331 On this subject, do not fail to teach the Armenians and all
(49, Eastern Catholics the difference which exists between discipline

and rite, for confusion on these two points troubles the minds of 176)
the faithful and constantly gives rise to unjustified complaints. Above all, all those who have the intention of impeding or diminishing in the Eastern Churches the salutary action and the authority of this Apostolic See, draw profit from this confusion to excite hatred against this See. Certainly We have declared, following in this Our predecessors, that the Eastern rites must be maintained insofar as they are not in opposition with Catholic faith and unity or ecclesiastical propriety. But this does not prevent, above all in the matter of the government of the Church, the firm maintenance of canonical discipline and its re-establishment wherever it has been altered or destroyed. On this point We will never deviate, for it is an absolute requirement of Our apostolic ministry.

(*Preceding measures are recalled.—Duties of bishops, of monks, of the faithful.—Confidence in Our Lady and in the Saints of Armenia.*)

THE PONTIFICAL MONARCHY

Letter *Dolendum profecto*, March 12, 1870, to Dom Gueranger, Abbot of Solesmes.

It is certainly a regrettable thing, Dearly beloved Son, that it 332
is possible to meet even among Catholics men who, while they (110,
glory in the name, show themselves thoroughly imbued with 216)
corrupt principles and adhere to them with such stubbornness that they are no longer able to submit their minds with docility to the judgment of the Holy See when that judgment is opposed to them, even when common opinion and the recommendation of the episcopate have corroborated it. They go even further, and making progress and the happiness of society depend on these principles, they strive to bring the Church round to their way of thinking. Considering that they alone are wise, they do not blush to give the name of "Ultramontane Party" to the entire Catholic family which thinks otherwise.

This folly is carried to the excess of their undertaking to re- 333
make the divine constitution of the Church and to adapt it to the (138)
forms of civil governments, in order the more easily to debase the authority of the Supreme Head which Christ set over it and whose divine prerogatives they dread. They are to be found putting forward with audacity, as indubitable or at least completely free, certain pernicious doctrines which have been many times

reproved; re-evaluating, in the terms of the ancient defenders of these same doctrines, historical evasion, mutilated passages, calumnies launched against the Roman Pontiff, and sophisms of every kind. With impudence they put these matters once more on the tapis without taking any notice of the arguments by which they have been refuted a hundred times.

The assistance of the Holy Spirit at the Council

334 Their intention is to disturb minds and to excite their
(88, partisans and ignorant men against the opinion which is commonly
111, professed. Beyond the harm they do in thus sowing unrest among
193) the faithful and handing over to the discussion of the man in the street the most grave questions, they oblige Us to deplore in their conduct an unreason which is only equalled by their audacity. If they believed firmly with other Catholics that the Ecumenical Council is governed by the Holy Spirit, that it is solely by the impulse of this Divine Spirit that the Council defines and proposes what must be believed, it would never have occurred to them that matters which have not been revealed or which could be harmful to the Church could be defined in its sessions and imposed upon their faith; and they would never have imagined that human maneuvers could arrest the power of the Holy Spirit and impede the definition of revealed truths or truths helpful to the Church (a).

335 They would never have persuaded themselves that it is
(110, forbidden to propose to the Fathers of the Council in a suitable
138) manner, and with the view to demonstrating the truth with greater clarity by means of discussion, the difficulties which they might have to oppose to one or another definition. If they had been led solely by this motive, they would have abstained from all those machinations with whose help it is customary to win votes in popular assemblies, and they would have awaited, in peace and respect, the effect which light from on high must produce.

(*Congratulations on his book: The Pontifical Monarchy.*)

334a *Nam si firmiter cum cæteris catholicis tenerent, œcumenicum synodum a Spiritu Sancto regi, soloque ejus afflatu definire ac proponere quæ credenda sunt, nunquam in animum inducerent, vel ea definiri posse, uti de fide, quæ revelata revera non sunt, aut obsint Ecclesiæ, vel humanas artes impedimento esse possè Spiritus Sancti virtuti, quominus, ea, quæ revelata sint et Ecclesiæ utilia definiantur.*

THE CHURCH, THE GUARDIAN OF FAITH

Apost. Const. *Dei Filius,* April 24, 1870.

Preamble: fruits of the Councils

The Son of God and Redeemer of the human race, Our Lord 336
Jesus Christ, on the point of returning to his heavenly Father, (88,
promised to be with his Church militant on earth until the end of 192-
time. Therefore, at no time has He ever ceased to be at the side 193)
of his beloved spouse, to assist her in her teaching, to bless her works, and to give her succor in times of danger. Now, this salutary Providence, which has constantly shown itself by other innumerable benefits, is principally manifested by the abundant fruits which the Christian universe has derived from the Ecumenical Councils and particularly, though it was held at a very bad time, from the Council of Trent. Thanks to it, in fact, the most holy dogmas of religion were defined with greater clarity and explained at greater length, errors were arrested and condemned, ecclesiastical discipline was reestablished and made firm again, the clergy stimulated to the love of learning and of piety, colleges established to prepare young men for the priesthood, and the moral life of the Christian people restored by more diligent teaching of the faithful and more frequent use of the sacraments. Moreover, from this Council there came a closer union of the members with the visible Head and an increase in vigor in the Mystical Body of Christ; finally, there sprang up a constant zeal, even to the shedding of blood, to spread the Kingdom of Christ throughout the whole world.

At the same time, while We recall in the joy of Our soul these signal benefits and many others which Providence deigned to grant to the Church especially through the last Council, We cannot disguise Our great sorrow at the sight of the very grave evils which have come largely from the fact that many have contemned the authority of this holy synod and have neglected its wise decrees.

(*Development of rationalism, the offshoot of Protestantism.*)

Failures among Catholics

This impiety has had a destructive effect everywhere; several 337
among the sons of the Catholic Church have in their turn left(111)
the road of true piety and in their souls the Catholic sense has been diluted by an insensible lessening of the truth. In fact,

seduced by the variety and the novelty of these doctrines, and wrongly confounding nature and grace, human science and divine faith, they find themselves giving to dogmas a sense which is different from that which their holy Mother the Church holds and teaches, and thus they imperil the integrity and the purity of their faith.

The teaching mission entrusted to the Church

338 (77-78, 96) Before such a spectacle how could it be that the Church would not be profoundly disturbed? For, as God wills the salvation of all men and that all may come to the knowledge of the truth; as Jesus Christ came to save what was lost and to gather into one the scattered children of God; so the Church, established by God as the Mother and Mistress of the nations, knows what she owes to all men, and she is ever attentive, ever disposed to raise up the fallen, to support the weak, to embrace those who are returning to her fold, to strengthen the good and urge them to perfection. And so she can never cease to attest and to preach the divine truth which heals all; for she is ever mindful of what has been said to her: "My spirit is within thee, and my words which I have put on thy lips will never depart" (a).

339 (96, 99-100, 102, 153, 192-193) Therefore, following in the footsteps of Our predecessors, and in pursuit of the duty of Our apostolic office, We have never ceased to teach and to defend the Catholic truth and to reprove dangerous doctrines. But at present, in the midst of the bishops of the whole world, in session and judging with Us, assembled in the Holy Spirit by Our authority in this holy Ecumenical Synod, and relying on the word of God both written and transmitted by tradition, such as We have received it, religiously preserved and faithfully explained by the Catholic Church, We have resolved, from the height of this Chair of Peter, to profess and to declare before all men the salutary teaching of Jesus Christ, by proscribing and condemning contrary errors, in the name of the authority which has been given Us by God.

(*Chapter I: God the Creator.*)

Chapter II: Revelation

(*Necessity and fact of Revelation.—Its sources: Scripture and Tradition.—Decree of the Council of Trent concerning the canon and the interpretation of Holy Writ.*)

338a Isaias 59:21.

Renewing the same decree, We declare that its spirit is such 340
that in matters of faith and morals, having regard to the building (102,
up of Christian teaching, that must be held to be the true meaning 111)
of Sacred Scripture which our Holy Mother the Church has held and still holds, (because) it belongs to her to judge of the true meaning and the interpretation of Holy Writ; in such wise that no one is permitted to interpret Sacred Scripture contrary to this meaning, or even contrary to the unanimous opinion of the Fathers.

Chapter III: Faith

(*The duty of believing.—Rational bases of faith.—Faith is a gift of God; its exercise is a salutary work.*)

We must believe with divine and Catholic faith all that is 341
contained in the word of God written or transmitted by tradition, (109)
and which the Church, either in solemn judgment, or by her ordinary and universal teaching authority, proposed to be believed as a revealed truth (a).

(*Necessity of faith for justification and salvation.*)

So that we could fulfill the duty of embracing the true faith 342
and persevering in it with constancy, God, through his only-begot- (4-
ten Son, instituted the Church and provided it with the visible 5,
marks of that institution, so that she would be recognizable by all 19,
men as the guardian and the mistress of revelation. For to the 96,
Catholic Church alone belong all these marks, so numerous and 102)
so admirable, established by God to make evident the credibility of the Christian faith. Moreover, in her own right, that is to say by reason of her admirable growth, her eminent sanctity, and her inexhaustible fruitfulness in every kind of good work, by her Catholic unity and her invincible stability, the Church is a great and perpetual argument for credibility, an unshakable testimony to her divine mission.

Whence it comes that, like a standard raised in the midst of 343
the nations (a), she invites to her side all those who do not yet (1,
believe, and she assures her children that the faith they profess 4)
rests upon a most sure foundation.

341a *Porro fide divina et catholica ea omnia credenda sunt, quæ in verbo Dei scripto vel tradito, continentur, et ab Ecclesia sive solemni judicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.* Denz., 1792.
343a Isaias 11:12.

(The help of grace to believe.—Christians can have no legitimate motive for questioning their faith.)

Chapter IV: Faith and Reason

(Two orders of truth.—Prudent investigation of the mysteries of faith.—Necessary harmony of faith and reason, since God cannot contradict Himself.)

344 The false appearance of contradiction comes principally from
(98) the fact either that the dogmas of faith have not been understood and explained according to the mind of the Church, or that philosophical opinions have been taken as oracles of reason. We therefore define that every proposition contrary to the truth of enlightened faith is absolutely false (a).

345 In fact, the Church who has received with the apostolic
(97, mission to teach, the command to preserve the deposit of faith,
99, has also received from God the right and the duty to proscribe
106, false learning so that none will be deceived "by philosophy and
109, vain science" (a). Therefore, there is for every one of the Christian
110) faithful, not only the prohibition to defend, as the legitimate conclusions of science, opinions which they know to be contrary to the teaching of faith, above all when they have been reproved by the Church, but also the absolute obligation to consider them as errors which are clothed in the deceitful appearance of truth.

The Church and science

346 And not only can faith and reason never be at odds, but they
(106) lend one another mutual support, right reason demonstrating the foundations of faith and in its light studying the science of divine things; faith on its side delivering reason, guaranteeing it against error, and enriching it with new knowledge. Far from the Church being opposed to the cultivation of the human arts and sciences, she favors them and assists them in a thousand ways. She is not unaware of them, nor does she despise the advantages which result from them for the lives of men. Even more, she recognizes that just as the arts and sciences have their origin in God, when they are pursued as they should be with the help of grace they also lead to God. Nor does she forbid the sciences, each in its proper sphere, to use their own principles and methods. But while she recognizes this just liberty, she watches with care lest

344a V Council of the Lateran, ss. 8. 345a Coloss. 2:8.

opposing divine teaching they admit errors into their teaching, or, lest, overstepping their respective limits, they trespass upon and disturb what is of the domain of faith (a).

The Church is the guardian and interpreter of the deposit

For the doctrine of the faith which God has revealed has not 347
been presented to men as a philosophical system to be perfected, (99-
but it has been entrusted as a divine deposit to the Spouse of 102,
Christ, so that she might keep it faithfully and explain it infallibly. 111)
Therefore, in the sacred dogmas the meaning which the Church has once declared must always be kept, and it is never permissible, under the pretext or under color of a deeper understanding, to depart from it.

Therefore, let understanding, science, and wisdom grow and vigorously increase in every man and in all men, in individuals as well as in the whole Church, from age to age, but only in its own kind, that is, in the same dogma, the same meaning, the same thought (a).

(Canons on God the Creator.—On Revelation.—On faith.)

Canons on faith and reason

2. If anyone say that the human sciences must be treated 348
with such liberty that their assertions, although contrary to re-(106)
vealed doctrine, must be admitted as true and cannot be proscribed by the Church, let him be anathema.

3. If anyone say that with the progress of science, it could 349
happen that we must give to the dogmas proposed by the Church(111)
a different meaning from what the Church has understood and does understand, let him be anathema.

All men are invited to fight against error

Therefore, fulfilling the duty of Our supreme Pastoral of- 350
fice, in the bowels of Jesus Christ We supplicate all the faithful(219)
of Christ, and those who govern above all, or who have a teaching charge, We ordain by the authority of Our God and Savior that

346a *Sed justam hanc libertatem agnoscens, id sedulo cavet, ne divinæ doctrinæ repugnando errores in se suscipiant, aut fines proprios transgressæ, ea, quæ sunt fidei, occupent et peturbent.*
347a *Sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.* (St. Vincent of Lerins, *Comm.*, N. 28.

they shall employ all their zeal and all their solicitude to ward off and to bring about the disappearance of these errors from Holy Church, and to spread abroad the light of the purest faith.

351 But since it is not sufficient to avoid the perversity of error
(173) if we do not at the same time avoid with care the errors which more or less approach it, We recall to all men the duty which is incumbent upon them to observe at the same time the Constitutions and decrees by which the Holy See has proscribed and condemned perverse opinions of this nature, which are not here enumerated in detail.

DOGMATIC PROGRESS

All. to the Religious Art Exposition, Rome, May 16, 1870.
(*Gratitude to the organizers of the Exposition.*)

352 This splendid Exposition shows that religion is in no sense
(101, the enemy of progress and of culture in the area of science and
106, the arts, and that it is not itself either stationary or frozen in
224) inertia. If there is an immobility which in fact she cannot renounce, it is the immobility of the principles and the doctrines which are divinely revealed. These can never change, for Christ is the same yesterday and today: *Jesus Christus heri et hodie*, "Jesus Christ, yesterday and today" (a): they are such as they have always been; they will always be what they are today. For the rest, the present Exposition is enough to demonstrate with abundant evidence how religion and the Catholic Church favor progress, industrial, artistic, or scientific.
(*Projects realized in the Papal States.*)

353 But for religious truths, there is progress only in their de-
(102, velopment, their penetration, their practice: in themselves they
165, remain essentially immutable. Therefore, We do not Ourselves
224, wish to make new dogmatic definitions, as some people suppose.
226) All the truths divinely revealed have always been believed; they have always been a part of the deposit confided to the Church. But some of them must from time to time, according to circumstances and necessity, be placed in a stronger light and more firmly established. This is the sense in which the Church draws from her treasure new things: *Profert de thesauro suo nova et vetera*, "Who bringeth forth out of his treasure new things and

352a Heb. 13:8.

old" (a); the old, *vetera*, always continuing to teach the doctrines which are now beyond all controversy; the new, *nova*, by new declarations giving a firm and incontestable basis to those doctrines which, although they have always been professed by her, have nonetheless been the object of recent attacks (b).
(*Congratulations to the* laureati.—*Blessing.*)

RITES AND DISCIPLINE

Letter *Quo impensiore*, May 20, 1870, to the Armenian Catholics.
(*The Armenian schism.—Violation of censures.—False allegations of loyalty.*)

Men who rise up with such audacity against Our authority, 354
who persist in their offense with such stubbornness, do they (61,
deserve Our credit for their words when they say that their 156,
thoughts on the Primacy of this Holy See are those which are 184)
proper to Catholics, and that they remain united to Us in the limits of obedience? You know the answer. Therefore, if you fear to leave this Catholic unity outside of which there is no salvation, if you desire to provide for the real interests of your nation, beware of the artifices and the subtleties of these men.

Take care above all that they do not parade before you 355
that confusion of rites and discipline which these men strive (49,
skillfully to present to the minds of the ignorant in order to 147,
excite them against this Holy See, charging that it tends to 175-
substitute the Latin rite for the ancient Eastern rites of the 176,
Church, so as little by little to abolish the latter. For if the 184)
Roman Pontiffs have always labored to bring about a correspondence, at least on the principal points, between uniformity of discipline and the unity of the Church, they have also held that all those rites should be preserved which deviate neither from accuracy in matters of faith, nor from what is fitting. Now

353a Matt. 13:52.
353b *Ecco il senso onde la Chiesa trae e mette fuori dal suo tesoro ciò che è nuovo*: Profert de thesauro suo nova et vetera; *ciò che è antico*, vetera, *continuando sempre ad insegnare le dottrine già pienamente fuori d'ogni contestazione; ciò che è nuovo*, nova, *ponendo del tutto in sodo con novelle dichiarazioni quelle dottrine che sebbene da lei sempre professate, sono però andate soggette a recenti assalti.*

the defection which We have just had to deplore certainly does not concern rites, but discipline; and if the Vicar of Jesus Christ cannot regulate discipline everywhere, it would be in vain that the government of the entire Church had been confided to him; this is what gives to this defection the character of a deviation in the rectitude of faith which all Catholics must have in what concerns the Primacy of the Sovereign Pontiff.

(*Hope for the submission of the Armenians in the near future.*)

THE ROMAN PRIMACY

Apost. Const. *Pastor Æternus*, July 18, 1870.

Opportuneness of the definition

356 The Eternal Pastor and Bishop of our souls, in order to
(46, continue for all time the life-giving work of his Redemption,
48, determined to build up the Holy Church, wherein, as in the
71, house of the living God, all who believe might be united in the
75, bond of one faith and one charity. Wherefore, before He en-
86, tered into his glory, He prayed unto the Father, not for the
139- Apostles only, but for those also who through their preaching
140, should come to believe in Him, that all might be one, even as
155, He the Son and the Father are one (a). As then He sent the
161) Apostles whom He had chosen to Himself from the world, as He Himself had been sent by the Father (b); so He willed that there should ever be pastors and teachers in his Church to the end of the world. And in order that the episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, He set Blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to heaven (c). And seeing that the gates of hell with daily increase of hatred are gathering their strength on every side to destroy the foundation laid by God's own hand, and so, if that might be, to overthrow the Church: We, therefore, for the preservation, safe-keeping, and increase of the Catholic

356a John 17:20 ff. 356b *Ibid.* 20:21.
356c Cf. St. Leo, Sermon IV *de Natali ipsius*, c. 2.

flock, with the approval of the Sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the universal Church, the doctrine touching the institution, perpetuity and nature of the sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church; and at the same time to proscribe and condemn the contrary errors so hurtful to the flock of Christ.

Chapter I: Institution of the Primacy in the Person of Blessed Peter

We therefore teach and declare that, according to the testi- 357
mony of the Gospel, the primacy of jurisdiction over the universal (140-
Church of God was immediately and directly promised and given 141,
to Blessed Peter the Apostle by Christ the Lord. For it was to 145,
Simon alone, to whom He had already said: "Thou shalt be called 153)
Cephas" (a), that the Lord, after the confession made by him saying, "Thou art Christ, the Son of the living God," addressed these solemn words, "Blessed art thou, Simon, Bar-Jona, because flesh and blood have not revealed it to thee, but my Father, who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (b). And it was upon Simon alone that Jesus, after his resurrection, bestowed the jurisdiction of Chief Pastor and Ruler over all his fold in the words, "Feed My lambs, feed My sheep" (c). At open variance with this clear doctrine of Holy Scripture, as it has ever been understood by the Catholic Church, are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in his Church, deny that Peter in his simple person preferably to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon Blessed Peter himself, but upon the Church, and through the Church on Peter, as her minister.

357a John 1:42. 357b Matt. 16:16. 357c John 21:15, 17.

358 *Can.* If anyone, therefore, shall say that Blessed Peter the Apostle
(140- was not appointed the Prince of the Apostles and the visible head
141, of the whole Church Militant, or that the same Peter directly and
148- immediately received from our Lord Jesus Christ a primacy of
149) honor only, and not of true and proper jurisdiction, let him be anathema.

Chapter II: Perpetuity of the Primacy of Peter in the Roman Pontiffs

359 That which the Prince of Shepherds and great shepherd of
(26, the sheep, Jesus Christ our Lord, established in the person of the
139, Blessed Apostle Peter to secure the perpetual welfare and lasting
142, good of the Church, must, by the same institution, necessarily
227) remain unceasingly in the Church, which, being founded upon the Rock, will stand firm to the end of the world.

360 For none can doubt, and it is known to all ages, that the holy
(44, and Blessed Peter, the Prince and chief of the Apostles, the pillar
139, of the faith and foundation of the Catholic Church, received the
142, keys of the kingdom from our Lord Jesus Christ, the Savior and
144, Redeemer of mankind, and lives, presides and judges to this day,
184, always in his successors the Bishops of the Holy See of Rome,
190) which was founded by him and consecrated by his blood (a). Whence, whosoever succeeds to Peter in this See does by the institution of Christ Himself obtain the Primacy of Peter over the whole Church. "This disposition made by Incarnate Truth (*dispositio veritatis*) therefore remains, and Blessed Peter, abiding in the rock's strength which he received (*in accepta fortitudine petrae perseverans*), has not abandoned the direction of the Church" (b). Wherefore it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should come to the Church of Rome on account of the greater princedom which it has received; that all being associated in the unity of that See whence the rights of venerable communion spread to all, might grow together as members of one head in the compact unity of the body (c).

361 *Can.* If, then, anyone shall say that it is not by the institution of
(145) Christ the Lord, or by divine right, that Blessed Peter has a

360a Council of *Ephesus*, Acts III.
360b St. Leo the Great, Ser. III, chap. 3.
360c St. Irenaeus, *Adv. Hær.*, bk. III, cap. 3.

perpetual line of successors in the primacy over the universal Church; or that the Roman Pontiff is not the successor of Blessed Peter in this primacy, let him be anathema.

Chapter III: Meaning and Nature of the Roman Primacy

Wherefore, resting on plain testimonies of the Sacred 362
Writings, and adhering to the plain and express decrees both of (142,
Our predecessors the Roman pontiffs, and of the general councils, 144,
We renew the definition of the Ecumenical Council of Florence, 147,
by which all the faithful of Christ must believe that the Holy 151-
Apostolic See and the Roman Pontiff possesses the primacy over 152,
the whole world; and that the Roman Pontiff is the successor of 163,
Peter, Prince of the Apostles, and is true Vicar of Christ, and Head 166,
of the whole Church, and Father and teacher of all Christians; 175)
and that full power was given to him in Blessed Peter, by Jesus Christ our Lord, to rule, feed and govern the universal Church: as is also contained in the Acts of the ecumenical councils and in the sacred canons (a).

Universal Bishop

Hence We teach and declare that by the appointment of our 363
Lord the Roman Church possesses a sovereignty of ordinary power (41,
over all other Churches, and that this power of jurisdiction of the 45-
Roman Pontiff which is truly episcopal, is immediate; to which 46,
all of whatsoever rite and dignity, both pastors and faithful, both 151,
individually and collectively, are bound, by their duty of hierarch- 165,
ical subordination and true obedience, to submit, not only in mat- 175,
ters which belong to faith and morals, but also in those that ap- 183,
pertain to the discipline and government of the Church through- 190)
out the world; so that the Church of Christ may be one flock under one supreme pastor, through the preservation of unity, both of communion and of profession of the same faith, with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation.

The support of the episcopate

But so far is this power of the supreme pontiff from being any 364
prejudice to that ordinary and immediate power of episcopal (154-
jurisdiction, by which bishops, who have been set by the Holy 155,
Ghost to succeed and hold the place of the Apostles (a) feed 186,

362a Denz. N. 694.

364a Acts 20:28.

195, and govern each his own flock, as true pastors, that this same
203) power is really asserted, strengthened and protected by the supreme and universal pastor; in accordance with the words of St. Gregory the Great, "My honor is the honor of the whole Church. My honor is the firm strength of my brethren. Then am I truly honored, when the honor due to each and all is not withheld" (b).

Freedom of communication

365 Further, from this supreme power possessed by the Roman
(157, Pontiff of governing the universal Church, it follows that, in the
178) exercise of this office, he has the right of free communication with the pastors of the whole Church, and with their flocks, that they may be taught and ruled by him in the way of salvation. Wherefore We condemn and reprobate the opinions of those who hold that the communication between the supreme Head and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, cannot have force or value unless it be confirmed by the assent of the secular power.

Supreme judge

366 And since, by the divine right of Apostolic primacy, the
(153, Roman Pontiff is placed over the universal Church, We further
175) teach and declare that he is the supreme judge of the faithful (a), and that in all cases the decision of which belongs to the Church recourse may be had to his tribunal (b), but that none may reopen the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment (c). Wherefore they err from the right path of truth who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an ecumenical council, as to an authority higher than that of the Roman Pontiff.

367 *Can.* If then any shall say that the Roman Pontiff has the office
(148- merely of inspection or direction, and not full and supreme power

364b *Epist. ad Eulog. Alexander., lib.* VIII, c. 30.
366a Brief of Pius VI, *Super soliditate*, November 28, 1786, above, No. 20.
366b Acts of Fourteenth General Council, (Second of Lyons, A.D. 1274).
366c Letter VIII of Pope Nicholas I, to the Emperor Michael.

of jurisdiction over the universal Church, not only in things which 153,
belong to faith and morals, but also in those things which relate 161,
to the discipline and government of the Church spread throughout 176)
the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches and over each and all the pastors of the faithful, let him be anathema.

Chapter IV: The Infallible Teaching Authority of the Sovereign Pontiff

Moreover, that the supreme power of teaching (*magisterii*) 368
is also included in the Apostolic primacy, which the Roman (165,
Pontiff, as the successor of Peter, Prince of the Apostles, possesses 167)
over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and ecumenical councils also have declared, especially those in which the East with the West met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: The first condition of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ cannot be passed by, Who said, "Thou art Peter, and upon this rock I will build my Church" (a), these things which have been said are proved by events, because in the Apostolic See the Catholic religion has always been kept undefiled, and her well-known doctrine has been kept holy. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of this See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, in which is the entire and true solidity of the Christian religion (b).

And with the approval of the Second Council of Lyons, the Greeks professed that: "The Holy Roman Church enjoys supreme and full primacy and princedom over the whole Catholic Church, which it truly and humbly acknowledges that it has received with the plenitude of power from our Lord Himself in the person of Blessed Peter, Prince and Head of the Apostles, whose successor

368a Matt. 16:18.
368b Formula of St. Hormisdas, subscribed by the Fathers of the Eighth General Council (Fourth of Constantinople) A.D. 869-Denz., N. 171.

the Roman Pontiff is; and as the Apostolic See is bound before all others to defend the truth of faith, so also, if any questions regarding faith shall arise, they must be defined by its judgment" (c).

Finally, the Council of Florence defined that: "The Roman Pontiff is the true Vicar of Christ, and the head of the whole Church and the father and teacher of all Christians; and that to him in Blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling and governing the whole Church" (d).

Infallibility in practice

369 To satisfy this pastoral duty, Our predecessors ever made
(89, unwearied efforts that the salutary doctrine of Christ might be
99, propagated among all the nations of the earth, and with equal
102, care watched that it might be preserved genuine and pure where
171- it had been received. Therefore the bishops of the whole world,
172) now singly, now assembled in synod, following the long-established custom of Churches and the form of the ancient rule, sent word to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith cannot fail (a). And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling ecumenical councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular synods, sometimes using other helps which divine Providence supplied, defined as to be held those things which with the help of God they had recognized as conformable with the sacred Scriptures and Apostolic traditions. For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known new doctrine, but that by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles. And indeed all the venerable Fathers have embraced and the holy orthodox Doctors have venerated and followed their apostolic doctrine; knowing most fully that this See of St. Peter remains ever free from all blemish of error, according to the divine promise of the Lord Our Savior made to the Prince of his disciples: "I

368c Denz., N. 466.
368d Denz., N. 694.
369a Cf. St. Bernard to Pope Innocent II, *Epist.* 190.

have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren" (b).

The raison d'être of infallibility

This gift, then, of truth and never-failing faith was conferred 370
by Heaven upon Peter and his successors in this Chair, that they (111,
might perform their high office for the salvation of all; that the 165,
whole flock of Christ, kept away by them from the poisonous 169,
food of error, might be nourished with the pasture of heavenly 171)
doctrine; that, the occasion of schism being removed, the whole Church might be kept one, and resting in its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, We judge it altogether necessary solemnly to assert the prerogative which the Only-begotten Son of God vouchsafed to join with the supreme pastoral office.

The solemn definition

Therefore, faithfully adhering to the tradition received from 371
the beginning of the Christian faith for the glory of God our (169-
Savior, the exaltation of the Catholic religion, and the salvation 170)
of Christian people, with the approval of the sacred council, We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable (a).

But if anyone—which may God avert!—presume to contra- 372
dict this Our definition, let him be anathema. (169-
170)

369b Luke 22:32.
371a *Itaque Nos traditioni a fidei christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam, religionis catholicæ exaltationem et christianorum populorum salutem, sacro approbant Concilio, docemus et divinitus revelatum dogma esse*

THE POPE, DEFENDER OF THE BISHOPS

All. to the Council of the Vatican, July 18, 1870.

(*After the definition of the dogma of the infallibility of the Pope.*)

373 The authority of the Sovereign Pontiff is great, but it does
(155) not destroy, it builds up; it does not suppress, it supports; and very often it defends the rights of Our brothers, that is to say, the rights of the Bishops. If some have not voted with Us, let them understand that they have voted in disturbance, and let them recall that the Lord is not in disturbance. Let them remember, too, that a few years ago they concurred in Our sense and in the opinion of this vast assembly. What then? Have they two opinions, two wills on the same point? God forbid! Therefore, We pray God who alone worketh wonders, to enlighten their minds and hearts, so that they may return to the bosom of their Father, that is to say, of the Sovereign Pontiff, the unworthy Vicar of Jesus Christ, so that he may embrace them, and they may labor with Us against the enemies of the Church of God.

THE "OLD CATHOLICS"

Letter *Inter gravissimas*, October 28, 1870, to the Episcopal Assembly at Fulda.

(*The attacks of certain Catholics on the definition of papal infallibility.*)

374 Like all the fomenters of heresy and schism, they make false
(99, boast of having kept the ancient Catholic faith while they are
101- overturning the principal foundation of the faith and of Catholic
102) doctrine. They certainly recognize in Scripture and Tradition the source of Divine Revelation; but they refuse to listen to the ever-living magisterium of the Church, although this clearly springs from Scripture and Tradition, and was instituted by God

definimus: Romanum Pontificem, cum ex cathedra loquitur, id est cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definiones ex sese, non autem ex consensu Ecclesiæ, irreformabiles esse.

as the perpetual guardian of the infallible exposition and explanation of the dogmas transmitted by these two sources. Consequently, with their false and limited knowledge, independently and even in opposition to the authority of this divinely instituted magisterium, they set themselves up as judges of the dogmas contained in these sources of Revelation.

For what else are they doing when, apropos of a dogma of 375
faith defined by Us with the approbation of the Holy Council, (98,
they deny that this is a truth revealed by God and exacting the 107,
assent of Catholic faith, quite simply because in their opinion 109,
this dogma is not to be found in Scripture and Tradition? As if 111)
there were not an order of faith, instituted by Our Redeemer in his Church and always preserved, according to which the very definition of a dogma must be held to be by itself a sufficient demonstration, very sure and adapted to all the faithful, that the doctrine defined is contained in the double deposit of revelation, written and oral. Moreover, this is why such dogmatic definitions have always been and are necessarily an unchangeable rule for faith as for Catholic theology, to which belongs the very noble mission of showing how the doctrine, in the very sense of the definition, is contained in the revealed depositum.

The full authority of the Council

It is the destruction of the Church and the Catholic faith 376
they are seeking, as far as in them lies, when by calumnies and (96,
vain pretexts—you have not failed to point these out to your 193,
faithful in the pastoral letters signed by you and your venerable 228)
brothers, the Bishops of Germany—they dare to state in most pernicious writings that in the definition and the promulgation of the decrees of the Council, notably on the dogma of the infallibility of the Roman Pontiff, there was something lacking to the full value and the full authority of the Ecumenical Council. Now, it is impossible to deny the assistance of the Holy Spirit for the infallibility of the definitions of this sacred Ecumenical Council without invoking principles which undermine all supernatural infallibility and thus assail an essential property of the Catholic Church. But no one is ignorant of the fact that the definitions of other Councils have been attacked under similar pretexts by those whose errors they condemned; as witness the well-known calumnies spread against other Councils, and especially the Councils of Florence and of Trent, by the

schismatics and heretics of the age, to their own loss and the spiritual ruin of a great number. (*Exhortation to vigilance.*)

THE LAW OF GUARANTEES

Encycl. *Ubi Nos arcano*, May 15, 1871.
(*Exposé of the Law of Guarantees.*)

377 And certainly the granting of the guarantees of which We
(23, have spoken, is it not by itself a striking proof that on Us to
91- whom God has given the power to make laws in the moral and
92, religious spheres, on Us who have been set up as the interpreter
145, of the natural and divine law for the whole world, laws have
165- been imposed, and laws which are concerned with the govern-
166, ment of the universal Church, and whose maintenance and
175) execution have no other foundation than the law prescribed and laid down by the will of secular powers? And in what concerns the relationship between the Church and civil society, you know well, Venerable Brothers, that all the prerogatives and all the rights of the necessary authority for the government of the universal Church, We have received them directly from God in the person of Blessed Peter, and that these same prerogatives and these rights, as well as the liberty of the Church, are the fruits and the conquest of the Blood of Jesus Christ, and must be prized at the infinite price of this Divine Blood.

(*The Pope cannot receive his 'rights' from Princes, who are the sons, not the masters, of the Church.—The injury done to the Holy See reacts on the whole Catholic world.*)

The temporal power

378 Consequently, no one can doubt but that the conservation
(145, of the rights of this Apostolic See are intimately linked to and
149, bound up with the supreme interests and the advantage of the
151, entire Church and the independence of your episcopal ministry.
155, Having all this present to Our mind and in Our thought,
178) as is Our duty, We felt obliged to confirm anew and to profess with constancy what with your unanimous consent We have several times declared, that the civil power of the Holy See was, by a singular design of Divine Providence, given to the Roman Pontiff, and that it is necessary, so that this same Roman Pontiff, exempt from all dependence on any prince or civil power, may exercise, with absolute liberty, on the entire Church, the supreme power of feeding and governing the whole of the Lord's

flock, and the authority which he has received from Our Lord Jesus Christ Himself, and provide for the greater good of the Church, for her requirements and her needs.

(*Hopes for the restoration of Christendom.*)

INFALLIBILITY OR AUTHORITY

All. to the Academy of Catholic Religion, July 20, 1871.
(*Welcome.—Congratulations to the Academy on its zeal in defending the truth.*)

Among the different subjects you will have to treat, there 379
is one in particular which seems to have a major importance: (162,
the refutation of the sophisms which people use to refute the 175)
infallibility of the Pope. Of all these sophisms, the most perverse beyond any doubt is the one which pretends to include in infallibility the right of deposing sovereigns and dispensing peoples from their obligation of loyalty. No doubt this right has been exercised sometimes by Popes in very grave circumstances; but it has nothing to do with the infallibility of the Pope. The origin of such a right is not *infallibility* at all, but papal *authority*. The latter, according to the public law then in force and reenforced by the agreement of Christian nations who revered in the Pope the Supreme Judge of Christendom, extended even to judging, in civil cases, both Princes and States (a).

Conditions today are very different, and only bad faith 380
could confound periods and things so diverse: as if the infallible (169)
judgment relative to a revealed principle had some relationship with a right which the Popes, to respond to the peoples' wishes, were obliged to exercise when the common good demanded. It is easy to guess why an idea as absurd as this one is being circulated today, an idea that no one was thinking of, the Sovereign Pontiff least of all. So they are looking for pretexts, even the most frivolous and erroneous, to turn Princes against the Church.

379a *Nè la sua fonte è la* Infallibilità, *ma sì l'*autorità pontificia. *L'esercizia poi di questo* diritto, *in quei secoli di fede, che rispettavano nel Papa quel che è, vale a dire il Guidice Supremo della Cristianità, e riconoscevano i vantaggi del suo Tribunale, nelle grandi contese dei populi e dei Sovrani, liberamente si estendeva (aiutato anche, com'era dovere, dal* Diritto Pubblico, *e dal comune consenso dei populi) ai più gravi interessi degli Stati e dei loro Reggitori.*

(There is no need to 'explain' the definition, which is sufficiently clear by itself.)

THE NOMINATION OF BISHOPS

All. to the Consistory, October 27, 1871.

(The persecution in Italy.—Bishoprics have been vacant since 1870 as a result of the ill-will of the Italian State.)

381 It is therefore in the name of Jesus Christ the Son of God
(149, that We assign today their respective bishops to some of the
154, widowed churches of Italy. We reserve to Ourselves the task of
169) assigning others as soon as possible in the near future, with the confidence that He who has given Us the authority and imposed on Us the duty will remove, in his infinite mercy, all the difficulties which will be placed in the way of even this part of Our ministry; with the hope, too, that the Lord will bless and will second Our efforts, whose only object is the salvation of souls. At the same time We protest before the whole Church that We entirely reject the so-called 'Guarantees', as We have already clearly stated in our Encyclical of May 15 of this year (1871): We declare openly that to exercise this grave obligation of Our ministry We are using the power which has been given to Us by Him who is the Prince of Pastors and the Bishop of our souls, namely, the power which has been given to Us by Jesus Christ Our Lord in the person of blessed Peter, from whom derives, as Our predecessor St. Innocent says, the episcopate itself and all the authority of this name.

(Attacks set on foot in other countries against the definitions of the Council: papal primacy and infallibility.)

Widespread calumnies

382 In order to rouse secular powers to persecute the Catholic
(169) Church, these sons of perdition do everything in their power to persuade them, falsely, that the decrees of the Vatican Council have effected a change in the ancient teaching of the Church and gravely imperiled governments and civil societies. But, Venerable Brothers, is it possible to imagine or to conceive anything more wicked and at the same time more absurd than calumnies like these?

(Congratulations to the Bishops for their zeal in defending the Church.—Exhortation to prayer.)

PERSECUTED, BUT VICTORIOUS

All. to Roman pilgrims and pilgrims from abroad, November 27, 1871.

(Consolation given to the Pope by the loyalty of the Church's children.)

The life of the Church of Christ, dearly-beloved children, is 383
always the same: storms, a continual passion by reason of perse-(130,
cution and impious attacks, now from one side, now from an- 227)
other, in some periods more, in others, perhaps, less; but always under attack, always persecuted. That is the way it is: the Church of Christ was born and grew up in the midst of persecution; and though she has always been resisted, always attacked, she has nonetheless spread throughout the whole world, she has grown, she has remained in existence, she will remain in existence to the end of time, always struggling, always winning new victories, forever acquiring new strength by new assaults, and achieving more numerous and more splendid victories as the attacks she has to sustain are more multiplied and more fierce.

Jesus founded the Church upon the cross

It cannot be otherwise, because Jesus Christ established his 384
Church on a foundation which will never give way. He established (21,
it on this firm Rock which cannot crumble; and since He decreed 139
that it would be so, He wills and effects that the gates of hell will 22
never prevail. Nevertheless hell and the world have sworn together, and they believed it possible to destroy the Church in her cradle by turning persecution against her divine Founder Himself. The wickedness of men, excited by devils, raised up on Golgotha Jesus Christ nailed to the cross: but it was precisely on that cross that Christ established his Church by completing the work of the world's salvation. That was not a defeat: it was the first victory. It was there that the triumph of grace began its work; and when Christ was still nailed to the cross, a Roman soldier at the foot of that 'infamous tree' recognized and confessed his divinity. Even the curious mob come to witness the great spectacle could not gainsay the evidence, and they came down from the mount of Calvary *percutientes pectora sua*, "striking their breasts," and confessing in their turn that the crucified one was truly the Son of God!

Persecution of the first centuries

385 From that time there has been no truce in the contradictions
(128) and struggles of the Church, but each struggle has marked a triumph. In the first three centuries after the Redeemer's death, the Church had to face the barbarity of pagan emperors. Bearing atrocious persecution, harassed in every way by jealous and cruel despots, she triumphed in the constancy of her confessors and in the blood of millions of martyrs. For this blood which flowed everywhere and watered the soil of Rome in particular, far from weakening the Church, gave her new strength, far from destroying her disciples, only multiplied them; that is why it was called *semen Christianorum,* the seed of Christians! What, in fact, was the result? The result was that in the end the tyrants disappeared, the torturers themselves grew weary of putting the innocent to death, innocents of every age, and all of them invincible; but the Church, and the Church alone, pursued her triumph and found peace.

Heresies

386 To the barbarity of the first tyrants succeeded the long and
(99, stubborn struggle against heresy, all the more terrible because the
228) heresies were kept alive by the malice of degenerate Emperors who thought to impose them on the Church. Here again the Church triumphed: by her Doctors, real models of learning and holiness, who, by their indefatigable zeal and their invincible constancy, spread everywhere the light of sane doctrine and of true civilization. The arms of heresy grew weak and at last dropped off, so much so that today heresy has no power, or almost no power, to harm.

Eternal struggle

387 Today the Church no longer needs to combat heresy or
(99) bloody persecution; it is against intellectual and moral aggression that she must speak out. Today the attack is not turned against a single part of the Church, a single article of her faith, one of her dogmas: it is the universal Church they wage war on today. It is against unbelief, atheism, materialism that the Church must struggle. Today (it must be repeated) the Church does not need to combat heresies which no longer exist or which have no influence; it is against that indifference, that impiety which attempts to uproot faith in the Christian heart, which seeks only to sap the foundations of the Church of Christ; and this beloved Rome, purpled with the blood of so many martyrs, they want to cast it

once more into the pit of that old corruption, make it return to the times of Nero, or better, of Julian the Apostate; this beloved Rome, sacred center of truth, they would like to make it become again the center of all errors.

But they will not succeed: God is fighting for his Church. 388
They will not succeed because the Church of Christ, built upon (88)
a rock, will never be shaken, whatever be the violence of the storm. She has the guarantees of this in the words of the God who said: *Portæ inferi non prævalebunt,* "The gates of hell shall not prevail" (a).

(*The Pope is comforted by the affection of his children; he invites them to make their union stronger.*)

Yes, dear children, be more and more united; and let not the 389
lying whispers of an impossible "conciliation" stop you. It is use- (99,
less to talk of conciliation. The Church can never be reconciled 145)
with error, and the Pope cannot be separated from the Church.

ONE OF THE CHURCH'S SUPPORTS

All. to the religious Superiors, June 24, 1872.

There is no doubt, and I have always been persuaded of it, 390
that the religious Orders are walking in the way of perfection (209)
and are a support to the Church who, *circumdata varietate,* as she is, makes it her glory to be assisted by them, by their works, by their writings, and by their prayers. Religious congregations have always been necessary to the Church, and that for several reasons. In the early centuries (I have in mind the centuries following the persecution of pagan emperors) the Sovereign Pontiffs were often chosen from the monasteries: they left the solitude of the cloister to assume the government of the Church. It is for this reason that We believed it necessary to let the usurpers know that this suppression of religious Orders was another means of destruction employed against the Church. Destruction, because it obliges seminarians to military service; destruction, because it deprives convents and monasteries of so many young candidates who should be, as it were, the arms of the Pope; destruction from every point of view: it was therefore just for me to speak and to unmask the truth.

388a Matt. 16:18.

391 For the rest, have confidence in God and do not be troubled.
(139, Use every possible means of defense; assert your rights by word
209) and by writing. Speak respectfully, but frankly; tell the truth, say it openly; no imprudence, but constancy; no rashness, but energy. Submit your hearts and your desires to the good pleasure of God for him to direct them in the paths of justice, and may He give you the grace necessary to defend the rights of the Sovereign Pontiff and of the Holy See; for without the Pope there is no Church, and there is no Catholic Society without the Holy See.

CONSEQUENCES OF THE PRIMACY

Encycl. *Quartus supra*, January 6, 1873, to the Armenians.

(*Origins and development of the recent Armenian schism.—The false declaration of faith of February* 6, 1870.)

The Roman Communion

392 In fact, it is as contrary to the divine constitution of the
(44, Church as it is to perpetual and constant tradition for anyone to
56, attempt to prove the catholicity of his faith and truly call himself
161, a Catholic when he fails in obedience to the Apostolic See. For
181, it is necessary for all the other churches, that is, for all the faith-
184) ful of the entire world, to be in agreement with this See by reason of its sovereign primacy (a), and he who abandons the Chair of Peter on which the Church is founded, is falsely persuaded that he is in the Church (b), since he is already a sinner and a schismatic who raises up a chair against the one Chair of Peter (c), from which flow to all others the sacred rights of communion (d).

Communion with Rome

(*Roman communion was recognized by the ancient Churches of the East as a criterion for belonging to the Church.*)

393 All these declarations are so emphatic that we must conclude
(55) from them that a man who has been declared schismatic by the Roman Pontiff must cease absolutely to claim the name of *Catholic* so long as he fails to recognize and does not expressly revere that Pontiff's power in its fullness.

392a Cf. St. Irenaeus, *Adv. Hæres.*, cap. III, 3.
392b St. Cyprian, *Lib. de Unitate.*
392c Optatus of Mila, *De Schis. Donat.*
392d St. Ambrose, *Ep. XI, ad Imperatores.*

Unjust excommunication

But since the neo-schismatics cannot reap any advantage 394
from it, they have applied themselves to follow in the footsteps of (55,
modern heretics; they have excused themselves by saying that the 157,
sentence of excommunication pronounced against them in Our 172,
name by Our venerable Brother the Archbishop of Tyana, 175)
Apostolic Delegate to Constantinople, was unjust and therefore null and void. They have even gone so far as to say that they could not submit to it for fear that the faithful, once deprived of their ministry, would espouse the cause of the heretics. Here is surely a new kind of reason, absolutely unheard of, quite unknown to the Fathers of the Church! In fact, the entire Church in every part of the world knows that the See of St. Peter the Apostle has the power to loose the bonds imposed by the sentence of any bishop, no matter who he may be, since this See has the right to judge the affairs of the Church and no one may lawfully appeal against that judgment (a).

(*Here is cited the condemnation by Clement XI of a proposition affirming that a sentence of excommunication, unjustly incurred, may be disregarded, even if it derives from legitimate authority*) (b).

The people are to be instructed, not followed

As for the charity with which priests above all must seek 395
out the faithful, it must spring from a pure heart, from an (109,
upright conscience and a sincere faith, as the Apostle St. Paul 197,
teaches us (a); elsewhere, when he enumerates the qualities 203)
which should distinguish us as ministers of God, he adds: "in charity unfeigned and in the word of truth" (b). Now, Our Lord Jesus Christ Himself, Our God "who is charity" (c), has clearly commanded us to regard as heathen and publicans those who will not hear the Church (d). For the rest, Our predecessor St. Gelasius, replying to Euphemius, Bishop of Constantinople, who had proposed to him similar difficulties, said: "It is the part of the flock to follow the shepherd when he wishes to take them back to healthful pastures; it is not the shepherd's role to follow the flock when it goes astray" (e). "Finally, we must

394a St. Gelasius, *Ep.* 13, *ad Episc. Dardaniæ.*
394b Const. *Unigenitus*, prop. 91, 92, 93; Denz., 1441-1443.
395a 1 Tim. 1:5. 395b 2 Cor. 6:6-7. 395c 1 John 4:8.
395d Matt. 18:17. 395e *Epist. I ad Euphem.*, n. 15.

instruct the people, not follow them; it is our duty to make known to them, if they know it not, what is permitted and what is forbidden, and not to surrender to their desires" (f).

Dogma and discipline

396 But the neo-schismatics say that there is no question of
(56) dogma, but only of discipline, because it is discipline which is concerned in Our Constitution *Reversurus* of July 12, 1867 (a), and consequently the name of *Catholic* cannot be forbidden those who refuse to recognize it. But you understand without difficulty, We are convinced, how useless and vain such a subterfuge is. For the Catholic Church has always considered schismatic all those who obstinately resist the authority of her legitimate prelates, and especially her Supreme Pastor, and any who refuse to execute their orders and even to recognize their authority. The members of the Armenian faction of Constantinople having followed this line of conduct, no one, under any pretext, can believe them innocent of the sin of schism, even if they had not been denounced as schismatic by Apostolic authority.

397 In fact, the Church, as the Fathers have taught us, "is the
(74, people united to the priest and the flock adhering to its shep-
121, herd; whence it follows that the bishop is in the Church and
185, that the Church is in the bishop; and if a man be not with his
203) bishop, he is no longer in the Church" (a). Moreover, as Our predecessor Pius VI pointed out in his Apostolic Letters (b) in which he condemned the Civil Constitution of the Clergy in France, discipline is often so closely united to dogma, it has such an influence on its preservation and on its purity, that the sacred Councils have not hesitated in many cases to pronounce anathemas against those guilty of disciplinary violations, and separated them from communion with the Church.

(*The schismatics have accused the Holy See of overstepping its powers in regulating the discipline of the Eastern Churches.*)

398 Now, such teaching is not only heretical after the defini-
(176) tions and declarations of the Ecumenical Council of the Vatican

395f St. Celestine, *ad Episc. Apul. et Calab.*, No. 3.
396a Cf. Above, No. 307.
397a St. Cyprian, *Ep.* 69, *ad Flor. Pupianum*, No. 8.
397b Cf. Above, Nos. 65 ff.

on the nature and the reasons for the primacy of the Sovereign Pontiff, but it has always been considered to be such and has been abhorred by the Catholic Church. It is for this reason that the bishops of the Ecumenical Council of Chalcedon, openly confessing in their acts the supreme authority of the Apostolic See, humbly requested Our predecessor St. Leo to deign to confirm and sanction their decrees, even those treating of discipline.

The universal power of the Pope the bishops' support

And in truth "the successor of Peter, by the very fact that 399
he holds the place of Peter, has, by right divine, the whole flock(141,
of Christ confided to his care, so that he receives, at the same 145,
time with the episcopacy, the power of universal government, 154-
while to the other bishops it is necessary to assign a special part 155,
of the flock, so that they may exercise over that portion the 194-
ordinary power of government; and they do so, not by divine 195)
right, but by ecclesiastical right, not by virtue of an order from Jesus Christ, but by a disposition of the hierarchy. If the supreme power of St. Peter and his successors to assign in this manner the various parts of the flock were to be disputed, the very foundations of the churches (above all, of the principal ones) as well as their prerogatives would be shaken"; "for if Christ willed that the other princes of the Church were to have something in common with St. Peter, it is only through the intermediary of Peter that He has given them what He did not refuse to them" (a).

In fact, "it was St. Peter who made illustrious the See of 400
Alexandria by sending to it the Evangelist, his disciple; he it is (141,
who founded the See of Antioch and occupied it for seven years, 195)
though he was later obliged to leave it" (a). As to the decrees enacted in the Council of Chalcedon relative to the See of Constantinople, Anatolius himself, bishop of that city (b), and the Emperor Marcian (c) publicly recognized that they had an absolute need of being approved of and confirmed by the Apostolic See.

399a St. Leo, *Serm.* 3 *in ann. assumpt. suæ;* cited by Pius VI, *Super soliditate;* cf. Above, No. 20, ff.
400a St. Gregory the Great, *Ep.* 7 *ad Eulog. episc. Alexandriae.*
400b *Anatolius, ad S. Leon., Ep.* 132, no. 4.
400c *Ep.* 100, *ad S. Leon.*

401 And so the neo-schismatics pride themselves in vain on being
(54, Catholic; they will never be able to persuade themselves of it
147) unless they succeed in discrediting the constant and perpetual tradition of the Church, confirmed in the most striking manner by the testimony of the Fathers. And if the subtleties and ruses of the heretics were not sufficiently well-known and established beyond a doubt, it would be impossible to understand how the Ottoman government could consider as Catholics those men whom they know to be banished from the Catholic Church by a judgment emanating from Our authority. And if it be desired that the Catholic religion be able to maintain itself in full security and in entire liberty in the Ottoman Empire—as is guaranteed by the decrees of His Imperial Majesty—there must be admitted all that belongs to this same religion, the primacy of jurisdiction of the Roman Pontiff just as it is, and the right to determine who are and who are not Catholics, according to his judgment, in his role of Head and Universal and Supreme Pastor of that religion, for this is a right universally accorded to every purely human and private society.

(*The schismatics throw the responsibility of the schism on the Pope.—Refutation of this calumny on historical grounds.*)

The election of bishops

402 For what concerns the exclusion of laymen from the election
(203) of bishops, it is necessary, in order not to say anything which is contrary to the Catholic faith, to distinguish with care the right to elect bishops from the right to give testimony regarding the life and conduct of those who are to be elected. To recognize as belonging to the laity the right to elect bishops would be to renew the false positions of Luther and Calvin who stated that this power belonged to the laity by divine right. Now, no one is ignorant of the fact that the Catholic Church has always reproved this teaching, and that the people have never had, either by divine right, or by ecclesiastical right, the power to elect bishops or other ministers of divine worship.

(*History of the concession made to the faithful to give their opinion of the person of the proposed bishop.—Suppression of this custom following upon abuses.*)

The strength of the churches

403 It is the canons themselves, in fact, which recognize the full
(137, divine authority of St. Peter over the entire Church, and which

state, as was noted in the Council of Ephesus, that St. Peter, now 141,
and forever, governs in his successors (a). Therefore, it was with 147,
justice that Stephen, Bishop of Larissa, could boldly answer those 150-
who imagined that the intervention of the Roman Pontiff dimin- 152)
ished, up to a certain point, the privileges of the Churches of the imperial city of Constantinople: "The authority of the Apostolic See which was given to the Prince of the Apostles by Our Lord and Savior Jesus Christ is superior to all the privileges of the holy churches, and all the churches of the whole world rest upon this authority which they recognize" (b).

(*Intervention of the Roman Pontiffs in the Eastern Churches. —Witness of history.*)

Therefore, the motives are very grave, and they have been 404
weighed with maturity and for a long time, as God is witness, (154,
which compel Us, after an examination of facts both recent and 204)
remote, to come at last to these determinations, and that without having been urged to this by others, but by our own volition and with full knowledge of the subject. No one, really, can fail to see that on the regular election of bishops depends the eternal happiness of the people; sometimes even their temporal felicity; and it is for this reason, that with a special view to the circumstances of time and place, We have been obliged to see that the power of instituting bishops be returned in its entirety to the Apostolic See whence it proceeds.

(*Present moderation of the Pope in laying claim to his power. —He grants the synod the right to present three candidates.*)

The free choice of the Holy See

As for Our right to choose a subject not of the number of the 405
three candidates proposed, We believed We should not be silent (138,
on that score, so that in the future the Apostolic See would never 203,
be forced to reassert the exercise of this right. For the rest, even 224)
even if We had not spoken of it, this right and this duty would have remained in all their integrity to the Chair of St. Peter. In fact, the rights and privileges granted to this Chair by Christ himself can be assailed, but they can never be taken from it, and it is not in a man's power to yield up a divine right which he may sometimes be obliged to exercise by the will of God Himself.

403a Council of Ephesus, *act.* 3.
403b Stephen of Larissa, *In Libel. oblat. Bonif. II, et Rom. Syn.*, an. 351.

(*The Holy See has never had to exercise this power and hopes never to have to do so.*)

The Holy See and the patriarchs

406 The most ancient documents attest the fact that the election
(188) of the patriarchs was never held to be valid and ratified without the consent and the confirmation of the Roman Pontiff, whence it follows that this confirmation was always requested with supplications, even on the part of the Emperors, by those who had been elected to the patriarchal see. (*Witness of History.*)

407 Doubtless it has happened that the Patriarchs-elect have
(188) exercised their authority before being confirmed by the Sovereign Pontiff; but this was only the result of the Holy See's toleration, motivated, as it was, by the distance of the countries, the perils of the journey, and the misfortunes with which they were often threatened by the tyranny of the schismatics of the same rite. (*Happy fruits of Rome's confirmation.*)

408 It is certain that if an attentive examination be made of
(155, matters as they really are, it will be evident that all the prescrip-
190) tions of Our Constitution tend to the conservation and increase of the Catholic faith, as well as to the defense of the true liberty of the Church and the authority of the bishops; an authority whose rights and privileges the firmness of the Apostolic See consolidates, strengthens, and supports, which have always been vigorously defended by the Roman Pontiffs against the heretics and the ambitious at the urging of bishops of every rank, every nation, every rite.

The so-called "national rights"

409 As for the "rights" which are called "national", it is not neces-
(92, sary for Us to say very much to answer this charge. In fact, if it be
109, a question merely of civil rights, We say that they are subject to
131, the power of the ruler who has every right to judge of them and
159) to decide in their regard according as he sees fit for the good of his subjects. If, on the contrary, by "national rights" are to be understood "ecclesiastical rights", We answer then that no one can be ignorant of the fact that Catholics have never recognized nations or peoples to have any right over the Church, her hierarchy, and her government. And if it is true that peoples and nations have entered the Church from every quarter of the globe, God has nonetheless so firmly joined them in the unity of his

name under the guidance of him whom He has placed at the head of his Church, that there are no longer as the Apostle said, either Gentiles, or Jews, Barbarians, or Scythians, bond, or free; there is only Christ who is all in all (a). "It is from him that the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (b). In fact, the Lord not only has not given to peoples and nations any power over the Church, but He has enjoined upon them to believe the Apostles charged with their instruction (c). Whence comes it that St. Peter himself declared openly, in the presence of the Apostles and the assembled Ancients, that God had chosen him that the nations might receive the teaching of the Gospel from his mouth, and might believe in it (d).

(*Calumnious accusation that the Sultan's rights have been violated.*)

Render unto Caesar . . . and to God

The doctrine of the Catholic Church, received from Christ 410
Himself and taught by the Apostles, is, therefore, that we must (14,
render unto Caesar the things that are Caesar's, but also to God 92,
the things that are God's: that is why Our predecessors have never 121,
failed to inculcate, when there was need, the loyalty and obedi- 201,
ence due to princes. From this we must conclude that the admin- 206)
istration of civil affairs belongs to the Emperor, and that ecclesiastical affairs belong exclusively to priests. Now, among ecclesiastical affairs are to be counted everything necessary for the establishment and maintenance of what is called the exterior discipline of the Church; and it would be heretical, as has already been defined by Our predecessor Pius VI of happy memory, to maintain that the use of this God-given power is an abuse of the authority of the Church (a).

(*The Holy See's care to maintain the distinction of the two powers.—Witness of the Fathers and of the Councils in this same sense*) (b).

409a Coloss. 3:2. 409b Eph. 4:16.
409c Matt. 28:19. 409d Acts 15:7.
410a Apost. Const. *Auctorem fidei*, prop. 4, Above No. 107.
410b St. Athanasius, *Hist. Arianor. ad Monachos, No.* 52; St. John Damascene, *Orat. II de Sacris imagin.*, No. 16; Council of Chalcedon, *act. IV*

Episcopal elections

411 What can be said to enter more completely into the order of
(92, ecclesiastical affairs than the election of bishops? We read no-
94, where in sacred history that these elections were ever subject to
154, the decisions of princes or people. On the contrary, the Fathers
203) of the Church, the Ecumenical Councils, the Apostolic Constitutions have ever recognized and defined that they belong to the ecclesiastical authority. If therefore, when it is a question of installing an ecclesiastical shepherd, the Apostolic See determines the norms to be followed in these same elections, how can it be accused of violating the rights of His imperial Majesty, since the Holy See is exercising the rights not of another's authority, but of its own? Doubtless the authority of the bishop over the people entrusted to him is great and venerable; but the civil power has no reason to fear it, for it will always find in the bishop not an enemy, but a defender of the legitimate rights of the prince.

(*Contrary fears of the secular power are groundless.*)

Ecclesiastical property

412 We were, moreover, profoundly astonished when We learned
(13, that, apropos of the reestablishment and confirmation of the law
201) on the alienation of ecclesiastical property, We were accused not only of wishing to usurp imperial rights, but even of claiming for Ourselves the property of the Armenian Churches. Ecclesiastical property belongs to the churches, and is under their control, absolutely in the same way that civil property belongs to citizens. This is a principal which reason alone would suggest to any man, even if it had not been established by the sacred canons.

(*History of ecclesiastical discipline in this matter.*)

The Pope is not "a Foreign Power"

413 No less calumnious an invention is the one imagined by
(144, certain men of modern times and welcomed eagerly by Eastern
158, dissidents, who have not blushed to represent the Roman Pontiff,
162) as Vicar of Christ, as a foreign power intruding himself in the domestic government of States and Nations. It is absolutely necessary to prevent this (they say), so that the rights of the Imperial government can be maintained in all their integrity, and so that every door may be closed to the encroachments which other princes might permit themselves at the sight of such an example.

But it is easy to understand how false these suppositions 414
are, and how contrary to good sense and to the divine organiza-(121,
tion of the Catholic Church. First of all, it is false that the 138,
Roman Pontiffs have ever exceeded the limits of their power or 176,
have ever intruded on the civil government of States, or have 224)
usurped the powers of princes. If people do not fear to launch such calumnies against the Roman Pontiffs because the latter make laws concerning the election of bishops and the sacred ministers of the Church, concerning their cases and concerning all other matters which concern ecclesiastical discipline (even what is called exterior discipline), the conclusion must necessarily follow either that people who talk like this have no understanding at all of the divine—and therefore, unchanging,—organization of the Catholic Church, or that they reject it.

Now this organization has always been a stable one and 415
will always be stable; it is impossible that it should be in any (41,
way subject to change, in those countries above all where the 138,
liberty and security necessary to the Catholic Church have been 144,
ensured by the imperial decrees of the reigning Prince. But it 152-
is a dogma of the Catholic Faith that the Church is one, and 153,
that the Roman Pontiff is its head and at the same time the 163,
father of all Christians. Therefore, no one can say that he is a 224)
"foreigner" either to any Christian, or for any one of the individual Churches of Christians, unless at the same time he wish to maintain that the head can be a stranger to the members, the father to his children, the master to his disciples, the shepherd to his flock.

For the rest, they who do not fear to call the Apostolic See 416
"a foreign power" rend the unity of the Church by speaking in (40-
this manner, or at least they furnish a pretext for rending it, 46,
since by words like these they deny to the successor of St. Peter 56-
the title and the rights of Universal Pastor. Therefore, they fail 57,
in that loyalty which they owe to the Catholic Church if they 91,
are numbered among her children, or they assail the liberty 139,
which is necessary to her if they are not of her fold, for Our 158,
Lord Jesus Christ plainly taught (a) that the sheep must know 184)
and hear the voice of the Shepherd and follow him, while they flee the voice of the stranger because they know not the voice of strangers. If, therefore, the Sovereign Pontiff is called a stranger

416a John 10:4-5.

by any one of the Churches, that Church will be, in consequence, a stranger to the Apostolic See, that is, to the Catholic Church which is one, and which alone was founded on Peter by the Lord's word. Whoever separates the Church from this foundation no longer preserves the divine and Catholic Church, but is striving to make a human church (b). Now a church like that, united solely by human bonds, bonds that are called national, would not be united by the bond of priests firmly attached to the Chair of Peter, would not be made firm by the solidity of that same Chair, and would not belong to the universal and perfect unity of the Catholic Church (c).

417 We have believed it Our duty, Venerable Brothers and dear-
(139, ly beloved Sons, in the present state of affairs to write all this to
141, you, you who have received as your inheritance the same faith
147) as Ourselves in the justice of Our God and Savior Jesus Christ, so as to make still more firm the sincerity of your minds by these teachings. You see in fact verified among you what the holy Apostles long ago foretold, namely, that in the last days men would rise up producing illusion by their deceits, walking according to their own desires. Take care, therefore, that you leave not the Gospel which called you in the grace of Christ for another one; and this other 'Gospel' is the men who harass you and wish to change the Gospel of Christ. Yes, truly, they wish to change the Gospel of Christ when they endeavor to remove the foundation which Christ Himself gave to his Church, and deny or suppress the universal office of feeding the sheep and the lambs entrusted to Peter in the Gospel.

(*Calumnies spread by the schismatics to give credit to their statements.—The Pope protests against these calumnies.—Paternal invitation to return.*)

THE TRULY WISE

Letter *Per tristissima*, March 6, 1873, to the St. Ambrose Circle of Milan.

(*Open persecution of the Church.—The compromises and the tolerance preached by the "liberal Catholics" are to be condemned.*)

418 These men are more dangerous and more pernicious than
(53, declared enemies, first, because, without drawing attention and

416b St. Cyprian, *Epist.* 52 *ad Antonianum.*
416c *A quo fundamento qui eam sejungunt, non jam divinam et*

perhaps even without being aware of it, they favor the enter- 177)
prises of the enemy; secondly, because, keeping well to this side of the known limits of condemned opinions, they give a certain air of irreproachable probity to a teaching which attracts imprudent 'amateurs' of conciliation and deceives honest men who would repudiate any manifest error: so they divide hearts, rend unity, weaken the forces which should band together to oppose the adversary (a). But you will be able to avoid their snares with ease if you have before your eyes the divine warning, "by their fruits you shall know them" (b); if you notice that they grow indignant at anything which savors of devotedness which is fully and absolutely at the service of the desires and the counsels of the Holy See; that they speak rarely of this Holy See except in terms of "the Roman Curia"; that without discernment they criticize its acts of 'imprudence' or 'inopportuneness'; that they dub its most zealous and most obedient sons Ultramontanes or Jesuits; and that, swollen with pride, they believe themselves to be wiser than this Chair to which has been promised a special, permanent, divine assistance.

But you, dearly beloved Sons, remember that in all that con- 419
cerns the faith, morals, and government of the Church, the words (53,
which Christ said of Himself: "he that gathereth not with me 182)
scattereth" (a), can be applied to the Roman Pontiff who holds the place of God on earth. Ground your whole wisdom therefore, in an absolute obedience and a joyous and constant adherence to this Chair of Peter. Thus, animated by the same spirit of faith, you will all be perfect in one manner of thinking and judging, you will strengthen this unity which we must oppose to the ene-

catholicam servant, sed humanam conantur ecclesiam facere; *quæ utpote humanis tantum nationalitatis uti aiunt vinculis colligata, neque sacerdotum cathedræ B. Petri firmiter adhærentium glutino copularetur, neque in ejusdem solidaretur firmitate, neque esset juxta connexam et ubique conjunctam Ecclesiæ catholicæ unitatem.*

418a *Hi vero periculosiores omnino sunt et exitiosiores apertis hostibus, tum qui inobservati, et fortasse etiam necopinantes, illorum conatibus obsecundant; tum qui intra certos improbatarum opinionum limites consistentes, speciem quamdam probitatis inculpabilis doctrinæ præferunt, quæ imprudentes alliciat conciliationis amatores, et decipiat honestos, qui apertum adversarentur errorem: atque ita dissociant animos, unitatem discerpunt, viresque conjunctim opponendas adversariis infirmant.*

418b Matt. 7:16, 20. 419a Cf. Matt. 12:30.

mies of the Church, you will make your charitable works more agreeable to God and more profitable to your neighbor, and you will offer real consolation to Our heart so afflicted by the ills of the Church.

(*Blessing.*)

THE FAITH OF PETER

All. to an international Catholic deputation, March 7, 1873.

(*Remain confident in the midst of the present trials of the Church.*)

420 Such was Peter's faith; such must be our own. Faith was the
(139, strongest characteristic of the Prince of the Apostles. This it was
144) which made him answer Christ: *Tu es Christus Filius Dei vivi*, "Thou art Christ, the Son of the living God"; this it was which won for him the title of *blessed*: *Beatus es, Simon Bar-Jona, quia caro et sanguis non revelavit tibi*: Blessed art thou, because neither flesh nor blood has put on your lips the confession of my divinity, but because it is my eternal Father who has revealed it to you from heaven: *quia caro et sanguis non revelavit tibi, sed Pater meus qui in coelis est* (a). From this comes the order establishing Peter as the foundation of the Church. It is true that Jesus Christ is the foundation of the Church, that He is the cornerstone on which this majestic temple is built; but Jesus Christ willed to associate with Himself his Vicar; and in the contact of the two foundation stones Peter the Apostle obtained a share in the greatness of Christ: *Quæ mihi potestate sunt propria, sint tibi mecum participatione communia*, to borrow the very words of St. Leo (b).

421 Therefore, it is on this rock that the Church is founded. The
(139, Church rises majestically, and in her majesty she overtops the
144, clouds and reaches heaven where she hears the words which still
149) today repeat: *Quodcumque solveris super terram erit solutum et in coelis, et quodcumque ligaveris super terram erit ligatum et in coelis*, "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (a). These are the words which roused the fury of hell and which have given rise to the wicked and ungrateful schemes of the sons of Satan who roam the paths of

420a Matt. 16:16-17. 420b *Serm.* IV, c. 2. 421a Matt. 16:19.

this earth and cannot bear to hear tell of this sovereign power given by God to his Vicar.

(*Forms of the present persecution.—Necessary vigilance.*)

INTERPRETATION OF THE LAWS

Apost. Const. *Romanus Pontifex*, August 28, 1873.

The Roman Pontiff, in conformity with the office which God 422
has entrusted to him to guide and govern the universal Church (161,
of Christ, must not only zealously watch over the observance of 176)
the laws, but also make known their true and Catholic meaning, if any doubt arise on this subject, and lest they be the object of differing interpretations and the unity of ecclesiastical discipline be destroyed, to the great detriment of the government of the Church.

(*Jurisdiction of Vicars Capitular.—Meaning of the Tridentine decree concerning them.—The sanction which is provided.*)

THE ROMAN COMMUNION

Encycl. *Etsi multa*, November 21, 1873.

(*Present ills afflicting the Church.—Discriminatory laws in Switzerland and Germany.—The "Old Catholics" of Germany and their false bishop.*)

The very first elements of Catholic doctrine teach that no 423
one can be considered a legitimate bishop if he is not united by (44,
the communion of faith and charity with the Rock on which the 56,
Church of Christ is built, if he does not adhere to the Supreme 152,
Pastor to whom are confided all the sheep so that he may feed 154,
them, and if he is not bound to him who has the office of con- 161,
firming his brethren who are in the world. In fact, "Our Lord 191)
spoke to Peter; he spoke to one alone to establish unity on one alone" (a); again: "The divine favor granted a great and admirble participation of its power" to Peter, and "if it willed that the other princes should receive something from it, it never granted concessions to others except by means of Peter" (b). Whence it follows that from this Apostolic See where Peter lives and pre-

423a St. Pacien, *Epist.* 3 *ad Sympron.*, No. 11.
423b St. Leo, *Serm.* 3 *in sua assumpt.*

sides and grants to all those who seek it the truth of faith (c), emanate all the rights of holy communion (d); and this same See "is certainly to the other churches spread through the world what the head is to the other members of the body, and who so separates himself from this See becomes a stranger to the Christian religion, since he ceases to be part of its structure (e).

(*The Pope supports his statements by a text from St. Cyprian* [f].—*He pronounces excommunication against the schismatics.—He encourages the faithful bishops by a text from St. John Chrysostom* [g].)

THE KINGDOM OF CHRIST

Encycl. *Vix dum a Nobis*, March 7, 1874, to the Bishops of Austria.

(*The projected laws submitting the Church to the State.*)

424 In fact, the Creator and Redeemer of the human race has
(73, certainly founded the Church as his visible Kingdom on earth,
96, and He has endowed it not only with the supernatural gift of in-
113- fallible teaching for the propagation of his holy doctrine, a holy
116, priesthood for the performance of divine worship and for the
120) sanctification of souls by means of the Holy Sacrifice and the sacraments; but He has also given it as proper faculties, full power to make laws, to judge, to exercise a salutary coercive power in all matters connected with the true end of the Kingdom of God upon earth.

425 But since the supernatural power of ecclesiastical govern-
(13- ment, founded on the disposition of Jesus Christ, is entirely dis-
14, tinct from and independent of the secular power, so the King-
91- dom of God upon earth is the kingdom of a perfect society which
92, regulates itself and governs itself according to its own laws and
200- by its own power and by its own rulers, who are on the watch
203, to give an account of souls, not to earthly sovereigns, but to the
214) Prince of Pastors, to Jesus Christ, who has made them pastors and doctors, and they, in the exercise of their spiritual office, are not

423c St. Peter Chrys., *Ep. ad Eutych.*
423d Conc. Aquil., *Inter ep. Ambros., ep. XI*, No. 4.
423e St. Boniface I, *Ep.* 14, *ed episc. Thess.*
423f *Contra Novatian., Epist.* 52, *ad Antonian.*
423g *Hom. ante exil.*, No. 1, 2.

subject to any secular power. In the same way that sacred pastors have the duty to govern, so also it is the duty of the faithful, as the Apostle tells them, to obey them and to be submissive to them; and it is for this reason that the Catholic people have the sacred right not to be interfered with by the civil power in the exercise of this sacred and divine duty which obliges them to observe the teaching, the discipline, and the laws of the Church.

(*The Austrian government arrogates to itself rights over the constitution and the laws of the Church.—The Pope answers it in the words of St. Ambrose: "The palaces belong to the Emperor, the churches to the Priest"*) (a).

LIBERTY OF BISHOPS

Letter *Quod numquam*, February 5, 1875, to the Bishops of Prussia.

To discharge the duties of this Apostolic See, We declare 426
publicly by this letter, to all those concerned in the matter as well (92,
as to the whole Catholic world, that these laws are null and void 153,
because they are entirely opposed to the divine constitution of 203)
the Church. It was not to the powerful ones of this world that Christ subjected the bishops of his Church in what concerns his holy service, but to Peter, to whom He confided sheep and lambs (a). It is for this reason that no earthly power, be it ever so high, has the right to strip of their episcopal dignity those who have been made bishops by the Holy Spirit to rule the Church of God (b).

(*Refuse to obey, in spite of persecution.*)

EPISCOPAL AUTHORITY

All. to the Consistory, March 15, 1875.

(*Persecution of the Church in the field of the education of youth, and the training of the clergy.—Priests have been encouraged to rebel against episcopal authority.—Impediments placed in the way of the dissemination of Pontifical Acta and of preaching.*)

Certainly threats like these give evidence of the spirit and 427
force behind certain laws which, pretending a sort of respect in (165-

425a *Epist.* 20, no. 19. 426a John 21:15-17. 426b Acts 20:28.

166, order to deceive the faithful, seemed to protect Our liberty and
178) Our dignity. They prove all the more how necessary to Us is that complete and supreme power, independent of the authority and the good will of any man, which divine Providence conferred on the Roman Pontiffs so they could exercise with ease and in complete liberty their spiritual ministry to the whole world.

In the meantime, these conditions threaten to stifle the very voice of the supreme Master of truth so that it will no longer be heard abroad, this voice which by divine right is raised for the common good of society throughout the world, and which can neither be limited nor hindered without at the same time interfering with all the rights of the faithful. Let those who subject the Church to so great servitude consider that they are provoking against themselves the severity of God's judgment, and that they will, in their turn, have to submit to masters all the harsher, to tyrannical conditions all the harder to bear, as the authority of their Mother the Church, which they rejected when they put her in chains, was gentle and sweet.

(*Writings disseminated throughout Germany with the intention of misinterpreting the Vatican definitions, so as to justify the interference of the civil power in the election of the Pope,* "which is a wholly ecclesiastical matter.")

428 The God of mercies, who presides over and watches over his
(154- Church, has, in his Providence, enabled the very courageous
155) Bishops of Germany to publish a remarkable declaration which will remain memorable in the annals of the Church; with great wisdom they have refuted the erroneous teaching and the sophisms broadcast in this affair, and having thus raised a monument to the truth, they have rejoiced Our heart no less than the whole Church (a). And at the same time that, before you and before the whole Catholic world, We pay this splendid tribute to each and every one of these Bishops, We ratify their luminous declar-

428a In the letter *Mirabilis illa* (March 2, 1875) the Pope had already, in almost the same terms, congratulated the German Bishops on their courageous initiative. In a common pastoral they had branded false an article in which the *Indicateur de l'Etat* had stated that the Vatican definitions had changed the constitution of the Church, substituting pontifical jurisdiction for the jurisdiction of bishops, the latter have been reduced to the rank of "simple functionaries". Cf. *Irenikon,* vol. XXIX, p. 131, ff.

ations and the protests worthy of their courage, their dignity, and their religious spirit, at the same time that We confirm them with the fullness of Our Apostolic authority.

(*Nomination of Cardinals.*)

THE SURE GUIDE

All. to German pilgrims, May 13, 1875.

(*Impotence of the Church's enemies.—The lesson of the catacombs.—To accept it, a light is needed* [*faith*], *and a sure guide.*)

This guide is to be found in the Church's pastors, from 429
whom men should receive holy counsel, useful teaching, which *(96,*
they should accept with docility and openness of heart. At this *203)*
very moment your pastors, yours especially (a), are giving an example of constancy, of firmness, which has evoked general admiration.

But, you may say, it could happen that one or another of 430
these guides might not point out the true path. Yes, that could be, *(157,*
for the Catholic Church is spread over the entire surface of the *225)*
globe, and since it occupies an expanse which I can only call immense, it could happen that someone might forget the truth, and, having forgotten it, would be unable to teach it to others. In that case as in every other, you have the Holy See, you have the Supreme Pastor, who will recall to the truth him who strays and who will say to those who call themselves "Old Catholics", as also to 'deformed' and 'halting' Catholics, to those who wish to subject the inalienable laws of religion to the exigencies of politics, and to those who, without being rationalists in the strict sense, nonetheless refuse to submit to authority—to all of them he will say, in the very words of Christ: *Qui non colligit mecum dispergit* "He that gathereth not with me, scattereth" (a). He will say to all of them that he who is not united to the Pope cannot hope to reap: he is sowing the wind and will never harvest fruit, unless it be the fruit of iniquity (b).

429a Cf. Above No. 428a. 430a Luke 11:23.
430b *Voi direte però che puo darsi alcuna volta che qualche guida non additi la buona via. E ciò può accadere, perchè essendo la Chiesa cattolica così sparsa in tutto l'orbe occupando uno spazio direi quasi immenso, può darsi che vi sia qualcuno che abbia di-*

(The example of the saints.—Invitation to follow the Pope with lively faith and to remain united to him so as to form "an impregnable fortress".)

RIGHTS OF PATRIARCHS

Letter *Responsum ad te*, September 15, 1875, to the Chaldean Patriarch.

(Invitation to obey the Holy See.—Errors of the Patriarch.—Scandals which result.—Refutation of his arguments.)

431 It is in vain that you say in your letters that you recognize
(157, and venerate the primacy of the Roman Pontiff, if you do not
188) wholeheartedly share in his regard the belief so clearly expressed and confirmed by the Vatican Council. To hold that the primacy of jurisdiction is of divine institution and at the same time to oppose to it the pretended patriarchal 'rights', founded on an ecclesiastical institution, which the Roman Pontiff could not act contrary to by reason of the times, places, and circumstances,—this certainly is not Catholic.

Furthermore, it is certainly unworthy of a bishop to insist upon rights and privileges which would tend to remove these same prerogatives from the control and from the full, supreme, and legitimate authority of St. Peter and his successors.

(Precedents recalled.—Threat of censure.)

AUXILIARIES OF THE CLERGY

Letter *Exortæ in ista*, April 29, 1876, to the Bishops of Brazil.

(Masonic penetration of Catholic associations.—Tendentious interpretation of Pontifical condemnations.—Major excommunication is incurred by all Freemasons.)

menticato la verità, e avendola dimenticata non può insegnarla ad altri. In questo caso e sempre avete la Santa Sede, avete il Pastore supremo, il quale richiamerà l'errante e dirà al sedicente vecchio-cattolico, e al cattolico claudicante, e a quello che vuol sottomettere i diritti inalienabili della religione alle esigenze della politica mondana, e a quello che non essendo pretto razionalista ricusa ciò non ostante a sottomettersi all'autorità, dirà colle parole di Gesù Cristo: Qui non collogit mecum, dispergit. Dirà a tutti che, chi non è unito col Papa, non raccoglie, ma getta il seme al vento e non otterrà mai frutto, e comparendo il frutto sarà frutto d'iniquità.

After having treated these matters, We are likewise con- 432
strained to deplore the culpable abuse of power on the part of (197,
the presidents of these organizations, who, We are told, subject 203,
everything to their whim, attribute to themselves undue power 211,
over sacred persons and objects, or boldly insist on the right to 214,
direct spiritual matters, to such a point as almost to make eccle- 217)
siastics and pastors dependent upon them for the accomplishment of the duties of their ministry. This is absolutely contrary not only to ecclesiastical law but also to the very order established by Christ within his Church. In fact, laymen have not been appointed directors in ecclesiastical matters by Christ. For their participation (in them) as well as for their salvation they are subject to their legitimate pastors. It is their duty—each one according to his station—to become the assistants of the clergy, but not to interfere in matters which have been entrusted to the sacred ministry by Christ (a).

(Reform of the statutes of the associations so as to preserve them from similar infiltrations.)

INCONSISTENCY

Encycl. *Quæ in patriarchatu*, September 1, 1876, to the Clergy and faithful of the Chaldean rite.

(History of the recent Chaldean Schism.—The Constitution Cum ecclesiastica.—*Though professing his submission, the Patriarch refuses to obey.)*

What good is it to proclaim aloud the dogma of the suprem- 433
acy of St. Peter and his successors? What good is it to repeat over (152,
and over declarations of faith in the Catholic Church and of 153,
obedience to the Apostolic See when actions give the lie to these 190)
fine words? Moreover, is not rebellion rendered all the more inexcusable by the fact that obedience is recognized as a duty? Again, does not the authority of the Holy See extend, as a sanction, to the measures which We have been obliged to take, or is it

432a In the Letter *Tuæ Litteræ* (December 1, 1875) addressed to the Bishop of Ghent, the Pope had stated: "It is Our hope that in all things which concern the common good of the Catholic religion the faithful will be ruled by the counsel and the direction of their bishops, and that they will never waver in their role of most faithful interpreters and defenders of the teaching and salutary prescriptions emanating from this Apostolic See."

enough to be in communion of faith with this See without adding the submission of obedience,—a thing which cannot be maintained without damaging the Catholic faith?

(*Longanimity of the Holy Father.—Contumacy of the Patriarch.*)

434 Consequently, you ought not, you cannot obey him in any-
(152- thing which he may prescribe which is contrary to Our decrees
153, and to those of this same Apostolic See. Do not allow yourselves
190) to be deceived by lying reports and calumnious statements which are the spawn of hatred, as if it were a question of rite or of nationality, as they try to pretend. In fact, Venerable Brothers and beloved Sons, it is a question of recognizing the power (of this See), even over your churches, not merely in what pertains to faith, but also in what concerns discipline. He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema. Therefore, let those who have gone astray from the right path under the impression that things were otherwise, hasten to repent; let all, if they entertain a sincere charity for their patriarch (as they should), make every effort to bring him back to the right path, either by petition, or by exhortation, or by prayers to God, each one as the Lord shall inspire him.

(*A delay of forty days is granted to the Patriarch.—Threat of immediate sentence if he does not submit.—Exhortation.*)

THE WHEAT AND THE COCKLE

All. to pilgrims from Savoy, September 15, 1876.

(*Necessity of carrying the cross.*)

435 However, it is always true that the Church is made up of
(9, men, and it is true that often "*de humano pulvere sordescunt*";
126- and although one of the Church's marks is *holiness* because she
130, is holy in her Founder, holy in her teaching, holy in the sanctity
228) of a great many of her members, nonetheless she has also within her bosom many members who are not holy, who afflict and persecute and misjudge her. Then God sends his scourges to bring the wanderers back to the right path. For nineteen centuries such has always been the order of divine Providence.

(*Persecutions of the Church.—Pray to Our Lady and defend the Church.—Blessing.*)

INSUFFICIENT MOTIVES FOR ADHESION

Letter to a German Bishop, November 6, 1876.

(*Congratulations on having given salutary warnings.*)

What is more painful to Us is the rumor which has reached 436
Our ears on the subject of some of the German clergy who, after (170,
deferring for a long time to give any sign of their adhesion to 193)
the dogmatic definition of the Ecumenical Council of the Vatican on the infallible teaching authority of the Roman Pontificate, have finally made profession of their adhesion, but declare at the same time either that they have come to this decision because they have seen that those of the German bishops who defended the contrary position in the Council accept the definition, or that they admit the truth of the dogma defined but do not admit its opportuneness. Now since the definitions of General Councils are infallible by the fact that they proceed from the inspiration of the Holy Spirit who assists the Church according to the promise of Jesus Christ, they cannot fail to teach the truth; but truth derives neither its force nor its character from the assent of men. More than this, since it proceeds from God, it requires a full and entire adhesion, and this is not dependent on any condition. Certainly, up to the present time, no heresy could have been proscribed in an effective manner if the faithful had been allowed to wait for the assent of those opposed to the definition and condemned by it, before submitting on their part to the definition of truth. This teaching, which holds for the definitions of Ecumenical Councils and for the definitions of Sovereign Pontiffs, was clearly formulated by the Vatican Council when it taught, in terminating the definition, that "the definitions of the Roman Pontiffs are irreformable in themselves, and not in virtue of the consent of the Church" (a).

Opportuneness

But it is still more absurd to accept the definition and at the 437
same time to persist in holding that it is inopportune. Certainly (109,
the vicissitudes of our time, the errors—as numerous as all those 111,
of the past put together—and the new errors which hell daily 169,
engenders for the ruin of the Church: freedom stripped from 171,
the Vicar of Jesus Christ, liberty taken from bishops, not only for 178,

436a *Session IV*, 4 *in fine*. Cf. above No. 371.

193) assembly but even for teaching,—these bear witness how timely is the disposition of Divine Providence which has permitted the definition of papal infallibility at the moment when, in the midst of so many difficulties, the rule of faith and conduct seemed on the point of being deprived of all support.

But putting all this to one side, if the definitions of Ecumenical Councils are infallible by reason of the fact that they flow from the wisdom and counsel of the Holy Spirit, surely nothing is more absurd than to hold that the Holy Spirit really teaches the truth, but that He can at the same time teach it inopportunely.

438 If, therefore, any of these priests are to be found in your
(109) diocese, give them serious warning that they are in no sense allowed to impose these limitations on their adhesion, or to make it depend conditionally on the action—however praiseworthy it may be—of one or another of the bishops, rather than on the authority of the Church, and that it is absolutely necessary for them to adopt the definition with a full and entire consent of the intelligence and will, if they wish not to deviate from the truth.

(*Blessing.*)

BALANCE SHEET OF A PONTIFICATE

Letter *Didicimus, non sine dolore,* January 21, 1878, to the President of the Italian Catholic Youth Council.

439 It is not without grief, dearly beloved son, that We have
(177, learned that some of those who until now have been one with
228) you in the obedience with which they have observed the counsels of the Holy See, have been deceived by the inventions of the "Conciliators", and have preferred the opinion of men to Our judgment, and have gone over to their side. Certainly, if all had been one with Us, if all thought and spoke in the same way as this Chair of truth, the Church would have suffered much less harm. But from the very beginnings of the Church, Paul was constrained to exhort the Corinthians to avoid division among themselves, to be perfect in the same mind and the same judgment (a), for he had learned of their discord. Divine Providence permits this so that it may appear all the more clearly that the Church established by God cannot be destroyed by violence from

439a Cf. 1 Cor. 1:10.

without or by discord from within. And all history has shown very well that the ills she suffers have no other result than a more striking manifestation of the truth, a firmer and more effective faith on the part of those who have held to the truth, a more docile and more zealous union with this Chair of truth. We congratulate you, therefore, on the fact that although you suffer, doubtless, at the defection of your brothers, separated from you by the breath of perfidious teaching, you are not troubled for all that, and are even being stimulated by their error to receive with greater willingness and to follow with more zeal not only the orders, but even all the directives of the Apostolic See; and by so doing you are certain that you cannot be deceived or betrayed.

(*Joy in this fidelity.—Blessing.*)

LEO XIII

(1878-1903)

Encycl. *Inscrutabili Dei consilio*, April 21, 1878.

(*On his elevation to the Pontifical office, the Holy Father is struck by the sight of the evils which afflict contemporary society.*)

Now We are convinced that the principal source of these 440
evils is the contempt and rejection of the holy and august authority *(83,*
of the Church, which presides in the name of God over the human *94,*
race, and which is the support and maintenance of all legitimate *120,*
authority. The foes of public order are perfectly well aware of *137,*
the fact. They consequently conclude that nothing could aid more *149,*
in overturning the foundations of society than to wage an incessant *165,*
war on the Church of God; to render her odious and hateful by *179,*
scandalous calumnies, representing her as the enemy of true *231)*
civilization. They labor to weaken her strength and authority by continual attacks; and to destroy the supreme power of the Roman Pontiff, who is here below the protector and interpreter of the eternal and immutable principles of right and justice.

In accordance with this belief We find, unhappily, laws which are subversive of the divine constitution of the Catholic Church promulgated in the greater number of states. Such is the reason for the contempt of the episcopal authority and the difficulties thrown in the way of the exercise of the ecclesiastical ministry, the dispersion of the religious orders and the confiscation and public sale of the property which served to support the servants of the Church and feed the poor. From this cause arise the measures leading to the removal of public institutions devoted to charity and beneficence from the salutary direction of the Church, as well as the unbridled freedom of teaching and publishing all that is evil. On the other hand, the right of the Church to instruct and bring up youth is violated and obstructed in every possible manner. No other cause than this has led to the usurpation of the temporal Principality which divine Providence accorded centuries ago to the Bishop of Rome, so that he might exercise freely and without hindrance the power conferred on him by Jesus Christ for the eternal salvation of the people.

(*The Pope mentions these evils only to enkindle the zeal of Bishops.—Civilization lacks foundation unless it is built on truth, justice, and charity.*)

The fruits of the Gospel preaching

441 Now, who will dare deny it is the Church that by her preach-
(80- ing of the Gospel among the nations has carried the light of truth
84, into the midst of populations once savage and imbued with shame-
94, ful superstitions, and it is she that has brought them back to the
106, knowledge of the divine Maker of all things, and to a respect
134) for themselves? Who, indeed, will say it was not the Church that by suppressing the calamity of slavery recalled man to the pristine dignity of his noble nature? Did not the Church, by raising the standard of Redemption in every part of the world, by drawing to herself and shielding with her protection the arts and sciences, by organizing those admirable institutions of charity which offer a solace for every misery, and by establishing her foundations of beneficence, civilize everywhere the human race in its private and public sentiments, lift it out of degradation, and with all care and solicitude, lead it along a way of life conformable to the dignity and hopes of man? And now, if anyone possessed of common sense compares the age in which we live—an age so inimical to religion and to the Church of Jesus Christ—with those happy times in which the Church was honored as a Mother, he will be convinced that our present period, overwhelmed with troubles and ruin, is rushing directly and rapidly to its destruction. He will further realize that former centuries were the more flourishing in the excellence of their institutions, the tranquillity of human life, and the richness and prosperity of their civilization, in proportion as the people showed themselves more submissive to the government of the Church and more observant of its laws.

Now, if the numerous benefits We have here recalled, owing their origin to the ministry of the Church and to her salutary influence, are really the results which human civilization should produce and glory in, then it cannot be said that the Church of Jesus Christ abhors civilization and repulses its advances. It is to the Church, on the contrary, that the honor is wholly due of being its nurse, its patroness, and its mother.

(*The false civilization opposed to the Church.—Its false principles: liberty of error and contempt of authority plunge the nations into every type of misfortune.*)

The works of the Roman Pontificate

442 If, on the other hand, we consider the achievements of the
(161- Holy See, what can be more iniquitous than to deny how well and

nobly the pontiffs have deserved of all civil society? Desirous 162)
of contributing to the welfare of the people, our predecessors engaged in struggles of every description, underwent the severest trials and never hesitated to expose themselves to the most arduous difficulties. With eyes fixed on heaven, they never bowed their heads before the threats of the wicked, or debased themselves so far as to be seduced from their duty by promises or flattery. It was the Apostolic See which gathered up the remains of ancient society that had been destroyed, and reunited them. That See was also the friendly guiding light which illuminated the civilization of Christian times, the anchor of safety in the midst of the most terrible tempest that ever tossed about the human race, the holy bond of concord which united far-distant nations of different cultures, and, in fact, the common center where men sought advice and promises of peace no less than the doctrines of faith and the instruction of religion. Still more, it has been the glory of the Roman Pontiffs that they have constantly and unceasingly opposed themselves as a wall and rampart against the relapse of human society into the degradation of ancient superstition and barbarism.

(*Evils brought on nations by repudiation of the Church.—The Holy See and Italy.—Appeal to the governments to rally to the Church where they will find the principle of their strength.—Exhortation of the Bishops to unite the faithful to the Chair of Peter; to restore marriage and the family.—Hope for the return of better days.*)

CELESTIAL BEACON

Letter *Da grave sventura*, August 27, 1878, to Cardinal Nina.

(*Leo XIII names Cardinal Nina Secretary of State and lays down his program.—The Encyclical* Inscrutabili *is recalled* [a], *where are to be found exposed the decline in natural and supernatural truth and the dangers in contemporary society.*)

We have also pointed out the principal reason for so much 443
disaster: the practical apostasy of contemporary society and the (83)
attempt to separate from Christ and his Church, where, nonetheless, is the one source of strength sufficient to remedy these very grave ills. In the dazzling light of facts We then showed how the

443a Cf. Above, Nos. 440-442.

Church, founded by Christ to bring about the renovation of the world began, at her very first appearance on this earth, to make the world feel the benefit of her supernatural strength; and how in the darkest ages and in the most somber periods she was the one beacon pointing to the sure way, the one certain refuge of peace and salvation. Hence it was easy to conclude that, if in the past the Church was able to bring such signal benefits to the world, she could infallibly do so again today; that the Church, as every Catholic professes, is always moved by the Spirit of Christ who has promised her his never-failing assistance; that she has been appointed the Mistress of truth and the Guardian of an immaculate and holy law; and that, as such, she still possesses today the necessary strength to oppose the intellectual and moral corruption which contaminates society and to restore society to health.

(*The Holy Father's desire to dispel the prejudices against the Church.—The principles of her government.*)

THE MISSION OF CHRIST

Encycl. *Æterni Patris*, August 4, 1879.

444 (96, 99-100, 144, 155, 166, 192) The only-begotten Son of the Eternal Father, who came down to earth to bring to men salvation and the light of divine wisdom, conferred a great and most marvelous blessing upon the world, when, as He was about to ascend once more into heaven, He commanded the Apostles to "go and teach all nations" (a), and left as the common and supreme teacher of all men the Church which He had founded. For men whom the truth had set free were to be preserved by the truth, and the fruit of heavenly teaching which had been for the human race the fruit of salvation would not long have remained if Christ our Lord had not established a perpetual teaching authority to train the minds of men. Supported by the promises, imitating the charity of her Divine Founder, the Church has faithfully carried out the mandate she received, never losing sight of, ever pursuing with all her energy the one end: to teach religion, to combat error without respite. To this end all the labors and vigilance of the entire episcopate are directed; to this end the laws and decrees of the Councils tend; still more is it the object of the daily solicitude of

444a Cf. Matt. 28:19.

the Roman Pontiffs, who, as successors to the primacy of Blessed Peter, the Prince of the Apostles, have the right and the duty to teach their brethren and confirm them in the faith.

(*The teaching of human sciences must be given in conformity with the good of the faith.—Error, the source of evil.—Philosophy and theology.—Philosophy and faith.—Scholastic philosophy.—St. Thomas Aquinas, Prince of Philosophers.—Philosophy parts company with faith in the 16th century.—The consequences.—Necessary return to Thomism.—Exhortation to the Bishops.*)

THE UNION OF CHRIST AND THE CHURCH

Encycl. *Arcanum divinæ Sapientiæ*, February 10, 1880.

(*The divine plan.—The mission of Christ.—Its benefits.*)

445 (75, 83) In order that these unparalleled benefits might last as long as men should be found on earth, He entrusted to his Church the continuance of his work. Looking to future times, He commanded her to set in order whatever might have become deranged in human society, and to restore whatever might have fallen into ruin (a).

(*Institution of marriage by God.—Decadence of the institution among Hebrews and pagans.—Its restoration by Christ.*)

446 (121) Next, the dignity of the sacrament must be considered, for through addition of the sacrament the marriages of Christians have become far the noblest of all matrimonial unions. But to decree and ordain concerning the sacrament is, by the will of Christ Himself, so much a part of the power and duty of the Church, that it is plainly absurd to maintain that even the very smallest fraction of such power has been transferred to the civil ruler.

(*The Church has constantly exercised her legislative and judicial power over marriage.*)

447 (65) Marriage, moreover, is a sacrament, because it is a holy sign which gives grace, showing forth an image of the mystical nuptials of Christ with the Church.

445a *Quo vero tam singularia beneficia, quamdiu essent homines, tamdiu in terris permanerent, Ecclesiam constituit vicariam muneris sui, eamque jussit, in futurum prospiciens, si quid esset in hominum societate perturbatum, ordinare; si quid collapsum, restituere.*

(*Naturalistic errors on the subject of marriage.—Good fruits of Christian marriage; evil results of civil marriage.—Divorce.—Assistance given to the State by the Church on the subject of marriage.*)

448 Yet, no one doubts that Jesus Christ, the Founder of the
(*14, 91-94*) Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however,—a condition good alike for both, and of advantage to all men—that union and concord should be maintained between them; and that in such questions as are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven (a).

In such arrangement and harmony is found not only the best line of action for each power, but also the most opportune and efficacious method of helping men in all that pertains to their life here and to their hope of salvation hereafter.

(*Advantages of harmony between the two powers* [b].—*Christian teaching on marriage.*)

NUNCIOS AND LEGATES

All. to the Consistory, August 20, 1880.
(*The school question in Belgium.*)

449 The Sovereign Pontiff has the right and the power to send
(*156*) Nuncios and Legates to distant countries which profess the Catholic religion and to their rulers: therefore, We protest against those who are guilty of violating this right; and this with all the more reason because in the case of the Roman Pontiff this right has a foundation much more awe-inspiring since it flows from the very extensive primacy which he enjoys, by God's will, in the universal Church. Pope Pius VI of glorious memory has declared this in the following terms: "The Roman Pontiff has the right to be represented, above all in distant countries, by men who exercise his jurisdiction and his authority in virtue of a permanent delegation, and who discharge their functions in his name: and this in virtue of the very nature and the essential properties of his primacy, by the rights and privileges bound to this primacy, by the constant practice of the Church through the centuries" (a).

(*Praise deserved by the faithful for their obedience to the Holy See's directives.*)

448a *Nemo autem dubitat, quin Ecclesiæ conditor Jesus Christus potestatem sacram voluerit esse a civili distinctam, et ad suas utramque res agendas liberam atque expeditam; hoc tamen adjuncto, quod utrique expedit, et quod interest omnium hominum, ut conjunctio inter eas et concordia intercederet, in iisque rebus quæ sint, diversa licet ratione, communis juris et judicii, altera, cui sunt humana tradita opportune et congruenter ab altera penderet, cui sunt cælestia concredita.*
448b Cf. **CHURCH AND STATE.**

OBEDIENCE TO BISHOPS

Letter *Obsequentissimae*, March 19, 1881, to the Spanish "Catholic Union".

(*Congratulations on the foundation of this association.*)

In fact it is the order established by God in the Church that 450
the Bishops lay down the rules and lead the way by their teaching (*200,*
and example, while the faithful make it their duty to follow their *202,*
pastors, to receive their directives with docility of heart, and to *214,*
support them like zealous sons with liberal and precious assist- *217*)
ance.

(*Good wishes.—Blessing.*)

THE HOLY CITY

Homily to pilgrims assisting at the canonization ceremonies of several Saints, December 8, 1881.

(*Eulogy of the canonized saints.*)

But since the dignity and excellence of the sons show the 451
dignity of the Mother, what incomparable glory is due to the (*72,*
Spouse of Christ who has borne such children in her womb, who *77,*
formed and instructed such disciples with her heavenly teaching! *128*)
Their glory is such in fact that it floods the Church with a great light which shines before the eyes and in the minds of men, even in spite of themselves. The brilliance of the virtues and the works which made them famous confirms the truth and the divine origin of the Church, and at the same time bears witness once again to the fact that she is that holy city placed on a mountain-top which cannot be hid, and that within her borders are to be found the

449a *Resp. super Nunt. Apost., c. VIII, s. 3,* No. 24.

true faith, the true forgiveness of sin, the true hope, and the sure means of salvation. (*Their intercession.—Imitate them.—Prayer.*)

THE IMMACULATE SPOUSE

Decretal *Hortus conclusus*, December 15, 1881, Canonization of St. Clare of Montefalcone.

452 "She is a garden enclosed, my sister, my spouse, a garden en-
(63, closed, a fountain sealed" (a). These words of Holy Scripture are
77, applied, according to the Fathers, to the Catholic Church, the im-
126) maculate spouse of Christ: they distinguish her from infidel or heretic sects, so that men will know whom to follow and whom to avoid in their search for eternal life.

(*Virtues of the Saint.—Canonization.*)

DIGNITY OF THE EPISCOPATE

Encycl. *Cum multa sint*, December 8, 1882, to the Spanish Episcopate.

(*Divisions on the subject of the relationship between religion and politics.*)

453 The foundation of the concord We have spoken of is the
(44) same in the Church as it is in every well-ordered society: it is obedience to legitimate authority which, by its orders, by its prohibitions, by its direction, procures peace and harmony in a variety of minds. To this end, We intend to recall some things which are very well known; We recall them, nonetheless, so that they will become the object not only of the mind's reflection, but of practice and daily usage, and, as it were, the rule of duty.

454 Therefore, just as the Roman Pontiff is the master and head
(186, of the entire Church, so the Bishops are the guides and heads of
190, the Churches which they have received to govern canonically. It
195- is to them that belongs, each one in his own jurisdiction, the right
196, to preside, to ordain, to correct, and, generally, to decide on mat-
201) ters which seem to bear on the Church. In fact, the Bishops are participants in the sacred power which Our Lord Jesus Christ left to his Church after having received it from his Father. That is why Our predecessor Gregory IX could say, "We do not doubt that those who are called to a share in Our solicitude hold the

452a Canticle 4:12.

place of God" (a). Moreover, this power of the Bishops has been given them for the greater good of those over whom they exercise it. For, by its very nature, it is ordered to the edification of the Body of Christ, and its effect is to make each Bishop the bond, as it were, which unites among themselves and with the Sovereign Pontiff by the communion of faith and charity, the Christians of whom he is the head, just as head and members of a body are united.

On this subject, these are the grave words of St. Cyprian: 455
"The people united to the priest and the flock cleaving to the (138,
shepherd, this is the Church" (a), and this other statement, of 203,
even greater import: "You must know that the Bishop is in the 224)
Church and the Church in the Bishop, so that if a man be not with the Bishop, he is not in the Church" (b). Such is the constitution of the Church; it is immutable and everlasting. And if it is not guarded with holy zeal, there necessarily follows a profound disturbance of rights and duties because of the separation of members which were conveniently united in the body of the Church, "which, compacted and close knit by joints and bands . . . groweth unto the increase of God" (c). Whence it appears that Bishops should receive the respect commensurate with the excellence of their office and they must be obeyed absolutely in matters which fall under their competence.

(*Exhortation to obedience.—Catholic associations.—The Press.—Union with the Holy See.—Prayer.*)

OBEY THE BISHOPS

Encycl. *Nobilissima Gallorum gens*, February 8, 1884, to the French Bishops.

(*Union of France and the Church in the past.—The rise of laicism.—The Church and schools.—Church and State.—Persecution of religious.—Duties of Bishops.*)

Let the authority of the Bishops be sacred to the priests, and 456
let priests understand well that the sacerdotal ministry, if it be (185,
not exercised under the direction of the Bishops, will be neither 208,
holy, nor wholly useful, nor respected. Consequently, the elite 217)
among the laity who love the Church, our common Mother, and

454a *Epist.* 198, *Book* XIII.
455b *Ibid.*
455a *Epist.* 69 *ad Pupianum.*
455c Col. 2:19.

who, by their words and writings, can bring a useful support to the rights of the Catholic religion, must multiply their labors for her defense.

(*Necessary unity of action.—Duty of Catholic writers.*)

457 Let their rule of conduct be to submit themselves with filial
(203) piety to the Bishops whom the Holy Spirit has established to rule the Church of God; let them respect their authority, let them undertake nothing without their leave, for in combats in defense of religion, it is the leaders who must be followed.

(*Exhortation.*)

THE TEACHING MINISTRY

Letter *In mezzo*, November 4, 1884, to the Nuncio in Paris.

(*Divisions among Catholics in France.—Responsibility of journalists.—Exhortation to union with the Holy See.*)

458 On its side the Holy See, faithful to the mission it has
(165, received to teach all men and to preserve the faithful from error,
177, follows with attentive and vigilant eye all that happens within the
197, Catholic fold, and, when it is judged necessary and opportune, it
215) will not fail in the future—any more than it has ever failed in the past—to give appropriate light and direction by its teaching. It is to the Holy See first of all—and also, in dependence upon it, to the other pastors established by the Holy Spirit to rule the Church of God—that belongs by right the teaching ministry. The part of the faithful not in orders is here restricted to a single duty: to accept the teaching given them, to conform their conduct to it, and to second the intentions of the Church.

(*Duties of the press.*)

SHEPHERDS AND FLOCKS

Letter *Epistola tua*, June 17, 1885, to Cardinal Guibert, Archbishop of Paris.

(*Necessity of peace among Catholics and of obedience to authority.—Trouble caused by an article divulging a letter of Cardinal Pitra.*)

459 By certain indications it is not difficult to conclude that
(136, among Catholics—doubtless as a result of current evils—there are
153) some who, far from satisfied with the condition of 'subject' which is theirs in the Church, think themselves able to take some part

in her government, or at least, think they are allowed to examine and judge after their own fashion the acts of authority. A misplaced opinion, certainly. If it were to prevail, it would do very grave harm to the Church of God, in which, by the manifest will of her Divine Founder, there are to be distinguished in the most absolute fashion two parties: the teaching and the taught, the Shepherd and the flock, among whom there is one who is the head and the Supreme Shepherd of all.

Necessary subordination

To the shepherds alone was given all power to teach, to 460
judge, to direct; on the faithful was imposed the duty of follow- (85,
ing their teaching, of submitting with docility to their judgment, 181,
and of allowing themselves to be governed, corrected, and guided 190,
by them in the way of salvation. Thus, it is an absolute necessity 203,
for the simple faithful to submit in mind and heart to their own 214-
pastors, and for the latter to submit with them to the Head and 215)
Supreme Pastor. In this subordination and dependence lie the order and life of the Church; in it is to be found the indispensable condition of well-being and good government. On the contrary, if it should happen that those who have no right to do so should attribute authority to themselves, if they presume to become judges and teachers, if inferiors in the government of the universal Church attempt or try to exert an influence different from that of the supreme authority, there follows a reversal of the true order, many minds are thrown into confusion, and souls leave the right path.

And to fail in this most holy duty it is not necessary to per- 461
form an action in open opposition whether to the Bishops or to (203)
the Head of the Church; it is enough for this opposition to be operating indirectly, all the more dangerous because it is the more hidden. Thus, a soul fails in this sacred duty when, at the same time that a jealous zeal for the power and the prerogatives of the Sovereign Pontiff is displayed, the Bishops united to him are not given their due respect, or sufficient account is not taken of their authority, or their actions and intentions are interpreted in a captious manner, without waiting for the judgment of the Apostolic See (a).

461a *Qua in re violatur officium non solum abjiciendo palam aperteque obedientiam episcopis summoque Ecclesiæ Principi debitam, sed etiam resistendo per obliquum perque ambages tanto*

462 Similarly, it is to give proof of a submission which is far
(172, from sincere to set up some kind of opposition between one
182) Pontiff and another. Those who, faced with two differing directives, reject the present one to hold to the past, are not giving proof of obedience to the authority which has the right and duty to guide them; and in some ways they resemble those who, on receiving a condemnation, would wish to appeal to a future Council, or to a Pope who is better informed (a).

The shepherds, the sole judges of their decisions

463 On this point what must be remembered is that in the govern-
(154, ment of the Church, except for the essential duties imposed on all
177, Pontiffs by their apostolic office, each of them can adopt the at-
180) titude which he judges best according to times and circumstances. Of this he alone is the judge (a). It is true that for this he has not only special lights, but still more the knowledge of the needs and conditions of the whole of Christendom, for which, it is fitting, his apostolic care must provide. He has the charge of the universal welfare of the Church, to which is subordinate any particular need, and all others who are subject to this order must second the action of the supreme director and serve the end which he has in view. Since the Church is one and her head is one, so, too, her government is one, and all must conform to this.

periculosiores, quanto magis simulatione tectas. In eodem genere paccant, qui potestati juribusque favent Pontificis romani, episcopos tamen cum eo conjunctos non verentur, eorumque vel auctoritatem minoris faciunt, quam par est, vel acta et consilia, præoccupato Sedis Apostolicæ judicio, in deteriorem partem interpretantur.

462a *Similiter animi est minus sincere in obsequio permanentis, alterum pontificem cum altero committere. Ex diversis duabus agendi rationibus, qui præsentem despiciunt ut præteritæ assentiantur, ii parum se obnoxios potestati impertiunt, cujus imperio ipsos regi jus et officium est: iidemque aliquam habent cum iis similitudinem, qui, sua caussa damnata, ad futurum Concilium vellent, vel ad Pontificem, cui melius de caussa liqueat, provocare.*

463a *Quam ad rem hoc fixum persuasumque sit, in Ecclesiæ gubernatione, salvis officiis maximis, quibus Pontifices omnes apostolicum munus adstringit, unicuique eorum integrum esse eam rationem sequi, quæ, spectatis temporalibus ceterisque rerum adjunctis optima videatur. Idque ad solius Pontificis judicium pertinet.*

Consequences of insubordination

When these principles are forgotten there is noticed among 464
Catholics a diminuation of respect, of veneration, and of confi- (181)
dence in the one given them for guide; then there is a loosening of that bond of love and submission which ought to bind all the faithful to their pastors, the faithful and the pastors to the Supreme Pastor, the bond in which is principally to be found security and common salvation.

In the same way, by forgetting or neglecting these principles, 465
the door is opened wide to divisions and dissensions among Cath- (52,
olics, to the grave detriment of union which is the distinctive 56)
mark of the faithful of Christ, and which, in every age, but particularly today by reason of the combined forces of the enemy, should be of supreme and universal interest, in favor of which every feeling of personal preference or individual advantage ought to be laid aside.

(*Role and duty of journalists.—Congratulations to Cardinal Guibert.*)

THE NATURE OF THE CHURCH

Encycl. *Immortale Dei*, November 1, 1885.

(*Nature of civil society.—Divine origin of political power.—Duties of rulers and subjects.—Public cult due to God from society.—Character of true religion.*)

The only true religion is the one established by Jesus Christ 466
Himself, which He committed to his Church to protect and to (16,
propagate. 75,

For the only-begotten Son of God established on earth a 77,
society which is called the Church. To it He handed over the 131)
exalted and divine office which He had received from his Father to be continued through the ages to come. "As the Father hath sent me, I also send you" (a). "Behold I am with you, all days, even to the consummation of the world" (b). Consequently, as Jesus Christ came into the world that men "might have life and have it more abundantly" (c), so also the Church has for her aim and end the eternal salvation of souls. Wherefore she is so en-

466a John 20:21.
466b Matt. 28:20.
466c John 10:10.

dowed as to open wide her arms to all mankind, unhampered by any limit of either time or place. "Preach ye the gospel to every creature" (d).

467 Over this mighty multitude God Himself has set rulers with
(137, power to govern; and He has willed that one should be the head
165) of all, the chief and unerring teacher of truth to whom He has given the keys of the kingdom of heaven. "I will give to thee the keys of the kingdom of heaven" (a); "Feed my lambs . . . feed my sheep"(b); "I have prayed for thee that thy faith fail not" (c).

The Church is a perfect society

468 This society is made up of men, just as civil society itself is
(3, constituted. And yet it is supernatural and spiritual, on account
9, of the end for which it was founded, and because of the means
12, by which it aims to attain that end. Hence it is distinguished from
13, civil society and differs from it. And what is of the highest
79) moment, it is a society chartered as of right divine, perfect in its nature and in its title, possessing in itself and by itself, through the will and loving kindness of its Founder, all needful provision for its maintenance and action. And just as the end at which the Church aims is by far the noblest of ends, so its authority is the most exalted of all authority. Nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it.

469 In very truth Jesus Christ gave to His Apostles unrestrained
(77, authority in things sacred, together with the genuine and most
79, true power of legislation, as also the twofold right of judging and
91, of punishing, which flow from that power. "All power is given
92, to me in heaven and in earth: going therefore teach ye all
120) nations . . . teaching them to observe all things whatsoever I have commanded you" (a). And in another place, "If he will not hear them, tell the Church" (b). And again, "In readiness to revenge all disobedience" (c). And once more, "That . . . I may not deal more severely according to the power which the Lord hath given me, unto edification and not unto destruction" (d). Hence the Church, and not the State, is to be man's guide to heaven. To the Church has God assigned the charge of seeing to and legislating for all that concerns religion; of teaching all nations; of spreading

466d Mark 16:15. 467a Matt. 16:19. 467b John 21:16-17.
467c Luke 22:32. 469a Matt. 28:18-20. 469b *Ibid.*, 18:17.
469c 2 Cor. 10:6. 469d *Ibid.*, 13:10.

the Christian faith as widely as possible; in short, of administering freely and without hindrance, in accordance with her own judgment, all matters that fall within her competence.

Now, this authority, perfect in itself, and plainly meant to be 470
unfettered, though long assailed by a philosophy that truckles (13-
to the State, the Church has never ceased to claim for herself, and 14,
openly to exercise. The Apostles themselves were the first to up- 179)
hold it. Forbidden by the rulers of the synagogue to preach the Gospel, they courageously answered, "We ought to obey God rather than men" (a). This same authority the holy Fathers of the Church were always careful to maintain by convincing arguments, as occasion arose, and the Roman Pontiffs have never shrunk from defending it with unbending constancy. Nay, more, princes and all invested with power to rule have approved it, both in theory and practice. Obviously, in the making of treaties, in the transaction of business matters, in the sending and receiving of ambassadors, and in the interchange of other kinds of official dealings, they have been wont to treat with the Church as with a supreme and legitimate power. And surely we must all maintain that by a singular disposition of God's providence, this power of the Church was provided with a civil sovereignty as the surest safeguard of her independence.

The two powers

The Almighty, therefore, has divided the government of the 471
human race between two powers, the ecclesiastical and the civil, (14-
the one being set over the divine, and the other over human 15,
things. Each in its kind is supreme, each has fixed limits within 79)
which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right.

(*Necessary relations between the two societies, in mixed matters.*) (a)

The nature and scope of that connection can be determined 472
only, as We have laid down, by having regard to the nature of (14,
each power, and by taking into account the relative excellence 79,
and nobility of their purpose. One of the two has for its proximate 94)
and chief object the well-being of this mortal life; the other the

470a Acts 5:29. 471a Cf. **CHURCH AND STATE.**

everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar, and that what belongs to God is to be rendered to God (a).

There are nevertheless, occasions when another method of concord is available, for the sake of peace and liberty. We mean when rulers of States and the Roman Pontiff come to an understanding touching some special matter. At such times the Church gives signal proof of her motherly love by showing the greatest possible kindliness and indulgence (b).

(*The Christian constitution of States.—The "new law".—The duties of Catholics.*)

SUPERNATURAL SOCIETY

Encycl. *Jampridem*, January 6, 1886, to the Prussian Episcopate.

(*The persecution in Germany.—The Pope's intervention.*)

473 For your part, Venerable Brothers, you are not ignorant of
(2, the true nature of the Church, of the constitution her Divine
13, Founder gave her, what rights flow from it, and that no one
77, can destroy it or even lessen its value. In fact, as We have lately
91- shown in Our encyclical letter *Immortale Dei* (a), the Church
92, is a supernatural society and perfect in her own order. Since it
95, is her end to guide the faithful to eternal blessedness, she has
140, received from God the means and the resources necessary to put
144, the faithful in possession of eternal goods; she begins here on
188, earth and in the struggles of this life an edifice which will
195, receive its final crown and ultimate splendor only in heaven. But
201) it belongs to the Church alone to regulate what belongs to her interior life, whose nature has been determined by Our Lord

472a Cf. Matt. 22:21.
472b The portions of this encyclical herein omitted may be found in **PEACE WITHIN THE NATION**, Nos. 138 ff.
473a Above, Nos. 466, ff.

Jesus Christ, the architect of our salvation. This free and independent power Christ has ordained shall belong to Peter alone and to his successors, and, under the authority and the magisterium of Peter, to the bishops of their respective Churches; within this power of the bishops is comprised naturally and in the first place the discipline of the clergy, both for what concerns the sacred ministry and what concerns the conduct of priests: "for the priests are attached to the bishop as strings to a lyre" (b).

(*Who is responsible for the formation of the clergy.—The role of the seminaries.—The social question.—The colonial question.*)

We would wish to draw your attention, Venerable Brothers, 474
to the fact that the trials you suffer are not in any sense the (149,
special misfortunes of individual dioceses; they enter rather into 161,
the order of the interests of the universal Church; the concern for 165)
watching over it, as you know, has been entrusted to the Apostolic See in which resides the supreme power to govern the Church, her sovereign magisterium, and the center of Catholic unity.

(*Exhortation and blessing.*)

TEMPORAL POWER

Letter *Quantunque Le siano*, June 15, 1887, to Cardinal Rampolla.

(*The present government of the Holy See.—The forms required today in different countries.—In Italy: the question pending: the spoilation of the Papal States.*)

For in the present state of things it is evident that We are 475
more in the power of others—on whose will depends the modifi- (179)
cation, when and how they please, according to the changes in men and circumstances, of the very conditions of Our existence—than We are in Our own: *Verius in aliena potestate sumus quam Nostra*, as We have repeated more than once. That is why We have always in the course of Our pontificate, in keeping with Our duty, laid claim to an effective sovereignty for the Roman Pontiff, not through ambition, not with a view to earthly glory, but as a real and effective guarantee of his independence and liberty.

473b St. Ignatius, *Ep. ad Ephes., IV.*

The aim of temporal power

476 In fact, the authority of the Supreme Pontificate, instituted
(12, by Christ and conferred on St. Peter and by him on his legitimate
140, successors the Roman Pontiffs, is destined to continue in the
142- world to the end of time the redemptive mission of the Son of
145, God; it is enriched with the noblest prerogatives, endowed with
149, the most sublime powers, both proper and juridical, such as are
178) required for the government of a true and perfect society. This authority cannot, by its very nature and by the express will of its Divine Founder, be subject to any earthly power; it must enjoy the most complete liberty in the exercise of its lofty functions.

477 And since it is on this supreme power and on its free
(160, exercise that the well-being of the entire Church depends, it
179) is of the highest importance that her independence and her native liberty be assured, guaranteed, and defended through the centuries in the person of him who is invested with it, by the means which Divine Providence has recognized as fitting and effective for this purpose.

Its history

478 Therefore, when the Church rose victorious from the long
(179) and fierce persecutions of the early centuries, which were, so to speak, the manifest seal of her divinity, when what has been called the era of her childhood had passed and the time came for her to show herself in the full development of her life, a special situation, which little by little because of providential circumstances ended in the establishment of their civil principality, began for the Pontiffs of Rome. And this situation lasted under a single form and with diverse extensions, through a series of almost infinite vicissitudes and the long course of centuries right down to our own time, rendering to Italy and to the whole of Europe, even in the civil and political orders, the most signal benefits: barbarians repulsed and civilized; despotism combatted and destroyed; letters, arts, and sciences promoted; common liberties ensured; enterprises against the Moslems—when these were the most dreaded foes not only of the Christian religion but of the civilization and peace of Europe—undertaken: these are the glories of the Popes and of their States.

An institution rising from such legitimate and spontaneous origins, which has in its favor the peaceful and uncontested

possession of twelve centuries, which has contributed mightily to the propagation of the faith and of civilization, which has so many titles to the gratitude of the nations, has a greater claim than any other to be respected and maintained. It is not because a series of violent and unjust acts has succeeded in suppressing it that the designs of Providence for this institution can be regarded as changed.

Even if we consider that the war waged against the temporal 479
power of the Popes was always the work of the enemies of the (179)
Church and of religion, and, in this last period, the chief work of the sects who, in destroying the temporal power, wished to prepare the way to assail and combat even the spiritual power of the Pontiffs, this is in itself a clear confirmation of the fact that even today, in the designs of Providence, the civil sovereignty of the Popes is ordained as a means towards the regular exercise of their apostolic power, as being that which effectively safeguards the liberty and independence of this apostolic power (a).

The vocation of Rome

What can be said in general with regard to the temporal 480
power of the Popes can be said with all the more reason and in (143-
a special manner with regard to Rome. Its destiny is clearly to 144,
be read in its whole history: namely, in the counsels of Divine 179)
Providence all human events have been ordered to Christ and to his Church, so that ancient Rome and her empire were established for Christian Rome, and that it is not without a special dispensation that the Prince of the Apostles, St. Peter, directed his steps towards this metropolis of the pagan world to become its Pastor and to transmit to it in perpetuity the authority of the Supreme Apostolate. It is in this way that the fate of Rome was linked,

479a "No juridical decision can ever confer true independence without territorial jurisdiction"; Letter *Le insolite*, October 8, 1895, to Cardinal Rampolla, in which Leo XIII returns to the same considerations, and adds: "If today, in spite of conditions which are difficult and harsh the Papacy pursues its work surrounded by the respect of the nations, let no one attribute this to the absence of human succor, but rather to the very real assistance of heavenly grace which is never lacking to the Supreme Pontificate. Would it be possible to say that the marvelous progress witnessed in the days of the infant Church was the work of imperial persecution?" See also on this subject the allocutions of March 24, 1884; January 4, 1888; September 25, 1888; June 12, 1893; et al.

in a sacred and indissoluble manner, to the fate of the Vicar of Christ; and when, at the dawn of better times, Constantine the Great resolved to move to the Orient the seat of the Roman Empire, it can be allowed with some foundation in reality that the hand of Providence guided him, so that the new destiny of the Rome of the Popes could be the better realized. It is certain that after this period, thanks to the circumstances of the times, spontaneously, without offense to or opposition from anyone, in the most legitimate fashion, the Pontiffs became the masters of the City even in political matters, and, as such, they have kept it to this day.

481 It is not necessary to recall here the immense benefits and
(179) the glory which the Pontiffs won for the City of their predilection, glories and benefits which are written, for that matter, in ineffaceable characters on the monuments and in the history of the ages. It is superfluous also to recall that this Rome bears the Pontifical character deeply graven in every part and that she belongs to the Popes by titles so weighty and so numerous that no prince has ever had the like to any city whatever in his kingdom.

482 Nevertheless, it is of the utmost importance to observe that
(161, the reason for pontifical independence and liberty in the exer-
179) cise of the apostolic ministry derives a greater and a very special force when Rome is considered, the natural See of the Sovereign Pontiffs, the center of the life of the Church, the capital of the Catholic world. Here, the spot of the Pope's habitual residence, where he directs, administers, and commands so that the faithful of the whole world may in all confidence and security render him the homage, loyalty, and obedience which in conscience they owe him; here, above all, it is necessary for him to be placed in such a condition of independence that not only his liberty will not be interfered with by anyone whomsoever, but that it shall be evident to all that it is not interfered with (a): and this, not because of any passing condition which may change with the change of passing events, but in a fashion that is stable and lasting in nature. Here, more than anywhere else, the unfolding of Catholic life, the solemnity of the liturgy, the public

482a *. . . è necessario, che Egli sia posto in tale condizione d'indipendenza, nella quale non solo non sia menomamente impedita da chicchessia la sua libertà, ma sia pure evidente a tutti che non lo è.*

respect for and observance of the laws of the Church, the peaceful and legal existence of all Catholic institutions should be possible, and that without fear of any impediments.

(*The Sovereign Pontiff cannot yield on the point of guarantees for the free exercise of his mission.—Response to the objections made to the claims of the Holy See.*)

DIVINE STRENGTH

All. to the Primate of Hungary and to Hungarian pilgrims, November 30, 1887.

(*The Pope's Jubilee.*)

In the Roman Pontificate there resides a strength which is 483
divinely rooted, infallibly able by nature to procure salvation, un-(142,
able, as human institutions cannot be, either to perish or to 149,
change. The adversaries of the Church energetically deny this 160)
fact because they wish to turn souls from Catholicism, and in particular from the Roman Pontiff, the Vicar of Christ, and spread the fire of that warfare of which We in particular are the object. Nevertheless, as is plain to be seen, they are not successful in all their plans. God helping Us, the love of religion subsists, in fact, united to a great respect for the Apostolic See; it is alive and even growing, profoundly anchored in souls, and particularly in the souls of the people.

(*The benefits of a pilgrimage to Rome.*)

THE LIBERTY OF THE CHURCH

Letter *Officio sanctissimo*, December 22, 1887, to the Bishops of Bavaria.

(*The situation of the Church in Bavaria.—The present trials. —Formation of the clergy.—Its function.*)

The teaching authority, a sacerdotal charge

This most important of all duties, namely, the duty of "ex- 484
horting in holy doctrine" and of "refuting those who oppose (44,
it" (a), belongs to the order of priests on whom it was legitimate- 85,
ly imposed by Christ Our Lord when, using his divine power, He 96-
sent them to teach all nations: "Go ye into the whole world and 97,
preach the Gospel to every creature" (b), so that the Bishops, 184,

484a Tit. 1:9. 484b Mark 16:16.

186, successors of the Apostles, have the direction of this duty, estab-
197, lished as they are as masters in the Church of God, and the priests
206) united with them are their collaborators.

(*Struggles of the Church in the early centuries.—Her struggle against idealism, materialism, and naturalism in our time is even more serious.—To overcome these evils, priests must arm themselves with the doctrine of St. Thomas Aquinas, always faithful to the truth, and* "not less docile to the Roman Pontiff, in whom he reverences a divine authority, and to whom *[he holds]* it is absolutely necessary for salvation to remain subject".) (c)

485 Thus it will never come to pass either that they will prefer
(56, or oppose their judgment or decision to the decision and the
111, judgment of the bishops, but following them and obeying them as
203, those who hold the place of Christ, they will work with great
206) happiness in the Lord's vineyard and will gather an abundance of the finest fruit. But he who in his manner of thinking and acting would separate himself from his shepherd and from his Sovereign Pastor, the Roman Pontiff, has no further bond with Christ: "He that heareth you, heareth me, he that despiseth you, despiseth me" (a). Whoever is estranged from Christ does not reap; he scatters.

(*Church and State.—Youth organizations.—Free-masonry.—Defend the Church and her benefits.*)

The liberty of the Church comes from Christ

486 Of all these goods of the Church which we should every-
(14- where and always preserve and defend against every injustice,
16, the first where she is concerned is certainly the enjoyment of that
21, complete liberty of action which she needs to work for the salva-
24, tion of men. For this liberty is divine; its author is the Only-
61, begotten Son of God in the shedding of whose Blood the Church
79, was born; it was He who established her in perpetuity among men
91) and who willed Himself to be her head; this liberty is so much of the essence of that perfect and divine work the Church, that those who take up arms against this liberty, by that very fact, do so against God and against duty. For, as We have said elsewhere more than once, God established his Church to safeguard and impart his supreme benefits to souls; these benefits are superior by

484c Opusc. *Contra errores græcorum.*
485a Luke 10:16.

their very nature to everything else; the Church is to bring men by means of faith and grace a new life in Christ, a life which will ensure their eternal salvation. But as the character and the rights of every society are determined by the raison d'être and the end of that society, according to the conditions of its existence and conformably to its activity, it follows naturally that the Church is a society as distinct from civil society as its raison d'être and end are different; that she is a necessary society, open to the whole human race since all men are called to the Christian life (for those who refuse to enter it, or who leave it, are deprived of and forever separated from heavenly life); that she is a society pre-eminently independent, and the most important of all societies by very reason of the immortal and heavenly good towards which she is wholly directed.

The free exercise of her mission

But an essentially free institution requires—and this is plain 487
to everyone—the free use of the means necessary to her function- (91-
ing. Now the Church needs, as organic and necessary functions, 94,
the power to transmit Christian teaching, to administer the sacra- 99-
ments to men, to exercise divine worship, to regulate and direct 101,
all that pertains to ecclesiastical discipline. With all these func- 114-
tions and favors God willed to invest and arm his Church, and 115)
with an admirable providence, He also willed her to be the only one so endowed. To her alone He remitted as a deposit all that He has revealed to men; He established her as the sole interpreter, judge, and most wise and infallible teacher of the truth that all States as well as all individuals must hear and whose precepts they must obey; it is equally true that He gave a free hand to the Church to judge and decide what should best suit the attainment of her end.

Therefore, it is wrong for civil power to take umbrage at and to be offended by the Church's liberty, since the source of civil power and of religious power is one and the same, namely God. That is why there can never be between them either disagreement, or mutual obstruction, or interference, since God cannot be at variance with Himself and there can never be any conflict in his works. On the contrary, there exists among them a harmony of cause and effect. It is apparent also that when the Catholic Church, obedient to the commands of her Founder, extends her standards more and more widely among the nations,

she is not invading the territory of the civil power any more than she is impeding its action; on the contrary, she is protecting and guarding the peoples.

(*Diplomatic relations between the Church and Bavaria.—Exhortation and prayer.—Blessing.*)

THE APOSTOLATE

Apost. Let. *Divinum Domini*, January 22, 1888.

488 The Church, that divine work of Our Lord Jesus Christ, is
(19, fashioned and supported by the ineffable virtue of the Holy Spirit.
32) "There is indeed diversity of gifts . . . diversity of ministry . . . , diversity of operations . . . ; but the same Spirit, who worketh all in all" (a). In fact, "God hath set in the Church first apostles, secondly prophets, thirdly doctors; after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches . . ." (b).

489 Even though the honor of the Apostolate surpasses (and
(134) rightly so) the other gifts such as ministry and operations, and therefore it is placed in the first rank, and though it has reference especially to those who have planted the Church with their blood, it belongs nonetheless and with justice to those who have continued the work of the Apostles through the centuries, by the example of their teaching no less than by the example of a glorious death, whether they have brought the divine light to those unfortunates sitting in darkness and the shadow of death, or whether they have courageously defended the rights and the liberty of the Church against the enemies of the Christian name.

(*The canonization of St. Peter Claver.—His life, virtues, death, miracles.*)

VARIETY IN UNITY

All. *In tanta hominum*, to the Polish people, April 21, 1888.

(*Praise for the union of the Polish people among themselves and with the Holy See.*)

490 Certainly, this is the most beautiful of the Church's titles to
(46, glory, and the one which is most rigorously proper to her: to
48- embrace all the peoples of the world in a single family, and at

488a 1 Cor. 12:4-7. 488b *Ibid.*, 28.

the same time to realize, while preserving differences of race and 49,
custom, unity of minds and hearts. 132)

For what concerns diversity of rites in the sacred liturgy, the Apostolic See has always made its position clear: not only it does not condemn diversity, but it eagerly and willingly grants to each nation the right to keep and preserve the legitimate customs and traditions of its forebears. Such variety in unity makes us think of a royal garment, splendid in appearance, graceful in form, with which the Spouse of Christ enhances her beauty.

SUBJECT ONLY TO GOD

All. to the Consistory, June 1, 1888.

(*The new penal code of Italy is harmful to the Church's interests.—Laws against the clergy.*)

If We return to first principles, it will be apparent how 491
repugnant these laws are to the most holy institutions of the (13,
Church. The Church, in fact, by God's will, is a perfect society, 144-
which also has its laws, its proper magistrates, regularly distinct 145,
from one another by the degree of power with which they are 177)
invested, and the head of all of them is the Roman Pontiff, placed by divine right at the head of the entire Church, and hence subject only to the judgment and authority of God Himself (a).

(*Condemnation of the laws against the Church.*)

TRUTH AND LIBERTY

Encycl. *Libertas*, June 20, 1888.

(*Errors concerning liberty.— Its true nature.— Role of intelligence and will.—Role of moral law.—Role of grace.—Liberty in social and political life.—Errors of liberalism and socialism.—False, so-called "modern", liberties.*)

But with no less religious care must We preserve that great 492
and sacred treasure of the truths which God Himself has taught (13,
Us. By many and convincing arguments, often used by defenders 19,
of Christianity, certain leading truths have been laid down: 24,
namely, that some things have been revealed by God; that the 88)

491a . . . *quorum est princeps omnium Pontifex romanus, universæ Ecclesiæ divino jure præpositus, idemque Dei solius potestati judicioque subjectus.*

only-begotten Son of God was made flesh, to bear witness to the truth; that a perfect Society was founded by Him—the Church, namely, of which He is the Head, and with which He has promised to abide till the end of the world.

The deposit entrusted to the Church

493 To this Society He entrusted all the truths which He had
(91, taught, in order that it might keep and guard them and with
96, lawful authority explain them; and at the same time He com-
102, manded all nations to hear the voice of the Church, as if it were
215) his own, threatening those who would not hear it with everlasting perdition. Thus it is manifest that man's best and surest teacher is God, the source and principle of all truth; and the only-begotten Son, who is in the bosom of the Father, the Way, the Truth, and the Life, the true Light which enlightens every man, and to whose teaching all must submit: "And they shall all be taught of God" (a).

In faith and in the teaching of morality, God Himself made the Church a partaker of his divine authority, and through his heavenly gift she cannot be deceived. She is therefore the greatest and most reliable teacher of mankind, and in her dwells an inviolable right to teach men.

The fruits of the magisterium

494 Sustained by the truth received from her divine Founder,
(84, the Church has ever sought to fulfill holily the mission entrusted
106) to her by God; unconquered by the difficulties surrounding her on all sides, she has never ceased to assert her liberty of teaching; and in this way the wretched superstitions of paganism were dispelled and the wide world was renewed unto Christian wisdom.

Now, reason itself clearly teaches that the truths of divine revelation and those of nature cannot really be opposed to one another, and that whatever is at variance with them must necessarily be false. Therefore, the divine teaching of the Church, so far from being an obstacle to the pursuit of learning and the progress of science, or in any way retarding the advance of civilization, in reality brings to them the sure guidance of shining light. And for the same reason it is of no small advantage

493a John 6:45. Cf. Isa. 54:13.

for the perfection of human liberty, since our Savior Jesus Christ has said that by truth is man made free: "You shall know the truth, and the truth shall make you free" (a).

(*Liberty of conscience.—Tolerance.—The sovereign power of God.*)

EPISCOPAL AUTHORITY

Letter *Est sane molestum*, December 17, 1888, to the Archbishop of Tours.

It is certainly sad and painful to treat with severity those 495
whom We cherish as children, but to act in this way, whatever it (203)
may cost, is sometimes a duty for those who have to labor for the salvation of others and keep them in the way of holiness. A greater severity becomes necessary when there is reason to believe that the evil only increases with the passage of time and is working harm to souls. These are the motives, Venerable Brother, which have brought you to use your powers to censure a state which is surely reprehensible, both because it is harming the sacred authority of bishops, and because it attacks not merely one, but a great number of bishops, describing their acts and their government in acrimonious terms, summoning them, so to say, before a court of law, as if they had failed in their most important and sacred duty.

No, it cannot be permitted that laymen who profess to be 496
Catholic should go so far as openly to arrogate to themselves in (203)
the columns of a newspaper, the right to denounce, and to find fault, with the greatest license and according to their own good pleasure, with every sort of person, not excepting bishops, and think that with the single exception of matters of faith they are allowed to entertain any opinion which may please them and exercise the right to judge everyone after their own fashion.

The successors of the Apostles

In the present case, Venerable Brother, there is nothing 497
which could cause you to doubt Our assent and Our approbation. (44,
It is Our first duty to take care, uniting Our efforts to yours, that 155,
the divine authority of the bishops remain sacred and inviolable. 187,
It belongs to Us also to command and to effect that everywhere 197,
this authority may remain strong and respected, and that in all 200,

494a John 8:32.

202- things it may receive from Catholics the submission and reverence
203) which are its just due. In fact, the divine edifice which is the Church is supported, as on a foundation visible to all men, first by Peter, then by the Apostles and their successors the Bishops. To hear them or to despise them is to hear or to despise Our Lord Jesus Christ Himself (a). The Bishops form the most sacred part of the Church, that which instructs and governs men by divine right; and so he who resists them and stubbornly refuses to obey their word places himself outside the Church (b). But obedience must not limit itself to matters which touch the faith: its sphere is much more vast: it extends to all matters which the episcopal power embraces. For the Christian people, the bishops are not only the teachers of the faith, they are placed at their head to rule and govern them; they are responsible for the salvation of the souls whom God has entrusted to them, and of which they will one day have to render an account. It is for this reason that the Apostle St. Paul addresses this exhortation to Christians: "Obey your prelates, and be subject to them. For they watch as having to render an account of your souls" (c).

Grades in the Church

498 In fact, it is always true and manifest to all that there are in
(100, the Church two grades, very distinct by their nature: the shep-
119, herds and the flock, that is to say, the rulers and the people. It
136, is the function of the first order to teach, to govern, to guide men
153, through life, to impose rules; the second has the duty to be sub-
157, missive to the first, to obey, to carry out orders, to render honor.
191, And if subordinates usurp the place of superiors, this is, on their
203, part, not only to commit an act of harmful boldness, but even to
211, reverse, as far as in them lies, the order so wisely established by
214) the Providence of the Divine Founder of the Church. If by chance there should be in the ranks of the episcopate a bishop not sufficiently mindful of his dignity and apparently unfaithful to one of his sacred obligations, in spite of this he would lose nothing of his power, and, so long as he remained in communion with the Roman Pontiff, it would certainly not be permitted to anyone to relax in any detail the respect and obedience which are due his authority. On the other hand, to scrutinize the actions of a bishop, to criticize them, does not belong to individual Catholics,

497a Cf. Luke 10:16. 497b Cf. Matt. 18:17.
497c Heb. 13:17.

but concerns only those who, in the sacred hierarchy, have a superior power; above all, it concerns the Supreme Pontiff, for it is to him that Christ confided the care of feeding not only all the lambs, but even the sheep (a). At the same time, when the faithful have grave cause for complaint, they are allowed to put the whole matter before the Roman Pontiff, provided always that, safeguarding prudence and the moderation counseled by concern for the common good, they do not give vent to outcries and recriminations which contribute rather to the rise of divisions and ill-feeling, or certainly increase them.

Former teaching

These fundamental principles, which cannot be gainsaid with- 499
out bringing in their wake confusion and ruin in the government (203)
of the Church, We have many, many times been careful to recall and to inculcate. Our letters to Our Nuncio in France (a), which you have cited in this matter, speak clearly; so do those addressed to the Archbishop of Paris (b), to the Belgian Bishops, to some Italian Bishops, and the two encyclicals to the Bishops of France (c), and of Spain (d).

Once again today We recall these documents; once again We inculcate this teaching, with the very great hope that Our admonitions and Our authority will calm the present agitation of minds in your diocese, that all will be strengthened and find rest in faith, in obedience, in the just and legitimate respect towards those invested with a sacred power in the Church.

Duties of the laity

Not only must those be held to fail in their duty who openly 500
and brazenly repudiate the authority of their leaders, but those, (216)
too, who give evidence of a hostile and contrary disposition by their clever tergiversations and their oblique and devious dealings. The true and sincere virtue of obedience is not satisfied with words; it consists above all in submission of mind and heart.

But since We are here dealing with the lapse of a newspaper, 501
it is absolutely necessary for Us once more to enjoin upon the (111)
editors of Catholic journals to respect as sacred laws the teaching

498a Cf. John 21:17. 499a Above No. 458.
499b Above, No. 459. 499c Above, No. 456.
499d Above, Nos. 453, ff.

and the ordinances mentioned above and never to deviate from them. Moreover, let them be well persuaded and let this be engraved in their minds, that if they dare to violate these prescriptions and abandon themselves to their personal appreciations, whether in prejudging questions which the Holy See has not yet pronounced on, or in wounding the authority of the Bishops by arrogating to themselves an authority which can never be theirs, let them be convinced that it is all in vain for them to pretend to keep the honor of the name of Catholic and to serve the interests of the very holy and the very noble cause which they have undertaken to defend and to render glorious.

THE INDEPENDENCE OF THE CHURCH

Letter *Sicut acceptum*, April 29, 1889, to the Archbishop of Munich.

(*The refusal of the Minister of Worship [Bavaria] to allow the claims of the episcopate.*)

502 (91, 97, 172, 193) More than this, in the ministerial document in question there occur passages quite irreconcilable with Catholic teaching, or completely out of harmony with the most sacred principles which have always regulated relationships between the Church and the civil power. There can be no doubt that the decisions of the Holy See or those of the General Councils, above all in matters of faith, are by themselves and by their very nature obligatory on all the faithful; their value can in no sense be diminished by the fact that they have not received a royal *placet* (a). The divine teaching authority, founded by Our Lord in his Church, guarantees to these decisions in matters of faith and moral, their full effect, independent of the opinion and prescriptions of the civil power. Otherwise the dogmas of faith and the principles of moral, which of themselves are always true and just, would vary according to the wishes of Sovereigns and the differences of time and place.

(*The Concordat is recalled.—Liberty of religious orders.—Exhortation to defend the rights of the Church.*)

502a This doctrine has already been stated in almost the same terms by Pius IX in his Allocution to the Consistory, November 3, 1855. Cf. A.P., 2, 447.

THE HOLY FAMILY

Encycl. *Quamquam pluries*, August 15, 1889.

(*An era of persecution and apostasy.—Recourse to Our Lady during the month of October.—Devotion to the Holy Family.—The patronage of St. Joseph.*)

Now the divine home which Joseph governed as with the 503
authority of a father contained the first fruits of the infant Church. (33,
Just as the Most Blessed Virgin is the Mother of Jesus Christ, so 69)
she is the Mother of all Christians whom she brought forth on the Mount of Calvary in the midst of the supreme sufferings of the Redeemer. Jesus Christ, too, is, as it were, the first-born among Christians who, by adoption and redemption, are his brothers. Such are the reasons why the Blessed Patriarch regards as being confided to him in a special manner the multitude of Christians who compose the Church, that is to say, this immense family, spread throughout the world, over which, since he is the Spouse of Mary and the Father of Christ, he possesses, as it were, a paternal authority. It is therefore natural and very proper that St. Joseph, just as he once provided for the needs of the family at Nazareth and surrounded it with his holy protection, should now shelter under his heavenly patronage the Church of Christ and defend her.

(*St. Joseph and the workers.—Prayer to St. Joseph.*)

THE WORKS OF MERCY

All. to the Consistory, December 30, 1889.

(*The struggles against the Church and her works.—Secularization of good works.*)

It is vain to seek charity of this nature outside the Church of 504
God which Christ has left as the sole heir of his wisdom, of his (82,
moral, of his charismata. And in every age she has given the most 127)
striking proofs of her constant zeal in following the counsels and the examples of her Divine Founder. Where, in fact, is the human ill which the Church has not succored with maternal tenderness, as also with unequalled prudence and vigilance? Therefore, it is above all by her care and her authority, or at least with her counsel, her favor, and her protection, that appropriate assistance has

been given to every sort of calamity throughout the entire world, but more especially in the regions where the Church was vigorous and Christian virtues were held in higher honor.

(*Attacks against the Holy See.*)

THE MISSION OF THE CHURCH

Encycl. *Sapientiæ Christianæ*, January 10, 1890.

(*Abandonment of God's law brings grave evils on society.—Unjustified exactions of the State.—Conflicts of conscience for Catholics.—False solutions.*)

505 (76-77, 99, 220) For when the lawlessness of thought to which We have referred is so extended, so widely diffused, it becomes the duty of the Church actively to espouse the safeguarding of truth and to eradicate falsehood from men's minds—a duty at all times in her sacred keeping, since to her hands have been entrusted the honor of God and the saving of men. But when a special need demands, it becomes the duty not only of those who command to defend the purity of the faith, but "all are bound to communicate their faith to others, either to the instruction of other Christians, or to their strengthening or to repel the audacity of those outside the fold" (a).

(*Culpable inertia.—Duty of open profession of faith incumbent upon all.*)

506 (165, 198, 211, 217, 220) Now the gift of preaching, that is, of teaching is, by divine law, in the hands of the rulers whom "the Holy Ghost has placed as Bishops to rule the Church of God" (a), and especially of the Roman Pontiff, the Vicar of Jesus Christ, the Head of the Church, endowed with supreme power, the director of morals and actions. Nevertheless, let none imagine that they who have no essentially authoritative position in the hierarchy are forbidden to devote themselves to the same object, especially those who have received from God the power as well as the zeal to work. As often as there is need, these may very appositely deliver to others the message they have received, reflecting, like a mirror, the voice of the teachers, guarding themselves, however, from an assumption of the duties of authority (b).

505a St. Thomas, 2a, 2aem q, IIIm a, 2 ad 2.
506a Acts 20:28.
506b Cf. **THE LAY APOSTOLATE**, Nos. 148 ff.

(*Mandate of the Vatican Council to laymen, with respect to the struggle against error.*) (c)

The unity of the Church

507 (13, 15, 27, 39, 42, 77) Now, these duties will not be fulfilled, as a whole, and with advantage, as they should be, if some go out to battle independently of others. Jesus Christ, indeed, foretold that the dislike and hatred of men which He first endured would likewise be directed against the work founded by Him, so that this would hinder many from fulfilling the salvation obtained by His goodness. And for this reason He desired not merely to win followers to his teaching, but to unite them into a society and to welcome them into one body, "which is the Church" (a), of which He should be the head. And so the life of Jesus Christ circulates through the whole frame, nourishes and upholds the particular members, holds them in mutual bonds, and directs them to the same end, though individual acts are separately accomplished. Thus the Church is a perfect society, far more excellent than any other society; but this is its duty imposed upon it by its Author that it should fight for the salvation of the human race "like an army set in array" (b).

508 (121, 214, 224, 231) This composition and economy of the Christian household can in no way be changed: nor is any man permitted to rule himself by his own fancy, or to follow any mode of defense that pleases him; for he scatters and gathers not, who gathers not with the Church and Jesus Christ, and he most surely strives against God who labors not with Him and with the Church.

(*Unity of thought, first principle of unity.—Difficulty of this in temporal societies.*)

The rule of faith

509 (38, 46, 109) Very different it is among Christians; they receive what they are to believe from the Church, under whose authority and guidance they know well that they hold the truth. Hence, as the Church is one, Jesus Christ being one, so the whole doctrine of all Christians in the world is and ought to be one; "One Lord,

506c Cf. Above, N. 350.
507a Col. 1:24.
507b Cant. 6:9.

one faith" (a). "Having the same spirit of faith" (b), they are possessors of the principle of salvation, hence the same will and the same mode of action are generated spontaneously in all.

510 But, as Paul the Apostle bids us, it is necessary that this
(44, union should be perfect. Since the Christian faith rests on the
101, authority, not of human, but of divine reason ("we believe the
165) truth not on account of the intrinsic truth of things made clear by the natural light of reason, but on the authority of God Himself revealing, who can neither deceive nor be deceived" (a), it follows that everything which is understood to be the direct teaching of God must be received by us with equal assent and that to refuse belief to one such doctrine is clearly to deny the whole. For they overturn the very foundations of faith who deny that God has spoken to man, or who doubt of his infinite truth and wisdom.

Now, to declare what is the divine teaching is the function of the teaching Church to whom God has entrusted the guardianship and interpretation of his words. But the highest teacher in the Church is the Roman Pontiff. Hence, as the union of minds necessitates a perfect agreement in one faith, so it calls all wills to be perfectly submissive and obedient to the Church and the Roman Pontiff, as to God (b).

Submission to the magisterium

511 Now, obedience should be perfect, since it is enforced by
(109, faith itself, and has this point in common with faith that it is
214) indivisible. Indeed if it be not absolute and all embracing, only the shadow of obedience is left, while its essential nature has been utterly abolished and destroyed. And all Christian precedent so far ministers to such perfection, that it is and always has been held as a peculiar mark by which Catholics may be distinguished. It is well explained by Thomas Aquinas in these words:

509a Eph. 4:5. 509b 2 Cor. 4:13.
510a Conc. Vatican, Const. *Dei Filius*, 3; Denz., 1789.
510b *Statuere vero quæ sint doctrinæ divinitus traditæ, Ecclesiæ docentis est, cui custodiam interpretationemque Deus eloquiorum suorum commisit. Summus autem est magister in Ecclesia Pontifex romanus. Concordia igitur animorum sicut perfectum in una fide consensum requirit, ita voluntates postulat Ecclesiæ romanoque Pontifici perfecte subjectas atque obtemperantes, ut Deo.*

"The formal object of faith is primary truth as manifested 512
in the Sacred Scriptures, and the teaching of the Church which (109,
proceeds from the primary truth. Hence, he who does not 165)
embrace as he would a divine and infallible law, the teaching of the Church, which proceeds from the primary truth as manifested in the Sacred Scriptures, has not the habit of faith: but he holds that which is of the faith (fidei) in a manner different from that which is by faith (per fidem) .... Now it is clear that he who embraces the teaching of the Church as he would an infallible law, makes assent to all that the Church teaches; but otherwise if of the Church's teaching he holds what he pleases, and refuses what does not please him, he does not embrace the teaching of the Church as an infallible law, but according to his own wish" (a). "There should be one faith in the whole Church, according to the text, 'I beseech you that ye all speak the same thing and that there be no schism among you' (b); which could not be, unless a mooted matter of faith were decided by him who governs the whole Church, that his judgment might hence be firmly held by the whole Church. And, therefore, to the sole authority of the Pontiff belongs the publication of any Creed together with all other matters that concern the whole Church" (c).

Extent of obedience

In fixing the limits of obedience, let none imagine that the 513
authority of the bishops, and especially of the Roman Pontiff, is (55,
only to be respected in matters of dogma, the obstinate rejection 95,
of which cannot be distinguished from the crime of heresy. Nor 109-
is it by any means sufficient that a sincere and firm assent be 110,
given to the teachings delivered by the Church, which, though 169)
not defined by solemn Act, are nevertheless, by common and universal consent, believed as divinely revealed, and which the Vatican Council decreed as of "Catholic and divine faith." But it is moreover a chief duty of Christians to permit themselves to be ruled and guided by the bishops, and particularly by the Apostolic See. How fitting this doctrine is, is very evident. For the words of God refer in part to God Himself, and in part to man, and to that which is necessary for his eternal salvation. Now, in each division the guidance of both belief and action by divine

512a *Sum. Theol.*, 2a, 2ae, q. v, a. 3. 512b 1 Cor. 1:10.
512c *Ibid.*, 2a, 2ae, q. i. a. 10.

right belongs to the Church, as We have said, and in the Church to the Chief Pontiff. Hence, the Pontiff must have the power authoritatively to judge of the meaning of Holy Scripture; what doctrines are in harmony with it and what at variance; and also to declare what is virtuous and what sinful, what is to be done and what avoided in the work of salvation; for otherwise he could neither be a sure interpreter of the moral word of God nor a safe guide to man.

Nature of the Church

514 (12-13, 78-79, 124) We must go yet more deeply into the nature of the Church, as being not a mere chance union of Christians, but as a society divinely constituted and wonderfully organized, having as its direct object to bestow peace and holiness on the soul; and since for this end it alone by divine gift possesses the necessary means, it has fixed laws, fixed functions, and in the direction of Christian peoples follows a method most consonant with its nature.

The government of the Church

515 (14, 124) But the course of its government is difficult and seldom runs smooth. The Church is the mistress of nations scattered over the whole earth, differing in race and customs, whose duty it is, living each in its own state under its own laws, to submit both to civil and ecclesiastical power. And these duties are incumbent on the same persons, and not at odds with each other nor confused, as We have said, for the former promotes the prosperity of the State, the latter, the common good of the Church, and both are for the perfection of man.

Independence of the Church

516 (16, 84, 93, 121, 178) And with this definition of mutual rights and functions, it is quite clear that rulers of States should be free to guide their affairs, and this not only without the opposition, but with the assistance of the Church; for since she above all things teaches the practice of piety, which is justice towards God, in the same way she urges men to act with justice towards their rulers. But the ecclesiastical power has this far nobler aim—to rule the minds of men by having regard to "the kingdom of God and his justice" (a), and is entirely devoted to this object. Moreover, it cannot without rashness be doubted that the direction of souls has

516a Matt. 6:33.

been given to the Church alone, so that in it political power has no right of interference; for not to Caesar, but to Peter, did Jesus Christ entrust the keys of the kingdom of heaven.

(*Necessary qualities of Catholics' political activity.—Christian life.—Christian education and instruction.—Duty of fighting for Christ.*)

THE ACTION OF THE CHURCH

Encycl. *Rerum novarum,* May 16, 1891.

(*The labor question.—The socialist solution.—The Christian solution.—Means of realizing it.—The role of the Church.*)

517 (77, 95, 100, 116, 120, 124-125, 198, 206) However, the Church is not satisfied with pointing out the way which leads to salvation; she leads men to it and with her own hand applies the remedy to the ill. She applies herself above all to instruct and elevate men according to her principles and her doctrine, the life-giving waters of which she endeavors to spread as far and wide as possible through the ministry of her bishops and priests. She also tries to penetrate souls and to bring wills to allow themselves to be governed and directed by the rule of divine precepts. This is a capital point, one of the utmost importance, because it sums up, as it were, all the interests at stake, and here the action of the Church is supreme.

The instruments at her disposal to touch souls with, she has received for this purpose from Jesus Christ, and they carry within themselves the efficacy of divine strength. They alone can penetrate to the depths of the human heart; they alone can bring men to obey the injunctions of duty, to master passion, to love God and neighbor with a charity which is unique and supreme, energetically to overcome all the obstacles which impede him in his progress towards virtue.

(*The role of the State.—Action of employers and employees.—Christian charity.—The patrimony of the Church established by the alms of the faithful; always used for the benefit of the poor.*)

518 (48, 61, 82) Doubtless there are today a number of men, faithful echoes of a pagan past, who go so far as to make of this marvelous charity a weapon with which to attack the Church; and it has been proposed to substitute for Christian charity a philanthropy established by state law. But no human industry could substitute for that charity which devotes itself without reserve to the service of neighbor. The Church alone possesses this virtue, for it can be

derived from no other source than the Sacred Heart of Jesus; and he is far from Jesus Christ who is far from his Church (a).

(*Social Peace.*)

THE LIFE OF THE CHURCH

Encycl. *Octobri mense*, September 22, 1891.

(*The ills of the present time.—Necessity of prayer.*)

519 This is a fact admirable beyond all hope! The world goes its
(94, own laborious way, proud of its riches, its strength, its arms, its
220) genius; the Church descends through the ages with calm and measured step, putting her trust in God alone towards whom she raises her eyes and hands in supplication day and night. Although in fact she does not, in her prudence, neglect the human help which Providence and the times procure her, it is not in them that she places her first hope, but in prayer, in supplication, in the invocation of the name of God. This is how she maintains and strengthens the principle of her life: her assiduity in prayer has permitted her happily to remain a stranger to the vicissitudes of the merely human and has united her continually to the divine will; it has allowed her to live the very life of Our Lord Jesus Christ in peace and tranquillity.

(*The intercession of Our Lady.—Appeal for the recitation of the rosary.*)

NOW AND FOREVER

Encycl. *Au milieu des sollicitudes*, February 16, 1892, to the French Bishops.

(*The religious situation in France.—The Church and different forms of government.—The changing character of the latter.*)

520 The Church of Jesus Christ alone has been able to preserve,
(13- and certainly will preserve until the end of time, her form of
14, government. Founded by Him "who was, who is, and who is to
19, come" (a), she received from Him in the very beginning all that
91, was necessary to continue her divine mission through the ebb and
125, flow of human affairs. And, far from needing to change her es-
138) sential constitution, she has not even the power to renounce the conditions of true liberty and sovereign independence with which Divine Providence endowed her for the general good of souls.

518a For parts here omitted, cf. the volume on The Social Question.
520a Heb. 13:8.

(*"Ralliement" to the present French government.—Distinction between legislation and form of government.*)

THE NOTE OF SANCTITY

Apost. Let. *Qui Ecclesiæ suæ*, December 19, 1892.

God, who has promised that He will never abandon his 521
Church, watches over her in his wisdom so that she will never(126)
want that mark of *sanctity* whose excellence attests her divine origin and draws, by its example, the peoples of the earth to run in the way of virtue.

(*Beatification of the Venerable Francis Xavier Marie Bianchi.*)

THE MORAL LAW

Letter *Il divisamento*, February 8, 1893, to the Bishops of the Province of Venice.

(*The projected law on 'civil marriage'.—Intrusion in the domain of moral reserved to the Church.*)

Everyone knows that Our Divine Savior remitted to the 522
Church the judgment and the governance, not only of what con-(103)
cerns faith, but also of all that pertains to moral. The Church was instituted by Christ to be a sure and infallible guide to all men in the way of eternal salvation, and just as, in order to be saved, it is not enough to believe but one must act in conformity with the faith, it is to the Church that judgment belongs, in matters concerning the moral law and conduct, as well as in matters concerning the deposit of faith.

(*Marriage and virginity.—Limits of the State's power.—Judgment on this law.—Duty of resisting.*)

SHEEP WITH A SHEPHERD

Letter *Exima Nos lætitia*, July 19, 1893, to the Bishop of Poitiers.

(*The schism of the "petite Eglise."*)

Its members pretend that their sole preoccupation is to affirm 523
the proper and original right of the Church, that they have nothing(154,
more at heart than to protect her liberty from every hostile action 160,
at the hands of human powers. They find the most absolute 177,
guarantee and the surest defense of this liberty in the bishops 203)
remaining in perpetual stability in the place which they have

occupied in the sacred hierarchy; whence it follows that they may not be moved from their sees or removed from their rank.

It is certainly true that no man of good sense will ever believe that some private individuals or some bishops have more at heart the rights and liberty of the Church than has the Holy See itself, the Mother and Mistress of all the Churches. Or that in order to procure this good, the Roman Church needs to be prodded by those who, in order to be and to be held as good Catholics, owe the Roman Church submission and obedience before all else. If it must be recognized and considered as an acquired and sacred right that no bishop can be removed from his see or his rank by any merely human power, nonetheless, no difficulty should be made about admitting that the Apostolic See has this right by reason of its supreme authority over the lambs and the sheep, on every occasion when grave matters and the higher good of the Church require.

(*The conduct of Pope Melchiades with regard to the Donatists; the admirable submission of the French Bishops to the orders of Pius VII: both testify in favor of this right of the Holy See.*)

524 (56) In rendering to religion its ancient splendor, Pius VII strengthened the peace of the Church with such happy effect that the order of bishops established by his authority was regarded as worthy of its high office and became the object of the veneration of all the faithful. And so these prelates were received into the communion of the Catholic fraternity by the bishops of the entire world.

525 (56) Therefore, there can be no legitimate cause for these men, whoever were the first leaders of those concerned today, to be separated from the most holy communion of the Catholic world. Let them not rely on the upright quality of their conduct, not on their fidelity to discipline, not on their zeal in safeguarding teaching and stability in religion. Does not the Apostle say plainly that without charity all this profiteth nothing? (a) There is not a single bishop who considers them to be or who governs them as his flock. From this the evidence is plain: they may conclude with certainty that they are fugitives from the flock of Christ. Let them hear the cry of St. Ignatius, that illustrious martyr of the Apostolic ages: "I will write to you again if, by God's favor,

525a Cf. Cor. 13:3.

I learn that each and every one of you, without a single exception, is united with one another in the same faith under the one Jesus Christ, obedient to the bishop and to his priests, in the unity of one mind breaking the one bread in which is to be found the well-spring of immortality" (b). And again: "Keep yourselves from that noxious food which Our Lord Jesus Christ does not raise; it is no planting of the Father. He who is of God and of Jesus Christ is with the bishop, and he who returns under the influence of penance, to the unity of the Church, is of God and is according to Jesus Christ. Be not deceived, Brethren, if a man follow the fomenters of schism, such a one shall not inherit the kingdom of God" (c).

526 (58) From this it follows also that they cannot promise themselves any of the graces and fruits of the perpetual sacrifice and of the sacraments which, although they are sacrilegiously administered, are nonetheless valid and serve in some measure that *form* and *appearance* of piety which St. Paul mentions (a) and which St. Augustine speaks of at greater length: "The form of the branch," says the latter with great precision, "may still be visible, even apart from the vine, but the invisible life of the root can be preserved only in union with the stock. That is why the corporal sacraments, which some keep and use outside the unity of Christ, can preserve the appearance of piety. But the invisible and spiritual virtue of true piety cannot abide there any more than feeling can remain in an amputated member" (b). But since they no longer have even a single priest who adheres to their tenets, they cannot even boast of this appearance of piety. They no longer have the sacraments, with the exception of baptism, which they confer, so it is said, without ceremonies on children; a fruitful baptism for the latter, provided that once the age of reason is reached they do not embrace the schism; but deadly for those who administer it, for in conferring it they willfully act in schism (c).

(*The Pope invites the schismatics to return to the Church.—He encourages the Bishops of Lyons and Poitiers.*)

525b *Ad Ephes.*, XX.
525c *Ad Philad.*, III.
526a Cf. 1 Cor. 13:3.
526b *Serm.* LXXI, *in Matt.*, 32.
526c . . . *Suscipientibus quidem, modo quum adoleverint schismate abstineant, profuturum, sed mortiferum dantibus, quippe qui id agant voluntario schismate impliciti.*

THE TEACHING OF SCRIPTURE

Encycl. *Providentissimus Deus,* November 18, 1893.

(*The place of the Bible in teaching and preaching.—The Church and the Bible.—The enemies: Protestants, Rationalists, Liberals.—Defense of the Bible.—The Bible and theology.*)

527 (2, 4, 102, 137, 147) To have proved the truth of Catholic doctrine, to have explained and illumined this doctrine by learned and lawful interpretations of the Bible, this is certainly a great deal; there remains, however, another point, as important as the work necessary to accomplish it is considerable: establishing as solidly as possible the complete authority of the Scriptures. This end will not be reached in a full and entire fashion except through the proper and ever-living magisterium of the Church who "in herself, by reason of her admirable diffusion, her eminent sanctity, her inexhaustible fecundity in every sort of good, her Catholic unity, her invincible stability, is a great and perpetual motive of credibility, and an irrefragable proof of her divine mission" (a).

But since the divine and infallible teaching authority of the Church rests upon the authority of Sacred Scripture, the claim for at least a human belief in the latter must first of all be set forth and supported. In fact, from these books, as the surest witnesses of antiquity, the divinity and the mission of Jesus Christ, the institution of the hierarchy of the Church, the primacy conferred upon Peter and upon his successors, will be confirmed by evidence and solidly established.

(*Exegetical science.—Ancillary sciences.—Inspiration and inerrancy.—Catholic savants.*)

A PEOPLE UNITED TO THEIR SHEPHERD

All. to the people of Rome, January 28, 1894.

(*Virtues of the clergy of Rome.—Clergy and faithful are praised for their union with the Holy See.*)

528 (44, 214) Seeing you gathered here together, all of one mind, and forming a group which represents to such a large extent all the parishes of Rome, Our mind lingers with pleasure over the ideal of the organic unity of the Church, so well summed up by the ancients in the well-known formula: "A people united to their shepherd"; in fact, docility to shepherds of a lower grade is the

527a *Counc. Vat.*, sess. III, c. 3 *de fide;* above, No. 342.

first link in the necessary submission to those of a higher grade and to the Supreme Shepherd.

(*Trials of the present time.—The Holy Family Association.*)

CONDITIONS OF UNITY

Apostolic Epistle, *Praeclara gratulationis,* June 20, 1894, to the entire world.

(*Fruits of the Jubilee.—Prayer for unity.—The separated Churches.—Protestants pretend to unity by charity alone.*)

529 (4, 6, 24, 40-41, 46, 48, 142, 172) But how can perfect charity unite hearts if faith has not brought unity to minds? This is why there have been men among those We speak of—thoughtful men with hearts avid of the truth—who have come to seek in the Catholic Church the road which leads with surety to eternal life. They have understood that they could not cleave to Jesus Christ as the Head of the Church if they did not belong to the Body of Jesus Christ which is the Church; nor could they hope ever to possess in all its purity the faith of Jesus Christ if they were to reject its legitimate teaching authority, entrusted to Peter and to his successors. On the other hand, they understood that only in the Roman Church is to be found the ideal realized, the type reproduced, of the true Church, which is, moreover, visible to all men by reason of the exterior marks with which God her Founder took care to distinguish her. And many of these men, gifted with penetrating judgment and marvelous wisdom in the study of antiquity, have in very remarkable writings, been able to throw light on the uninterrupted apostolicity of the Roman Church, the integrity of her teaching, and the constant uniformity of her discipline.

(*Pressing and fatherly appeal to the dissidents.—Duties of the Roman Catholics.—Errors on the subject of the Church.*

The Church, a perfect society

530 (13, 67, 77, 91, 119) The Church, in the will and in the plan of God her Founder, is a society perfect in her own right: a society whose mission and role are to permeate the human race with the evangelical institutions and precepts, to safeguard the integrity of morals and the exercise of Christian virtue, and, hence, to lead all men to that heavenly blessedness which has been set before them. And because she is a perfect society, as We have said, she is endowed with a principle of life which does not come to her from without, but one which was placed within her by the same act of will

which gave her her nature. For this same reason she is invested with the power to make laws, and, in the exercise of this power, it is only just that she should be free, as this is just, too, for all that can touch her authority. But this liberty, nonetheless, is not of a nature to provoke rivalries and antagonism: for the Church does not crave power, she obeys no ambition. What she wants, and the unique aim she pursues, is to safeguard among men the exercise of virtue, and by this means to ensure their eternal salvation. And so it is of her very nature to employ condescension and maternal methods.

(*Church and State.—Masonic sects.—The Church is the source of truth and of supernatural life.—Christian solution of social and political questions.—Missionary vocation of Christian Europe.—Address to the rulers of States.*)

BETTER THAN LIBERTY

Letter *Longinqua Oceani*, January 6, 1895, to the Bishops of the United States.

(*The work of Christopher Columbus.—Progress of the Church in the United States.*)

531 The main factor, no doubt, in bringing things into this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered Republic. For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced (a). The fact that Catholicity with you is in good condition, nay, is even enjoying

531a *Sed quamquam hæc vera sunt, tamen error tollendus, ne quis hinc sequi existimet, petendum ab America exemplum optimi Ecclesiæ status: aut universe licere vel expedire, rei civilis reique sacræ distractas esse dissociatasque, more americano, rationes.*

a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

(*The Council of Baltimore.—To perpetuate the fruits of the Council and strengthen the bonds between America and the Holy See, the Pope has instituted an Apostolic Legation.*)

The representatives of the Holy See

The mass of the Catholics understood how salutary Our action 532
was destined to be; they saw, moreover, that it accorded with the (*151-*
usage and the policy of the Apostolic See. For it has been, from *153,*
earliest antiquity, the custom of the Roman Pontiffs in the exercise *156*)
of the divinely bestowed gift of the primacy in the administration of the Church of Christ to send forth legates to Christian nations and peoples. And they did this, not by an adventitious but an inherent right. For "the Roman Pontiff, upon whom Christ has conferred ordinary and immediate jurisdiction, as well over all and singular churches, as over all and singular pastors and faithful (a), since he cannot personally visit the different regions and thus exercise the pastoral office over the flock entrusted to him, finds it necessary, from time to time, in the discharge of the ministry imposed on him, to despatch legates into different parts of the world, according as the need arises; who, supplying his place, may correct errors, make the rough ways plain, and administer to the people confided to their care increased means of salvation" (b).

But how unjust and baseless would be the suspicion, should it 533
anywhere exist, that the powers conferred on the legate are an (*155-*
obstacle to the authority of the bishops! Sacred to Us (more than *156,*
any other) are the rights of those "whom the Holy Ghost has *190*)
placed as bishops to rule the Church of God" (a). That these rights should remain intact in every nation in every part of the globe, We both desire and ought to desire, the more so since the dignity of the individual bishop is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits

532a Con. Vat. *Sess.*, iv. c. 3; above, No. 363.
532b *Cap. Un. Extrav. Comm.* De Consuet., 1:1.
533a Acts 20:28.

the one necessarily protects the other. "My honor is the honor of the Universal Church. My honor is the unimpaired vigor of My brethren. Then am I truly honored when to each one due honor is not denied" (b).

534 (156) Therefore, since it is the office and function of an apostolic legate, with whatsoever powers he may be vested, to execute the mandates and interpret the will of the Pontiff who sends him, thus, so far from his being of any detriment to the ordinary power of the bishops, he will rather bring an accession of stability and strength. His authority will possess no slight weight for preserving in the multitude a submissive spirit; in the clergy discipline and due reverence for the bishops, and in the bishops mutual charity and an intimate union of souls.

(*Fruits hoped for from this legation.—Submission of the faithful to the laws of the Church.—The social question.—The Press.—Non-Catholics.—The racial question.*)

THE HEART OF THE CHURCH

Apost. Let. *Provida Mater*, May 5, 1895.

(*On the occasion of the Feast of Pentecost the Pope invites the faithful to offer special prayers.*)

535 (32, 88) The greatest and the most fruitful blessings can be hoped for from Him who is the Spirit of Truth, who has revealed to us God's secrets in Sacred Scripture, and sustains the Church by his perpetual presence. From this living source of sanctity, souls regenerated for divine adoption receive in a marvelous manner increase and perfecting for eternity. In fact, from this multiform grace of the Holy Spirit (a) are continually derived light and zeal, healing and strength, consolation and rest, the desire to accomplish all that is good, and fruitfulness in good works. Finally, the Spirit acts by his virtue in the Church in such wise that, as Christ is the Head of the Mystical Body, so it is possible, by an exact analogy, to call the Spirit the Heart: for "the heart has a certain hidden influence, and it is for that reason that the Holy Spirit is compared to the heart, for He gives life to and unites he Church in an invisible manner" (b).

533b S. Gregorius *Epist. ad Eulog. Alex. lib.* VIII. *ep.* 30.
535a Cf. Eph. 3:10; 1 Peter 4:10.
535b *Idem denique Spiritus virtute sua in Ecclesia sic agit, ut mystici hujus corporis quemadmodum* caput *est Christus, ita ipsemet* cor *apta possit similitudine appellari: nam* cor habet quamdam influentiam occultam; et ideo cordi comparatur Spiritus Sanctus qui invisibiliter Ecclesiam vivificat et unit. (S. Thomas, *Sum. Theol.*, IIIa, q. 8, a. I, ad 3um).

(*Fruits to be hoped for: greater union among the faithful, the reconciliation of the dissidents.—Promulgation of the indulgence.*)

A MOTHER FOR THE CHURCH

Encycl. *Adjutricem populi*, October 5, 1895.

(*The Rosary.—Prayer for unity and the return of the dissidents.—The mission confided by Christ to Mary on Calvary.*)

536 (33) Mary has assumed and generously carried out this great function and this laborious mission whose beginnings were consecrated in the Cenacle. She admirably sustained the first years of the Christian people by the sanctity of her example, the authority of her counsels, the gentleness of her encouragement, the efficacy of her holy prayers. Truly Mother of the Church, Doctor and Queen of the Apostles, to them she communicates also a portion of the divine words which "she kept in her heart" (a).

It would be impossible to say all that she added in extent and efficacy to this help when she was raised to the side of her Son, to that height of heavenly glory which was worthy of her dignity and the splendor of her merits. For in that place, according to God's designs, she began to watch over the Church, to help and protect us as a Mother does, so that after having been the co-operator of man's redemption, she became also, by reason of the almost limitless power which was granted to her, the dispenser of the grace which flows from this Redemption to every age.

(*The schismatic East, formerly so devout to Mary.—The Rosary, nourishment of faith.—The Congress of Jerusalem.*)

UNITY OF THE CHURCH

Encycl. *Satis cognitum*, June 29, 1896.

Unity the distinctive mark of the Church

537 (1, 52, 63, 70) It is sufficiently well known unto you that no small share of Our thoughts and of Our care is devoted to Our endeavor to bring back to the *fold*, placed under the guardianship of Jesus Christ, the chief Pastor of souls, sheep that have strayed. Bent upon this, We have thought it most conducive to this salutary

536a Luke 2:19.

end and purpose to describe the image and, as it were, the lineaments of the Church. Amongst these the most worthy of Our chief consideration is *Unity*. This the Divine Author impressed on it as a lasting sign of truth and of unconquerable strength (a). The essential beauty and comeliness of the Church ought greatly to influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs; and that even a love for the Church may be stirred up in the souls of men, like unto that charity wherewith Christ loved and united Himself to that spouse redeemed by his precious blood. "Christ loved the Church, and delivered Himself up for it" (b).

538 (231) If those about to come back to their most loving Mother (not yet fully known, or culpably abandoned) should perceive that their return involves not indeed the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ) but some lesser trouble and labor, let them clearly understand that this burden has been laid on them not by the will of man but by the will and command of God. They may thus, by the help of heavenly grace, realize and feel the truth of the divine saying, "My yoke is sweet and My burden light" (a). Wherefore, having put all Our hope in the Father of lights, from whom "cometh every best gift and every perfect gift" (b)—in Him, namely, who alone gives the increase" (c), We earnestly pray that He will graciously grant Us the power of bringing conviction home to the minds of men.

The divine idea of the Church

539 (75) Although God can do by his own power all that is effected by created natures, nevertheless in the counsels of his loving

537a In an address to the Consistory of June 22, the Pope had already indicated the thought which led him to write the encyclical: *"Quoniam christianæ doctrinæ gravissimum caput et velut fundamentum continetur germana Ecclesiæ cognitione, idcirco induximus animum Ecclesiæ imaginem atque formam ex constitutione divina expressam, proferre in medium; eo præcipue spectantes ut insigne admirabile unitatis, inditum ei divinitus, luculentius emergat.*

537b Eph. 5:25.

538a Matt. 11:30.

538b James 1:17.

538c 1 Cor. 3:6.

providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man's work and actions, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated amongst men save by means of external things which the senses can perceive. For this reason the Son of God assumed human nature—"who being in the form of God . . . emptied Himself, taking the form of a servant, being made in the likeness of a man" (a)—and thus living on earth He taught his doctrine and gave his laws, conversing with men.

540 (77-78, 85, 100, 102, 120, 131) And since it was necessary that his divine mission should be perpetuated to the end of time, He took to Himself disciples, trained by Himself, and made them partakers of his own authority. And, when He had invoked upon them from heaven the *Spirit of Truth*, He bade them go through the whole world and faithfully preach to all nations what He had taught and what He had commanded, so that by the profession of his doctrine, and the observance of his laws, the human race might attain to holiness on earth and never-ending happiness in heaven.

Visible nature of the Church

541 (3, 10, 16, 20, 79, 107) In this wise, and on this principle, the Church was begotten. If we consider the chief end of this Church and the proximate efficient causes of salvation, it is undoubtedly *spiritual;* but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is external and necessarily visible. The apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices falling upon the ears of those who heard them begot faith in souls—"Faith cometh by hearing, and hearing by the word of Christ" (a). And faith itself—that is, assent given to the first and supreme truth—though residing essentially in the intellect, must be manifested by outward profession—"For, with the heart, we believe unto justice; but with the mouth, confession is made unto salvation" (b). In the same way, in man, nothing is more internal than

539a Philipp. 2:6-7.

541a Rom. 10:17.

541b Rom. 10:10.

heavenly grace which begets sanctity, but the ordinary and chief means of obtaining grace are external: that is to say, the sacraments which are administered by men specially chosen for that purpose, by means of certain ordinances. Jesus Christ commanded his apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But this correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been initiated except through the senses, which are of all things the messengers and interpreters.

The Church the body of Christ

542 (6, 9, 16, 28-29, 90) For this reason the Church is so often called in Holy Writ a *body*, and even the body of Christ– "Now you are the body of Christ" (a)–and precisely because it is a body is the Church visible: and because it is the body of Christ is it living and energizing, because by the infusion of his power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it. And as in living beings the vital principle is unseen and invisible, and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by it.

Erroneous conceptions of the Church

543 (3, 6, 9, 17, 24) From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible Church are in grievous and pernicious error, as also are those who regard the Church as a human institution which claims a certain obedience in discipline and external duties, but which is without the perennial communication of the gifts of divine grace, and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature. The Church is not something dead: it is the body of Christ endowed with supernatural life. As Christ, the

542a 1 Cor. 12:27.

head and exemplar, is not wholly in his visible human nature, which Photinians and Nestorians assert, nor wholly in the invisible divine nature, as the Monophysites hold, but is one, by the union of both natures, visible and invisible; so the mystical body of Christ is the true Church only because its visible parts draw life and power from the supernatural gifts and other invisible elements, and it is from this union that tho very nature of the visible parts themselves springs.

Immutability of the Church

544 (9, 229) But since the Church is *such* by divine will and constitution, *such* it must uniformly remain to the end of time. If it did not, then it would not have been founded as perpetual and the end set before it would have been limited to some certain place and to some certain period of time; both of which are contrary to the truth. The union consequently of visible and invisible elements, because it harmonizes with the natural order and by God's will belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure.

545 (19, 227, 229) Wherefore Chrysostom writes: "Secede not from the Church: for nothing is stronger than the Church. Thy hope is the Church; thy salvation is the Church; thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigor. Wherefore Holy Writ pointing to its strength and stability calls it a mountain" (a). Also Augustine says: "Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun–as long as the sun rises and sets; that is, as long as the ages of time shall roll, the Church of God–the true body of Christ on earth–will not disappear" (b). And in another place: "The Church will totter if its foundation shakes; but how can Christ be moved? . . . . Christ remaining immovable, it (the Church) shall never be shaken. Where are they that say that the Church has disappeared from the world, when it cannot even be shaken?" (c)

How to recognize the true nature of this unity

546 (2) He who seeks the truth must be guided by these fundamental principles. That is to say, that Christ the Lord instituted and

545a *Hom. De capto Eutropio*, n. 6. 545b *In Psalm.* lxx. n. 8.
545c *Enarratio in Psalm*, ciii., *sermo* ii., n. 5.

formed the Church: wherefore when we are asked what its nature is, the main thing is to see what Christ wished, and what in fact He did. Judged by such a criterion it is the unity of the Church which must be principally considered; and of this, for the general good, it has seemed useful to speak in this Encyclical (a).

Nature of unity

547 It is so evident from the clear and frequent testimonies of
(2, Holy Writ that the true Church of Jesus Christ is *one*, that no
12, Christian can dare to deny it. But in judging and determining the
37) nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how He, who founded it, willed that it should be one.

548 But when we consider what was actually done we find that
(41) Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: "I believe in one Church."

549 "The Church in respect of its unity belongs to the category
(21, of things indivisible by nature, though heretics try to divide it
40- into many parts. . . . We say, therefore, that the Catholic Church
41, is unique in its essence, in its doctrine, in its origin, and in its
52) excellence. . . . Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it (a). For this reason Christ, speaking of this mystical edifice, mentions only one Church, which He calls his own—"I will build My Church"; any other Church except this one, since it has not been founded by Christ, cannot be the true Church.

546a *His velut fundamentis utendum veritatem quærenti. Scilicet Ecclesiam instituit formavitque Christus Dominus propterea natura illius cum quæritur cujusmodi sit, caput est nosse quid Christus voluerit quidque reapse effecerit. Ad hanc regulam exigenda maxime Ecclesiæ unitas est, de qua visum est, communis utilitatis causa, nonnihil his litteris attingere.*
549a *S. Clemens Alexandrinus, Stromatum* b. viii., c. 17.

A single Church and a single mission

This becomes even more evident when the purpose of the 550
divine Founder is considered. For what did Christ the Lord ask? (39,
What did He wish in regard to the Church founded, or about to 44,
be founded? This: to transmit to it the same mission and the same 75,
mandate which He had received from the Father, that they should 77)
be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent Me, I also send you" (a). "As thou hast sent Me into the world I also have sent them into the world" (b). But the mission of Christ is to save "that which had perished"; that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. "The Son of man came that the world might be saved by Him" (c). "For there is no other name under heaven given to men whereby we must be saved" (d).

That the one Church should embrace all men everywhere 551
and at all times was seen and foretold by Isaias, when looking (40,
into the future he saw the appearance of a mountain conspicu- 72)
ous by its all-surpassing altitude, which set forth the image of "the house of the Lord"—that is, of the Church. "And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains" (a). But this mountain which towers over all other mountains is *one;* and the house of the Lord to which *all nations* shall come to seek the rule of living is also *one*. "And all nations shall flow unto it. And many peoples shall go, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us his ways, and we will walk in his paths" (b). Explaining this passage, Optatus of Mila says: "It is written in the prophet Isaias: 'From Sion the law shall go forth, and the word of the Lord from Jerusalem.' For it is not on Mount Sion that Isaias sees the valley, but on the holy mountain; that is, the Church, which has raised itself conspicuously throughout the entire Roman world under the whole heavens. . . . The Church is, therefore, the spiritual Sion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church." (c) And Augustine says: "What

550a John 20:21. 550b John 17:18. 550c John 3:17.
550d Acts 4:12. 551a Isa. 2:2. 551b Isa. 2:2-3.
551c *De Schism. Donatist. lib.* iii, n. 2.

can be so manifest as a mountain, or so well known? There are, it is true, mountains which are unknown because they are situated in some remote part of the earth. . . . But this mountain is not unknown; for it has filled the whole face of the world, and about this it is said that it is prepared on the summit of the mountains" (d).

One Church because One Head

552 (6, 24, 34, 38) Furthermore, the Son of God decreed that the Church should be his mystical body, with which He should be united as the head, after the manner of the human body which He assumed, to which the natural head is physiologically united. As He took to Himself a mortal body which He gave to suffering and death in order to pay the price of man's redemption, so also He has one mystical body in which and through which He renders men partakers of holiness and of eternal salvation. God "hath made Him (Christ) head over all the Church, which is his body" (a).

553 (6, 42, 54) Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: "All the members of the body, whereas they are many, yet are one body, so also is Christ" (a). Wherefore this mystical body, he declares, is "compacted and fitly joined together. The head, Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part" (b). And so dispersed members, separated one from the other, cannot be united with one and the same head. "There is one God, and one Christ; and his Church is one and the faith is one; and one the people, joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts" (c). And to set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which cannot possibly live unless united to the head and drawing from it their vital force. Separated from the head they must of necessity die. "The Church," he says, "cannot be divided into parts by the separation and cutting asunder of its members. What is cut away from the mother

551d *In Ep. Joan., tract* i., n. 13.
552a Eph. 1:22:23.
553a 1 Cor. 12:12.
553b Eph. 4:15-16.
553c S. Cyprianus, *De Cath. Eccl. Unitate*, n. 23.

cannot live or breathe apart" (d). What similarity is there between a dead and a living body? "For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of his body, of his flesh, and of his bones" (e).

554 (41) Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is his body, men wish to set up another. "See what you must beware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some member may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body, it lived; separated, it forfeits its life. So a man is a Catholic as long as he lives in the body: cut off from it he becomes a heretic—the life of the spirit follows not the amputated member" (a).

555 (58, 61, 227) The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ the Lord—leaving the path of salvation they enter on that of perdition. "Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ. . . . He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation" (a).

The bonds of unity

556 (38, 41, 46) But He, indeed, who made this one Church, also gave it *unity*, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body, "one body and one spirit, as you are called in one hope of your calling" (a). Jesus Christ, when his death was nigh at hand, declared his will in this matter, and solemnly offered it up, thus addressing his Father: "Not for them only do I pray, but for them also who through their word shall believe in Me . . . that they also may be one in Us . . . that they

553d *Ibid.*
553e Eph. 5:29-30.
554a S. Augustinus, *Sermo cclxvii.*, n. 4.
555a S. Cyprianus, *De Cath. Eccl. Unitate*, n. 6.
556a Eph. 4:4.

may be made perfect in one" (b). Yea, He commanded that this unity should be so closely knit and so perfect amongst his followers that it might, in some measure, shadow forth the union between Himself and his Father: "I pray that they all may be one, as Thou, Father, in Me, and I in Thee" (c).

The unity of faith

557 (46, 96) Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concurrence of wills and similarity of action are the natural results. Wherefore, in his divine wisdom, He ordained in his Church *Unity of Faith;* a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the "faithful—one Lord, one faith, one baptism" (a). That is, as there is one Lord and one baptism, so should all Christians, without exception, have but one faith. And so the Apostle St. Paul not merely begs but entreats and implores Christians to be all of the same mind, and to avoid difference of opinions: "I beseech you, brethren, by the name of Our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment" (b). Such passages certainly need no interpreter; they speak clearly enough for themselves.

558 (46) Besides, all who profess Christianity allow that there can be but one faith. It is of the greatest importance, and indeed of absolute necessity, as to which many are deceived, that the nature and character of this unity should be recognized. And, as We have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done; that is, by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ.

559 (53) The heavenly doctrine of Christ, although for the most part committed to writing by divine inspiration, could not unite the minds of men if left to the human intellect alone. It would, for this very reason, be subject to various and contradictory interpretations. This is so not only because of the nature of the doctrine itself and of the mysteries it involves, but also because of the divergencies of the human mind and of the disturbing element

556b John 17:20-21, 23.
557a Eph. 4:5.
556c *Ibid.* 21.
557b 1 Cor. 1:10.

of conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten; hence come controversies, dissensions, and wranglings such as have arisen in the past, even in the first ages of the Church. Irenaeus writes of heretics as follows: "Admitting the Sacred Scriptures they distort the interpretations" (a). And Augustine: "Heresies have arisen, and certain perverse views ensnaring souls and precipitating them into the abyss only when the Scriptures, good in themselves, are not properly understood" (b).

The teaching authority
the principle of the unity of faith

560 (96, 109) Besides Holy Writ it was absolutely necessary, to insure this union of men's minds—to effect and preserve unity of ideas—that there should be another *principle.* This the wisdom of God requires: for He could not have willed that the faith should be *one* if He did not provide means sufficient for the preservation of this unity; and this Holy Writ clearly sets forth as We shall presently point out. Assuredly the infinite power of God is not bound by anything; all things obey it as so many passive instruments. In regard to this external principle, therefore, we must inquire which one of all the means in his power Christ did actually adopt. For this purpose it is necessary to recall in thought the institution of Christianity. We are mindful only of what is witnessed to by Holy Writ and what is otherwise well known. Christ proves his own divinity and the divine origin of his mission by miracles; He teaches the multitudes heavenly doctrine by word of mouth; and He absolutely commands that the assent of faith should be given to his teaching, promising eternal rewards to those who believe and eternal punishment to those who do not. "If I do not the works of My Father, believe Me not (a). If I had not done among them the works that no other man hath done, they would not have sin" (b). "But if I do (the works), though you will not believe Me, believe the works" (c). Whatever He commands, He commands by the same authority. He requires the assent of the mind to all truths without exception. It was thus the duty of all

559a *Adv. Hæres., cap.* 12, n. 12.
559b *In Evang. Joan., tract.* xviii., *cap.* 5, n. 1.
560a John 10:37.
560b John 15:24.
560c John 10:38.

who heard Jesus Christ, if they wished for eternal salvation, not merely to accept his doctrine as a whole, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point.

The mission given to the Apostles

561 When about to ascend into heaven He sends his apostles in
(85, virtue of the same power by which He had been sent from the
89, Father; and He charges them to spread abroad and propagate
97, his teaching. "All power is given to Me in heaven and in earth.
214) Going therefore teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (a). So that those obeying the apostles might be saved, and those disobeying should perish. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (b). But since it is obviously most in harmony with God's providence that no one should have confided to him a great and important mission unless he were furnished with the means of properly carrying it out, for this reason Christ promised that He would send the Spirit of Truth to his disciples to remain with them forever. "But if I go I will send Him (the Paraclete) to you. . . . But when He, the Spirit of Truth, is come, He will teach you all truth" (c). "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth" (d). "He shall give testimony of Me, and you shall give testimony" (e).

562 Hence He commanded that the teaching of the apostles
(109) should be religiously accepted and piously kept as if it were his own—"He who hears you hears Me, he who despises you despises Me" (a). Wherefore the apostles are ambassadors of Christ as He is the ambassador of the Father. "As the Father sent Me so also I send you" (b). Hence as the apostles and disciples were bound to obey Christ, so also those whom the apostles taught were, by God's command, bound to obey them. And, therefore, it was no more allowable to repudiate one iota of the apostles' teaching than it was to reject any point of the doctrine of Christ Himself.

561a Matt. 28:18-20. 561b Mark 16:16. 561c John 16:7-13.
561d *Ibid.* 14:16-17. 561e *Ibid.* 15:26-27.
562a Luke 10:16. 562b John 20:21.

Truly the voice of the apostles, when the Holy Ghost had 563
come down upon them, resounded throughout the world. Wherev- (90)
er they went they proclaimed themselves the ambassadors of Christ Himself. "By whom (Jesus Christ) we have received grace and apostleship for obedience to the faith in all nations for his name" (a). And God makes known their divine mission by numerous miracles. "But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed" (b). But what is this word? That which comprehends all things, that which they had learned from their Master; because they openly and publicly declare that they cannot help speaking of what they had seen and heard.

Successors of the Apostles

But, as we have already said, the apostolic mission was not 564
destined to die with the apostles themselves, or to come to an (77,
end in the course of time, since it was intended for the people 86,
at large and instituted for the salvation of the human race. For 89,
Christ commanded his apostles to preach the "Gospel to every 96,
creature, to carry his name to nations and kings, and to be wit- 186)
nesses to Him to the ends of the earth". He further promised to assist them in the fulfillment of their high mission, and that, not for a few years or centuries only, but for all time—"even to the consummation of the world". Upon which St. Jerome says: "He who promises to remain with his disciples to the end of the world declares that they will be forever victorious, and that He will never depart from those who believe in Him" (a). But how could all this be realized in the apostles alone, placed as they were under the universal law of dissolution by death? It was consequently provided by God that the Magisterium instituted by Jesus Christ should not end with the life of the apostles, but that it should be perpetuated. We see it in truth propagated, and, as it were, delivered from hand to hand.

For the apostles consecrated bishops, and appointed those 565
who were to succeed them immediately "in the ministry of the (186)
word". Nay more: they likewise required their successors to choose fitting men, to endow them with like authority, and to confide to them the office and mission of teaching. "Thou, there-

563a Rom. 1:5. 563b Mark 16:20.
564a *In Matt., lib.* iv., *cap.* 28, v. 20.