

PAPAL TEACHINGS

# THE CHURCH

*Selected and Arranged  
by*

THE BENEDICTINE MONKS OF SOLESMES

*Translated by*

Mother E. O'Gorman, R.S.C.J.  
*Manhattanville College of the Sacred Heart*



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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*

*J. J.*



## 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).

• • •

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).

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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

<sup>a</sup> 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 solemnii iudicio, 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

<sup>a</sup> *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<sup>α</sup> 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 develop-  
 ment of the thought of the Popes, or by comparing it  
 to parallel texts: the numbers in italics, given in paren-  
 theses 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



BENEDICT XIV

1740 - 1758



## THE GUARDIAN OF UNITY

Apost. Const. *Pastoralis Romani Pontificis*, March 30, 1741.

The vigilance and the pastoral solicitude of the Roman Pontiff, at the same time that they strive with assiduity to procure peace and tranquillity for the whole of Christendom, according to the duties of his office, are principally and above all manifested in maintaining and conserving the unity and integrity of the 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 one, of whatever state, grade, or condition he may be, We place under interdict the universities, colleges, and chapters, by whatever name they are constituted, who appeal from Our ordinances 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.

(*Other categories of offenders incurring excommunication.—How absolution is to be obtained.—Promulgation.*)

## 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 under-  
stand 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 Ecclesiae Caput, et omnium Christianorum, Patrem, et Doctorem existere, et ipsi in Beato Petro pas-cendi, 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.)

There is in the Church an immense and inestimable 6  
spiritual treasure made up of the infinite satisfactions of the (45,  
Passion and death of Our Lord Jesus Christ, and the merits and 118)  
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.)

We cannot fail to add that it has been the constant custom 7  
of the Roman Pontiffs in their Encyclical letters to exhort the (156,  
Bishops of the Universal Church, or those of some particular 173)  
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



## THE CONFESSION OF PETER

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 the Son of Man, and what the disciples believed about Him, and 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. 8 (56)

Therefore, turn all your endeavors, Venerable Brothers, to cementing peace among the faithful. Let all disputes, discussions, 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. 9 (48)

(*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 and before all who bear the name of Christian, We urgently beg you, Venerable Brothers, in the case of discussion arising and scandals occurring which you are powerless to put a stop to, have recourse to this See of the Blessed Prince of the Apostles, 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— 10 (152, 154, 157, 189)

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 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 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. 1 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*

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.



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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 14  
that you will demonstrate unity. Unique in fact is the edifice of (32,  
the universal Church, whose foundation was established in this 40,  
See by the blessed Peter. Many stones were united in its 139,  
construction, but all rest upon and are based on a single founda- 144,  
tion-stone. Unique is the Body of the Church of which Christ 154,  
is the Head, and all together we make up this body. We who 185,  
exercise his authority as his delegated Vicar, We are, by his will, 187)  
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 with-  
out 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.

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

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

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



SERVANTS OF THE CHURCH

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

(*Necessity of peace in the Church.*)

16 It is indubitable that among those elements which work most (209) 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 sub-  
ject may be more surely and effectively suppressed and the dan-  
gers 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 Even in the case where the episcopal authority would come (188, directly from God, as certain doctors claim, nevertheless it must 190) 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 That the Church was established by Jesus Christ on the solid (161) 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.

20c Cf. Luke 22:32.

20b Cf. John 21:17.

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.

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 (161) 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.

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. (91)

(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*

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 (161, 190)

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 143- power to bind and loose! this is he to whom no other bishop can 144- be compared! this is he from whom the bishops themselves 145- receive their authority as he has received from God the supreme 146- authority! This is the Vicar of Jesus Christ, the visible Head of 147- the Church, the Supreme Judge of the Faithful! Is it therefore 148- fanatic—We say this only with horror—is that word therefore 149- fanatic of Jesus Christ, which promises to Peter, with the power 150- of binding and loosing, the keys of the Kingdom of Heaven, those 151- keys which St. Optatus of Mila did not hesitate—following Ter- 152- tullian—to say had been put into the hands of St. Peter alone 153- 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 141- condemnation of those who deny that in blessed Peter, the Prince 142- of the Apostles, the Roman Pontiff, his successor, has been 143- appointed by God, the visible Head of the Church and the Vicar 144- of Jesus Christ; that plenary power has been given to him to 145- govern the Church; that all those who bear the name of Christian 146- owe him a sincere obedience; and that such is the virtue of that 147- primacy which he possesses by divine right that he is above all 148- other bishops, not only by reason of the honor of his rank, but 149- 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 139- who does not fear to say, or to insinuate in many places and by a 140- thousand indirections: "That every bishop is called by God as 141- much as the Pope is, to the government of the Church, and that 142- he has received no less power; that Jesus Christ gave the same 143- 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.

30a *Epist. ad Decent. Eugub.*

31a *Hæres.* LXVIII.

29a *Hom.* III, in *Act. Apost.*

30b *Epist. ad Alexand. Antioch.*

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 authority 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.

37b Can. V.

38a 1274.

37a 1215.

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 himself, as we have just cited it, witnesses to the fact that "the (142) 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 sovereign authority which he has to make these assignments would (147) find himself under the necessity of impugning the legitimacy of (154) 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 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 (147) and St. Avitus of Vienne. The first, in a petition addressed to 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 (147) who, protesting that he has always shown himself faithful and

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 ignorant 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.)

IMMEDIATE JURISDICTION

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 them-  
selves 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 ex-  
pressed 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 exer-  
cise 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 impedim-  
ents, 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 juris-  
diction in virtue of a pontifical delegation, and, further, the cus-  
tom of dispensing from nearer degrees of kinship is reserved to  
the Pope. From all of this it is easy to see that His Imperial Ma-  
jesty, in the treaty made with Us, preferred to discontinue the  
former edict, by which he had ordered bishops to grant dispensa-  
tions 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 part-  
ners, one or another might seize upon the nullity or inefficacy of  
the dispensations granted by the bishops as a reason for dissolv-

ing the marriage. Now, would this not be a great source of trou-  
ble and calamity within the Catholic Church and the State?

These things being adequately reviewed, if We return to 57  
the declaration now in question, We see that it belonged to Us (157)  
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.

Unable to neglect this very pressing duty, nevertheless, in 58  
discharging it We have taken particular care to see that Our man- (157)  
ner 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 instruc-  
tion. 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).

However, We see that no reason, no precaution was able to 59  
make any impression on you. Immediately you gave strict orders, (156)  
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 Arch-  
bishop of Damietta, by whom the declaration was made, dis-  
pleased 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 re-  
ceived him with honor. As for you, you wished neither to receive  
him nor to recognize him, although he declared that he was the



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 It is beyond doubt that Our Predecessors, from the very (156) 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 Perhaps you will object that the imperial order in the circular (121, 156) 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.

For the rest, Venerable Brother, after having shown you 62 above the manner in which your predecessors, distinguished by (144) 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'être* 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 distressing 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 metropolitans 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 If, in the first place, We study the acts of the Council of  
 (15, Sens assembled in the year 1527 to combat the Lutheran heresy,  
 85, We find that the principle which forms the basis of this consti-  
 91, tution cannot be said to be innocent of all taint of heresy. For  
 120, the Council expresses itself in the following terms: "After these  
 123) 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*

In fact, what jurisdiction could seculars lay claim to in 68 Church matters, by what right are ecclesiastics to be held subject (91, to their decrees? No Catholic, surely, can be ignorant of the fact 207, that Jesus Christ in instituting his Church, gave to the Apostles 211) 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 diminere 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. Gregory 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 pretensions 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-  
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, I. 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 abstinete: 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, eodem tantummodo electionem nunciando, eodemque tempore ipsius primatus auctoritatem etiam per sacramenti religionem abnuendo? Et tamen debetur ipsi tanquam capiti a suis membris solemnem, 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 communionem 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 covenant, 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 It is very easy to understand how erroneous this opinion is if (138) 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 But if this exclusion of the people was effected at a time (203) when the electors were all Catholics, what must be said of the

82a Eusebius, *Eccl. Hist.*, 1. 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).

This mode of election would renew abuses, would revive 84 animosity which for a long time has lain dormant; it would even (92, give to the Church prelates who were fomenters of heresy, teach- 191) ers 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"

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

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 Metropolitan or from the bishop with the highest seniority; if he 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 cannot dismiss any member of their Council, nor can they decide anything except by a plurality of the votes of their vicars; however, 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*, it is very strange and quite unheard of that bishops should be forced to accept their services at the same time that they may 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 the power of choosing their vicars from the total number of the 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 relinquatur episcopis prout Spiritus Sanctus suggesserit, neque inhærere eorum iudiciis, 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. Boni-  
face 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  
sacrilegious 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 condemn 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 Ecclesie competunt, aufert, vastat, et invadit, vel diripit, et usque ad emendationem, Ecclesieque 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 psal-  
lendi ordine.*

95a *At vero quantam illa Ecclesie utilitatem afferant, ex ipsa de-  
ducit experientia Concilium Tridentinum: "Quoniam non ignorat  
S. Synodus quantum ex monasteriis pie institutis, et recte admin-  
istratis 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 98  
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 con-  
secrated 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.

(*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

## SCHISMATIC CLERGY

87

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 receive the baptism of the intruded clergy except in cases of extreme necessity and if no one else can be found to give baptism; the sacrament should be conferred by legitimate clergy or by others armed with their permission. 102 (56, 59)

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.*)



THE DISCIPLINE OF THE CHURCH

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 solici- tude, 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 re- ceived 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 syn- od.—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.*

THE DISCIPLINE OF THE CHURCH

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 jurisdic- tion derives from the community of the faithful to (be com- municated 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 con- cerns", 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 hierarchial  
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 hierarchial  
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 maintenance of the reform, depends alike on the bishops and pastors: (207) 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  
hierarchial 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  
hierarchial 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 Scholastics, swollen with subtlety, introduced an ill understood treasure (118) 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 deplorable 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 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*";  
(55) 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 It is the same for what is added (to the charges made against  
(223) 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 The prescription of the synod, relative to the order of  
(88- questions to be treated in the conferences, where, after having  
89, affirmed that "*we must distinguish in each article what concerns  
207) 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

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



## THE PONTIFICAL OFFICE

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<sup>(145,</sup> 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 false philosophy for that Philosophy—it is thus that the Fathers, 160, 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 Our eyes, evils of the present and the future. For it is Jesus 159, Christ Himself who "gave some apostles, and some prophets, 197, and other some evangelists, and other some pastors and doctors, 201) 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 ap-  
pear 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 bar-  
riers 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 bat-  
tle array" (a). To use the expression of Our predecessor St. Zosi-  
mus, 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, owner of a vineyard, summoned by a royal demand to hand over his property, in which the King, after rooting out the vine-stock, would order herbs to be planted, replied, "The Lord be merciful 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. So could We, whatever was to be the event, not defend Our rights, and the possessions of the Holy Roman Church, which We have pledged Ourselves, by the bonds of a most solemn oath,

135b Cf. John 17:11, 22.

136a *De Basil. Tradend.*, 17; *epist.* XXI.

135c Cf. Ephes. 4:3.

136b 3 Kings 21:1-4.

to preserve, as far as in Us lies? Could We fail to lay claim to 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.

(Sacriligious 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 of your nomination to the Archbishopric of Paris and your installation in the government of that diocese. This news has put 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 struggle which We are carrying on to defend the dignity of the Church. Is it thus that you make little of Our authority, and dare in some sort, by this public act, to pronounce against Us 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 Church a custom as new as it is dangerous, by means of which



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 prudence; since, if it were not granted, the Church would be exposed (178) 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 decree 144 of the Council of Trent (a), only the so-called Vulgate edition (162) (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.



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LEO XII  
1823-1829



THE STRENGTH OF THE CHURCH

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 145  
been deploring, and of many others which, for brevity's sake, We (137,  
have not mentioned, it must be understood that today as at the 139,  
Church's beginning, this source is once more to be found in a 141,  
stubborn contempt for the Church's authority; yes, the authority 146,  
of that Church, who, according to St. Leo the Great, because her 153,  
charity has been well-ordered (a), accepts Peter in Peter's See, 215)  
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 suc-  
cessor. 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 succes-  
sors: "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).

Therefore, Venerable Brothers, with Augustine, keep before 146  
your eyes the words of Christ and of the Apostle Paul and medi- (137)  
tate 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.

(*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

## THE "PETITE EGLISE"

113

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.



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PIUS VIII  
1829-1830

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## PASTOR OF PASTORS

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 The holy Spouse of Christ, the spotless lamb, is free by rea-  
(79, son of her divine institution and is subject to no earthly power.  
91- But by these profane novelties she is reduced to a wretched and  
92, shameful servitude, when the secular power is permitted to con-  
121, firm or reject councils, to divide dioceses, to select candidates for  
157) 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 inter-  
fered with without depriving the faithful of necessary help and  
imperiling their eternal salvation.

#### *Duties of bishops*

154 It would at least have been a consolation to Us if, in pursu-  
(197)ance of the duties of your charge, you had with all diligence in-  
structed the faithful under your care on the manifest errors of  
these principles and the pitfalls prepared for them by these ef-  
forts. It was your place to do what the Apostle St. Paul incul-  
cates 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 de-  
sires 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).

We must not hide from you, Venerable Brothers, the bitterness Our heart was plunged in when it was reported to Us that (91, there is one among you who, far from defending the Catholic 138) 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.

154c Cf. Acts 4:19.

155b *Epist.* LII.

154b 1 Tim. 5:20.

155a *Adv. Hær.* III, iii, n. 2.



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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 en-  
deavored 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 lauda-  
ble 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 Ecclesiae.* 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. Lucaniae.*

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, situations, 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 dele-  
gated 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 be-  
longs 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 (16, 88, 211, 228) 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

169a Above No. 122.

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

Can private individuals lay claim to a power which is 170 proper to the Roman Pontiffs alone? Even if it were question (122, of points of discipline which are in vigor in the universal Church 176) 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).

After this rapid survey of the error of the principles on 171 which the reformers are relying, it is distasteful to Us to retain (139, you by a long discourse, Venerable Brothers, exposing the im- 176) pious 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.

Then, claiming from your power, Venerable Brothers, what 172 they despair of obtaining from this same Apostolic See, they say (57, that a "national Church", as they call it, must be governed by its 137, own laws, and they go so far as to attribute to the Shepherds of 207) 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

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 What He granted to Peter alone among all the Apostles when  
(56, He promised to him the keys of heaven and entrusted to him the  
141- office of feeding lambs and sheep and of confirming his brethren,  
142, He willed—for the good of the Church which was to endure to  
144, the end of time—to continue in the successors of Peter whom He  
147, would put at the head of the same Church with the same rights.  
153, Such has always been the constant and unanimous belief of all  
161, Catholics. It is an article of faith that the Roman Pontiff, suc-  
184, 227) cessor 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 Del-  
uge" (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. Proc. Vienn.*

177b *Epist. XV, ad Damasum.*

177c *Cf. Luke 11:23.*

*The Pope is the sole judge of universal discipline*

The Roman Pontiff alone, and no bishop (no matter who he 178  
may be), can, by his own and ordinary authority, transfer the (176)  
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*

Not less special to the Sovereign Pontiffs is the right of 179  
exempting religious Communities from the jurisdiction of bishops (157)  
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.*)

To this must be added the decisions which concern the extent 180  
of the rights exercised by the bishops. These, if they are carefully (188)  
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*

It is your duty to close your ranks to prevent others from 181  
laying any other foundation but that which has been laid, and to (190,  
defend and preserve in all its integrity the most holy deposit of 197,  
the faith. But there is another deposit which you must defend 201)  
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 Here what is most serious is that these measures tend very  
(57, openly absolutely to destroy the essence of the divine constitution  
138, of the Church, and to separate these regions from the center of  
157) 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 In fact, it is not a matter merely of the intolerable outrage  
(183, perpetrated on the sacred person of a Bishop, hailed into court  
189, before civil magistrates; we must above all look at the charge on  
203) which he was judged and the sentence imposed 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 sen-  
tence: 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 faith-  
ful 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 pressing anxiety than to preach the true Catholic faith: he who does (61, 139, 206, 208) not keep it whole and without error, will indubitably be lost. They will endeavor, therefore, to favor union with the Catholic Church; 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, 190, 211) made against the rights of the Church, and which, Venerable Brother, have injured both your person and your dignity. This 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 the extravagances of the human mind can fall when a man passionately seeks novelty, when he attempts, against the advice of 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 Chair and which commemorates the conferring of the power to bind and loose on the same Blessed Prince of the Apostles by Christ Our Lord, reads now in the breviary with the addition 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 teachings (172-ings and admonitions which you know have already been formulated, 173, lated, Venerable Brother, whether in the Letters or Instructions 176, to different Archbishops and Bishops, or in those of Our predecessor 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



## LIVING AUTHORITY

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 temerarily 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 Eutychem*.

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 affection and Our counsels, and to work with you for the glory of 161) 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 extreme 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 uninterrupted succession of apostolic authority, which has never had 52, anything more closely at heart than to preach, to preserve, and 61, to defend with all her strength the doctrine announced by the 128, Apostles on the order of Jesus Christ; who, since the days of the 131, Apostles, has grown in the midst of difficulties of every kind, 139, and who, splendid with the splendor of miracles in the entire 223-224) 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 doc-  
trinal, 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 Apos-  
tolic Church in the midst of division such as your churches pre-  
sent, 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 report-  
ed 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 him-  
self 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, de-  
siring 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 suf-  
ficient to him to allege against the innovators the teaching of the  
Roman Church, because, he said, "with it, by reason of its emi-  
nent domain, every church of necessity must agree, that is, the  
faithful in every part of the world"; and in her, "according to uni-  
versal 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 153) authority 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 Eutychem*. 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. *Multiplies 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 Spirit for the government of the Church. He attempts to persuade 193) 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.—Dis-sensions 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 deplors 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 practiced by the faithful, give evidence of the zeal which the Roman Church, Mother and Mistress of all the churches, has proved 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 BRETHERN

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

221 It is with a very special consolation that We rejoice in the Lord seeing you today, Venerable Brothers, gathered here in such great numbers about Us, you whom We can in all truth call Our joy and Our crown. You are in fact a part of those who share 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 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 eternal salvation, for it is impossible to have God for Father if one has not the Church for Mother, and it is in vain that one flatters oneself on belonging to the Church, if one is separated from the Chair of Peter on which the Church is founded. There 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 salvation, is in Christian faith, in that faith which teaches the truth, dissipates by its divine light the darkness of human ignorance, works through charity; that it is at the same time in the Catholic Church, who, because she keeps the true worship, is

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 joy-  
ously 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.

### THE ONLY TRUE RELIGION

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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 un-  
shakable 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 under-  
stand 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.



## DOCTRINAL CONTROVERSIES

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) benefits which clearly result from mutual agreement of minds, (173) 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.*)

## THE UNIQUE CITADEL

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 Eutychem.*

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 spiri-  
tual government, and even prevent prelates and faithful from  
free access to the Roman Pontiff, who has been divinely estab-  
lished 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 mærore*, August 10, 1863, to the  
Italian Episcopate.  
(*Persecution and moral corruption in Italy.*)

### THE STRENGTH OF MARTYRS

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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 The words of Jesus Christ are in fact extremely clear: "If  
(61) 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 God forbid, nonetheless, that the sons of the Catholic Church  
(59) 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.

243d John 3:18.

243g 2 Peter 2:1.

243b Luke 10:16.

243e Luke 11:23.

243c Mark 16:16.

243f Cf. Tit. 3:11.

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.*)

It was impossible for Us not to be extremely surprised to 245 see that the convocation of the aforesaid Congress was issued and (97, published in the name of certain private individuals, such that 197, nothing appeared which came from the impulsion, the authority, 214- and the mission of the ecclesiastical power, to which alone it 215) 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.

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

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 We knew also, Venerable Brother, that among the Catholics (99, devoted to the study of the higher sciences, there are some who, 102, counting too much on the powers of the human mind, have not 106) 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 We are not ignorant either that in Germany false prejudices (102) 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*

We address to the members of this Congress well-merited 249 praise, because, rejecting, as We expected they would, this false (96, distinction between the philosopher and the philosophy of which 108- We have spoken in earlier letters, they have recognized and 110, accepted that all Catholics are obliged in conscience in their 173) 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 adherence 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 Since these are the sentiments with which they recognize  
(165, Our supreme authority and the power of the Apostolic See, since  
167) 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 And because the Church was established by her Divine  
(12, Founder as the pillar and ground of truth to teach divine faith  
83, to all men and to keep in all its integrity the deposit entrusted  
93, to her, to direct society and the actions of men, to stabilize  
96, them in upright conduct and honesty of life according to the  
99- rule of revealed truth, falsifiers and propagators of evil doctrines  
100, use all their endeavor to strip ecclesiastical authority of its  
119, power with respect to human society. That is why they neglect  
123) 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."*)

In effect, formed and directed by Protestants, the society 252  
draws its inspiration from the expressly formulated idea that (37)  
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*

This novelty is all the more dangerous in that it is pre- 253  
sented under the appearances of piety and eager solicitude for (37)  
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 Surely, Catholics desire nothing so much as the disappearance from among Christians of all schisms and dissensions, and (59-61) 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 The true Church of Jesus Christ is established by divine (5, authority and is to be recognized by the four marks which we 12, profess in the Creed; and each of these marks is so bound up 40- with the others that they cannot be separated; hence it follows 41, that the Church which is said to be and is truly catholic, must 46, shine at the same time by reason of the prerogatives of unity, 48, of holiness, and of apostolic succession. The Catholic Church is 52, therefore *one*, with the visible and perfect unity which is world- 161) 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).

Pope Hormisdas insisted that the same thing should be 256 affirmed by the bishops abjuring the schism of Acacius in a (56) 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

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

This Society, or at least its founders and directors, profess 161) 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 XI. The Church not only ought never to pass judgment (106) on philosophy, but ought to tolerate the errors of philosophy, leaving it to correct itself.

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

##### *Indifferentism*

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

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

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

263 XVIII. Protestantism is nothing more than another form (57) 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 XIX. The Church is not a true and perfect society, en- (12-13) tirely free; nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder; but it

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.)

appertains to the civil power to define what are the rights of 91- the Church, and the limits within which she may exercise those 92) rights. (Above, Nos. 228, 239.)

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

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

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

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

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

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

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

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

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

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

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

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



277 XXXV. There is nothing to prevent the decree of a general (143) 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 State from the Church (a). 286 (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 ecclesiastical authority. (Above, No. 239.) (106)

#### Powers of the Pope

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

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

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

#### 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 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 homage. In it, after praising the courageous protest of your brothers you declare that you unite yourself to them with your whole heart. Now, as We read this publication with eagerness, We have been happy to see that you not only itemize and justly condemn the calumnies and error of the journals which have in such an unworthy fashion distorted the meaning of Our teachings, but, still more, that you have risen with great strength against the outrageous prohibition in virtue of which, while inept and hostile

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 eorundem 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 prævalituræ 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 exequatur 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- 224) mony to this solidity and this power which comes from the canonization 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 his Church in such wise that there was, as Our predecessor 140- blessed Leo I teaches, among all the holy Apostles, with equality 141, of honor, certain differences of power: the same election for all, 153, but to Blessed Peter alone was given primacy over the others. 161, To him alone was given the supreme power of feeding, not merely 188) 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. *Aeterni 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 pernicious 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 No one can deny or cast doubt on the fact that Jesus Christ  
 (5- Himself, in order to apply to all generations the fruits of his re-  
 6, demptive work, has here on earth built on Peter his one Church—  
 77, that is, the one, holy, Catholic, apostolic Church—and that He  
 99, has conferred on her all necessary power to keep in its integrity  
 102, and its purity the deposit of faith, so as to transmit this same  
 116, faith to all men, to every race, and to every nation, so that all  
 139, men would become by baptism members of his Mystical Body,  
 224) 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 ob-  
 tain eternal life; finally, so that this same Church, which consti-  
 tutes 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 Now, anyone who wishes to examine with care and to medi-  
 (37, tate on the condition of the different religious societies divided  
 57, among themselves and separated from the Catholic Church, who,  
 58, since the time of Our Lord Jesus Christ and his Apostles has al-  
 96, ways exercised by her legitimate pastors and still exercises today  
 223) 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 conjunc-  
 tas ex eisdem societatis ullo modo constituere, et esse illam  
 unam et catholicam Ecclesiam, quam Christus Dominus ædifica-  
 vit, constituit, et esse voluit, neque membrum aut partem ejusdem

Therefore, everyone will understand, everyone will see 316  
 clearly and without hesitation, that this is in complete opposition (58,  
 to the Church instituted by Our Lord, since in this Church the 89,  
 truth must always remain stable and inaccessible to every change 224)  
 so as to keep absolutely intact the deposit confided to her and  
 for whose safeguard the presence and assistance of the Holy Spir-  
 it 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.

Whoever in fact recognizes that religion is the foundation 317  
 of human society cannot fail to see the influence of or to admit (80,  
 the force of this division of principles, this opposition, and this 96,  
 rivalry of religious societies upon civil society, or with what vio- 231)  
 lence 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, prop-  
 agated, and kept alive these deplorable changes, these disturb-  
 ances which today trouble and crush almost every nation.

*Exhortation to return to the Church*

Let all those therefore, who do not possess the unity and the 318  
 truth of the Catholic Church (a) seize upon this occasion of the (57,  
 Council, where the Catholic Church to which their ancestors be- 62,  
 longed is going to give again a striking proof of her unity and her 100,  
 invincible life-force, to strive, conformably with the needs of their 115)  
 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 disci-  
 plinam 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 inte-  
 gerrime custodiendum, pro cujus custodia Spiritus Sancti præ-  
 sentia, 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 Chris-  
tians 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 en-  
tire 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 Archbish-  
op 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 na-  
tion" (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 fol-  
lows 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 imme-  
diately 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 strik-  
ing proof of her unity and her invincible life-force, strive, con-  
formably with the needs of their hearts, to disengage themselves  
from a state where they cannot be assured of their own salva-  
tion" (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 preju-  
dices, and, at the same time renouncing any desire for discus-  
sion, 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 difficul-  
ties to a commission of theologians meeting outside the Council.



THE PONTIFICAL ELECTION

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 predecessor of happy memory, who, as history tells us, (a) being  
(180) 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.

OPENING OF THE COUNCIL

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 posse 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 Before such a spectacle how could it be that the Church  
(77- would not be profoundly disturbed? For, as God wills the salvation  
78, of all men and that all may come to the knowledge of the truth;  
96) 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 Therefore, following in the footsteps of Our predecessors, and  
(96, in pursuit of the duty of Our apostolic office, We have never  
99- ceased to teach and to defend the Catholic truth and to reprove  
100, dangerous doctrines. But at present, in the midst of the bishops of  
102, the whole world, in session and judging with Us, assembled in  
153, the Holy Spirit by Our authority in this holy Ecumenical Synod,  
192- and relying on the word of God both written and transmitted by  
193) 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 proscrib-  
ing 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 iudicio 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 (98) The false appearance of contradiction comes principally from 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 (97, 99, 106, 109, 110) In fact, the Church who has received with the apostolic mission to teach, the command to preserve the deposit of faith, has also received from God the right and the duty to proscribe false learning so that none will be deceived "by philosophy and vain science" (a). Therefore, there is for every one of the Christian 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 (106) And not only can faith and reason never be at odds, but they 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 been presented to men as a philosophical system to be perfected, but it has been entrusted as a divine deposit to the Spouse of Christ, so that she might keep it faithfully and explain it infallibly. 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 with such liberty that their assertions, although contrary to revealed 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 happen that we must give to the dogmas proposed by the Church 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 office, in the bowels of Jesus Christ We supplicate all the faithful 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 development, their penetration, their practice: in themselves they (102, remain essentially immutable. Therefore, We do not Ourselves 165, wish to make new dogmatic definitions, as some people suppose. 224, All the truths divinely revealed have always been believed; they 226) 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 prefer-  
ably to all the other Apostles, whether taken separately or togeth-  
er, 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 principedom 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. Where-  
fore 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 re-  
open 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 perpet-  
ual 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 Apos-  
tolic 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 principedom 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, 101-102) boast of having kept the ancient Catholic faith while they are overturning the principal foundation of the faith and of Catholic 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 definitiones ex sese, non autem ex consensu Ecclesiae, 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 Pon-  
tiff, 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 per-  
verse 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 author-  
ity*. 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 cir-  
culated 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'esercizio poi di questo diritto, in quei secoli di fede, che rispettavano nel Papa quel che è, vale a dire il Giudice Supremo della Cristianità, e riconoscevano i vantaggi del suo Tribunale, nelle grandi contese dei popoli e dei Sovrani, liberamente si estendeva (aiutato anche, com'era dovere, dal Diritto Pubblico, e dal comune consenso dei popoli) 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. 1 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 some-  
thing in common with St. Peter, it is only through the intermedi-  
ary 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 reprobated  
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 circum-  
stances 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 him-  
self 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 Constitu-  
tions have ever recognized and defined that they belong to the  
ecclesiastical authority. If therefore, when it is a question of in-  
stalling 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, ab-  
solutely 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 neces-  
sarily follow either that people who talk like this have no under-  
standing at all of the divine—and therefore, unchanging,—organiza-  
tion 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 indi-  
vidual 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 shep-  
herd 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 'inopportunities'; 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 admirable 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 infallible teaching for the propagation of his holy doctrine, a holy 113- priesthood for the performance of divine worship and for the 116, sanctification of souls by means of the Holy Sacrifice and the 120) 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 Eutyech.*

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 può 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 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 constrained 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 ecclesiastics and pastors dependent upon them for the accomplishment 217) 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 supremacy 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 ex-  
hortation, 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 adherence 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 adherence, 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 de-  
rives 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 adherence, 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 inopportunistly.

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 adherence, 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.)



STANLEY A. M. YERGEN

...

LEO XIII  
(1878-1903)



## THE CHURCH'S CIVILIZING MISSION

Enycl. *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 com-  
 mon 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 ardu-  
 ous 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 ad-  
 vice 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 super-  
 natural 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, nonethe-  
 less, 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 The only-begotten Son of the Eternal Father, who came  
(96, down to earth to bring to men salvation and the light of divine  
99- wisdom, conferred a great and most marvelous blessing upon the  
100, world, when, as He was about to ascend once more into heaven,  
144, He commanded the Apostles to "go and teach all nations" (a),  
155, and left as the common and supreme teacher of all men the  
166, Church which He had founded. For men whom the truth had set  
192) 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 man-  
date she received, never losing sight of, ever pursuing with all  
her energy the one end: to teach religion, to combat error with-  
out 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.*)

In order that these unparalleled benefits might last as long 445  
as men should be found on earth, He entrusted to his Church (75,  
the continuance of his work. Looking to future times, He com- 83)  
manded 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 institu-  
tion among Hebrews and pagans.—Its restoration by Christ.*)

Next, the dignity of the sacrament must be considered, for 446  
through addition of the sacrament the marriages of Christians (121),  
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.*)

Marriage, moreover, is a sacrament, because it is a holy sign 447  
which gives grace, showing forth an image of the mystical (65)  
nuptials of Christ with the Church.

445a *Quo vero tam singularia beneficia, quamdiu essent homines,  
tamdiu in terris permanerent, Ecclesiam constituit vicariam mu-  
neris 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, Church, willed her sacred power to be distinct from the civil  
91- power, and each power to be free and unshackled in its own  
94) 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 hap-  
pily 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 uni-

448a *Nemo autem dubitat, quin Ecclesiae 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 quae sint, diversa licet ratione, communis juris et iudicii, altera, cui sunt humana tradita opportune et congruenter ab altera penderet, cui sunt caelestia concredita.*

448b Cf. CHURCH AND STATE.

versal 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.*)

#### 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 Montefalco.

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 pro-  
hibitions, 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 con-  
stitution of the Church; it is immutable and everlasting. And if  
it is not guarded with holy zeal, there necessarily follows a pro-  
found 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 ex-  
cellence 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.—Persecu-  
tion 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 Ecclesiae 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 atti-  
180) tude 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 univer-  
sal 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, epis-  
copos 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 in-  
terpretantur.*

462a *Similiter animi est minus sincere in obsequio permanentis,  
alterum pontificem cum altero committere. Ex diversis duabus  
agendi rationibus, qui præsentem despiciunt ut præteritæ assen-  
tiantur, ii parum se obnoxios potestati impertiunt, cujus imperio  
ipsos regi jus et officium est: iidemque aliquam habent cum iis  
similitudinem, qui, sua causa damnata, ad futurum Concilium  
vellent, vel ad Pontificem, cui melius de causa liqueat, provocare.*

463a *Quam ad rem hoc fixum persuasumque sit, in Ecclesiæ gu-  
bernatione, salvis officiis maximis, quibus Pontifices omnes apos-  
tolicum munus adstringit, unicuique eorum integrum esse eam  
rationem sequi, quæ, spectatis temporalibus ceterisque rerum ad-  
junctis optima videatur. Idque ad solius Pontificis judicium  
pertinet.*

*Consequences of insubordination*

When these principles are forgotten there is noticed among 464  
Catholics a diminution 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.

467c Luke 22:32.

469c 2 Cor. 10:6.

467a Matt. 16:19.

469a Matt. 28:18-20.

469d *Ibid.*, 13:10.

467b John 21:16-17.

469b *Ibid.*, 18:17.

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 kindness 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 spoliation 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 principal-  
ity, 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 safe-  
guards 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 dispensa-  
tion 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 with-  
out 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; Janu-  
ary 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 exercise of the apostolic ministry derives a greater and a very (179) 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, established as they are as masters in the Church of God, and the priests 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, inter-  
pretations 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 glori-  
ous 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 Him-  
self (a).

(*Condemnation of the laws against the Church.*)

## TRUTH AND LIBERTY

Encycl. *Libertas*, June 20, 1888.

(*Errors concerning liberty.—Its true nature.—Role of intelli-  
gence 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.  
497c Heb. 13:17.

497b Cf. Matt. 18:17.

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.

499b Above, No. 459.

499d Above, Nos. 453, ff.

499a Above No. 458.

499c Above, No. 456.



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 More than this, in the ministerial document in question there  
(91. occur passages quite irreconcilable with Catholic teaching, or  
97. completely out of harmony with the most sacred principles which  
172. have always regulated relationships between the Church and the  
193) 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 authority of a father contained the first fruits of the infant Church. Just as the Most Blessed Virgin is the Mother of Jesus Christ, so 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 God which Christ has left as the sole heir of his wisdom, of his moral, of his charismata. And in every age she has given the most 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. *Sapientiae Christianae*, 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 For when the lawlessness of thought to which We have (76- referred is so extended, so widely diffused, it becomes the duty 77, of the Church actively to espouse the safeguarding of truth and to 99, eradicate falsehood from men's minds—a duty at all times in her 220) 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 Now the gift of preaching, that is, of teaching is, by divine (165, law, in the hands of the rulers whom "the Holy Ghost has placed 198, as Bishops to rule the Church of God" (a), and especially of the 211, Roman Pontiff, the Vicar of Jesus Christ, the Head of the Church, 217, endowed with supreme power, the director of morals and actions. 220) 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. III m 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

Now, these duties will not be fulfilled, as a whole, and with 507 advantage, as they should be, if some go out to battle independ- (13, ently of others. Jesus Christ, indeed, foretold that the dislike 15, and hatred of men which He first endured would likewise 27, be directed against the work founded by Him, so that this would 39, hinder many from fulfilling the salvation obtained by His good- 42, ness. And for this reason He desired not merely to win followers 77) 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).

This composition and economy of the Christian household 508 can in no way be changed: nor is any man permitted to rule (121, himself by his own fancy, or to follow any mode of defense that 214, pleases him; for he scatters and gathers not, who gathers not 224, with the Church and Jesus Christ, and he most surely strives 231) 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

Very different it is among Christians; they receive what they 509 are to believe from the Church, under whose authority and (38, guidance they know well that they hold the truth. Hence, as the 46, Church is one, Jesus Christ being one, so the whole doctrine of 109) 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 romanæque 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 We must go yet more deeply into the nature of the Church,  
(12- as being not a mere chance union of Christians, but as a society  
13, divinely constituted and wonderfully organized, having as its  
78- direct object to bestow peace and holiness on the soul; and since  
79, for this end it alone by divine gift possesses the necessary means,  
124) 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 But the course of its government is difficult and seldom runs  
(14, smooth. The Church is the mistress of nations scattered over the  
124) 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 And with this definition of mutual rights and functions, it is  
(16, quite clear that rulers of States should be free to guide their af-  
84, fairs, and this not only without the opposition, but with the  
93, assistance of the Church; for since she above all things teaches  
121, the practice of piety, which is justice towards God, in the same  
178) 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 jus-  
tice” (a), and is entirely devoted to this object. Moreover, it can-  
not 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.*)

However, the Church is not satisfied with pointing out the 517  
way which leads to salvation; she leads men to it and with her (77,  
own hand applies the remedy to the ill. She applies herself above 95,  
all to instruct and elevate men according to her principles and her 100,  
doctrine, the life-giving waters of which she endeavors to spread 116,  
as far and wide as possible through the ministry of her bishops 120,  
and priests. She also tries to penetrate souls and to bring wills to 124-  
allow themselves to be governed and directed by the rule of 125,  
divine precepts. This is a capital point, one of the utmost impor- 198,  
tance, because it sums up, as it were, all the interests at stake, and 206)  
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.*)

Doubtless there are today a number of men, faithful echoes of 518  
a pagan past, who go so far as to make of this marvelous charity (48,  
a weapon with which to attack the Church; and it has been pro- 61,  
posed to substitute for Christian charity a philanthropy established 82)  
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 Ecclesiae suae*, 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 In rendering to religion its ancient splendor, Pius VII  
(56) 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 Therefore, there can be no legitimate cause for these men,  
(56) 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).

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 To have proved the truth of Catholic doctrine, to have explained and illumined this doctrine by learned and lawful (2, 4, 102, 137, 147) 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 Seeing you gathered here together, all of one mind, and (44, 214) 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.

### A PEOPLE UNITED TO THEIR SHEPHERD

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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.*)

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*

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 Ecclesie status: aut universe licere vel expedire, rei civilis reique sacre 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 Therefore, since it is the office and function of an apostolic (156) 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 The greatest and the most fruitful blessings can be hoped (32, 88) 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 the 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* *Unique Spiritus virtute sua in Ecclesia sic agit, ut mystici hujus corporis quemadmodum caput est Christus, ita ip-*

(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.)

Mary has assumed and generously carried out this great (33) 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*

It is sufficiently well known unto you that no small share of (1, 52, 63, 70) 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

*semet 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). 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.  
538b James 1:17.

538a Matt. 11:30.  
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.

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. 540 (77-78, 85, 100, 102, 120, 131)

#### *Visible nature of the Church*

In this wise, and on this principle, the Church was begotten. 541 (3, 10, 16, 20, 79, 107) 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 For this reason the Church is so often called in Holy Writ  
(6, a *body*, and even the body of Christ—“Now you are the body of  
9, Christ” (a)—and precisely because it is a body is the Church  
16, visible: and because it is the body of Christ is it living and  
28- energizing, because by the infusion of his power Christ guards  
29, and sustains it, just as the vine gives nourishment and renders  
90) 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 From this it follows that those who arbitrarily conjure up and  
(3, picture to themselves a hidden and invisible Church are in  
6, grievous and pernicious error, as also are those who regard the  
9, Church as a human institution which claims a certain obedience  
17, in discipline and external duties, but which is without the peren-  
24) nial 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 the very nature of the visible parts themselves springs.

*Immutability of the Church*

But since the Church is *such* by divine will and constitution, 544  
*such* it must uniformly remain to the end of time. If it did not, (9,  
then it would not have been founded as perpetual and the end 229)  
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 re-  
main so long as the Church itself shall endure.

Wherefore Chrysostom writes: “Secede not from the Church: 545  
for nothing is stronger than the Church. Thy hope is the Church; (19,  
thy salvation is the Church; thy refuge is the Church. It is higher 227,  
than the heavens and wider than the earth. It never grows old, 229)  
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*

He who seeks the truth must be guided by these fundamental 546  
principles. That is to say, that Christ the Lord instituted and (2)

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, be-  
longs 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 em-  
brace 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 sur-  
passing 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 na-  
tura 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, com-  
munis 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 pas-  
sage, 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 Fa-  
ther, 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 Furthermore, the Son of God decreed that the Church should  
(6. be his mystical body, with which He should be united as the  
24, head, after the manner of the human body which He assumed,  
34, to which the natural head is physiologically united. As He took  
38) 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 Scattered and separated members cannot possibly cohere  
(6. with the head so as to make one body. But St. Paul says: "All  
42, the members of the body, whereas they are many, yet are one  
54) 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 con-  
cord. 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. Sepa-  
rated from the head they must of necessity die. "The Church,"  
he says, "cannot be divided into parts by the separation and cut-  
ting 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.

553c S. Cyprianus, *De Cath. Eccl. Unitate*, n. 23.

553b Eph. 4:15-16.

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).

Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is his body, men (41) 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).

The Church of Christ, therefore, is one and the same forever; 554 those who leave it depart from the will and command of Christ (58, the Lord—leaving the path of salvation they enter on that of 61, perdition. "Whosoever is separated from the Church is united 227) 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*

But He, indeed, who made this one Church, also gave it 556 unity, that is, He made it such that all who are to belong to it (38, must be united by the closest bonds, so as to form one society, 41, one kingdom, one body, "one body and one spirit, as you are 46) 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 Agreement and union of minds is the necessary foundation of (46, 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 Besides, all who profess Christianity allow that there can (46) 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 The heavenly doctrine of Christ, although for the most part (53) 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*

Besides Holy Writ it was absolutely necessary, to insure this 560 union of men's minds—to effect and preserve unity of ideas—that (96, there should be another *principle*. This the wisdom of God re- 109) quires: 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. Where- (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.*



fore, my son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (a). Wherefore, as Christ was sent by God and the apostles by Christ, so the bishops and those who succeeded them were sent by the apostles. "The apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is therefore from God, and the apostles from Christ, and both according to the will of God. . . . Preaching therefore the word through the countries and cities, when they had proved in the Spirit the first-fruits of their teaching they appointed bishops and deacons for the faithful. . . . They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry" (b).

566 On the one hand, therefore, it is necessary that the mission (109, of teaching whatever Christ had taught should remain perpetual 277) and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable. "Our Lord Jesus Christ, when in his Gospel He testifies that those who are not with Him are his enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter his flock and are his adversaries: He that is not with Me is against Me, and he that gathereth not with Me scattereth" (a).

*The Church is the guardian of faith:  
testimony of history*

567 The Church, founded on these principles and mindful of her (55, office, has done nothing with greater zeal and endeavor than she 99) has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned

565a 2 Tim. 2:1-2.

565b S. Clemens Rom., *Epist. 1. ad Corinth. capp. 42, 46.*

566a S. Cyprianus, *Ep. lxxix. ad Magnum*, n. 1.

all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by Our Lord and handed down by apostolic tradition" (a). The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and if any one holds to one single one of these, he is not a Catholic" (b).

*The teaching of St. Paul*

The need of this divinely instituted means for the preservation of unity, about which We speak, is urged by St. Paul in his epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace" (a). And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith," and this so perfectly *one* as to prevent all danger of error: "That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive" (b); and this he teaches is to be observed, not for a time only, but "until we all meet in the unity of faith . . . unto the measure of the age of the fullness of Christ" (c). But, in what has Christ placed the primary principle, and the means of preserving this unity? In that—"He gave some apostles . . . 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" (d).

567a Auctor *Tract. de Fide Orthodoxa contra Arianos.*

567b S. Augustinus, *De Hæresibus*, n. 88.

568a Eph. 4:3 ff.

568b Eph. 4:14.

568c Eph. 4:13.

568d Eph. 4:11-12.



*Testimony of the Fathers*

569 Wherefore, from the very earliest times the Fathers and  
(102) Doctors of the Church have been accustomed to follow and with one accord to defend this rule. Origen writes: "As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: 'Behold the word of truth is with us!' But we should believe them not and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God" (a). Irenaeus too says: "The doctrine of the apostles is the true faith . . . which is known to us through the episcopal succession . . . which has reached even unto our age by the very fact that the Scriptures have been zealously guarded and fully interpreted" (b).

570 And Tertullian: "It is therefore clear that all doctrine which  
(61) agrees with that of the apostolic churches—the mothers and original centers of the faith—must be looked upon as the truth, holding without hesitation that the Church received it from the apostles, the apostles from Christ, and Christ from God. . . . We are in communion with the apostolic churches, and by the very fact that they agree amongst themselves we have a testimony of the truth" (a). And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend" (b). Rufinus praises Gregory of Nazianzen and Basil because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the apostolic succession" (c).

*Conclusion: character of the teaching authority*

571 Wherefore, as appears from what has been said, Christ in-  
(89) stituted in the Church a living, authoritative, and permanent  
96, Magisterium, which by his own power He strengthened, by the

569a *Vetus Interpretatio Commentariorum in Matt.* n. 46.  
569b *Adv. Hæres.* lib. iv., cap. 33, an. 8.

570a *De Prascript.*, cap. xxxi.

570b *Comment. in Matt.* xiii. n. 1. 570c *Hist. Eccl.*, ii., cap. 9.

Spirit of the Truth He taught, and by miracles confirmed. He 109)  
willed and ordered, under the gravest penalties, that its teachings  
should be received as if they were his own.

*Obligation to adhere to it*

As often, therefore, as it is declared on the authority of this 572  
teaching that this or that is contained in the deposit of divine (55,  
revelation, it must be believed by everyone as true. If it could in 96,  
any way be false, an evident contradiction follows; for then God 109)  
Himself would be the author of error in man (a). "Lord, if we be  
in error, we are being deceived by Thee" (b). In this wise, all  
cause for doubting being removed, can it be lawful for anyone  
to reject any one of those truths without by the very fact falling  
into heresy?—without repudiating in one sweeping act the whole  
of Christian teaching?

For such is the nature of faith that nothing can be more ab- 573  
surd than to accept some things and reject others. Faith, as the (55,  
Church teaches, is "that supernatural virtue by which, through 109)  
the help of God and through the assistance of his grace, we be-  
lieve what He has revealed to be true, not on account of the in-  
trinsic truth perceived by the natural light of reason, but because  
of the authority of God Himself, the Revealer, who can neither  
deceive nor be deceived" (a). If then it be certain that anything  
is revealed by God, and this is not believed, then nothing what-  
ever is believed by divine faith: for what the Apostle St. James  
judges to be the effect of a moral delinquency, the same is to be  
said of an erroneous opinion in the matter of faith: "Whosoever  
shall offend in one point, is become guilty of all" (b). Nay, it  
applies with greater force to an erroneous opinion. For it can be  
said with less truth that every law is violated by one who com-  
mits a single sin, since it may be that he only virtually despises  
the majesty of God the Legislator. But he who dissents even in  
one point from divinely revealed truth absolutely rejects all faith,  
since he thereby refuses to honor God as the supreme truth and

572a *Quoties igitur hujus verbo magisterii edicitur, traditæ divini-  
tus doctrinæ complexu hoc contineri vel illud, id quisque debet  
certo credere verum esse: si falsum esse ullo modo posset, illud  
consequatur, quod aperte repugnat, erroris in homine ipsum esse  
auctorem Deum.*

572b Richard of S. Victore, *De Trin.*, lib. i., cap. 2.

573a *Conc. Vat.*, Sess. iii., cap. 3. 573b James 2:10.



the *formal motive of faith*. "In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in which they are will not profit them" (c). And this indeed most deservedly; for they who take from Christian doctrine what they please lean on their own judgments, not on faith; and not "bringing into captivity every understanding unto the obedience of Christ" (d), they more truly obey themselves than God. "You, who believe what you like of the gospels and believe not what you like, believe yourselves rather than the gospel" (e).

574 For this reason the Fathers of the Vatican Council laid down (102, nothing new, but followed divine revelation and the acknowl- 109) edged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium" (a).

*Appeal to return to the one true faith*

575 Hence, as it is clear that God absolutely willed that there (46) should be unity in his Church, and as it is evident what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, We may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "When we see that great help of God, such manifest progress and such abundant fruit, shall we hesitate to take refuge in the bosom of that Church which, as is evident to all, possesses the supreme authority of the Apostolic See through the episcopal succession? In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the weight of councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy is most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood, requires a teacher and master, what can be

573c S. Augustinus, in *Psal. liv.*, n. 19.

573d 2 Cor. 10:5.

573e S. Augustinus, *lib. xvii.*, *Contra Faustum Manichæum*, cap. 3.

574a Sess. iii. cap. 3.

greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?" (a).

*Unity of government and liturgy*

It is, then, undoubtedly the office of the Church to guard 576 Christian doctrine and to propagate it in its integrity and purity. (61- But this is not all: the object for which the Church had been insti- 62, tuted is not wholly attained by the performance of this duty. For, 69, since Jesus Christ delivered Himself up for the salvation of the 77- 78, human race, and to this end directed all his teaching and com- 99- 100, mands, so He ordered the Church to strive, by the truth of its doc- 100, trine, to sanctify and to save mankind. But faith alone cannot 115, compass so great, excellent, and important an end. There must 121, needs be also the fitting and devout worship of God, which is to 123, be found chiefly in the divine sacrifice and in the dispensation of 142, the sacraments, as well as salutary laws and discipline. All these 144) must be found in the Church, since it continues the mission of the Savior forever. The Church alone offers to the human race that religion—that state of absolute perfection—which He wished, as it were, to be *incorporated* in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

*The institution of the hierarchy*

But as this heavenly doctrine was never left to the arbitrary 577 judgment of private individuals, but in the beginning delivered (85, by Jesus Christ, was afterwards committed by Him exclusively to 113, the Magisterium already named, so the power of performing and 119, administering the divine mysteries, together with the authority 214) of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the apostles and their legitimate successors alone these words have reference: "Going into the whole world preach the Gospel." "Baptizing them." "Do this in commemoration of Me." "Whose sins you shall forgive they are forgiven them" (a). And in like manner He ordered the apostles only and those who should lawfully succeed them to *feed*—that is to govern with authority—all Christian souls. Whence it also follows that it is necessarily the

575a *De Utilitate Credendi*, cap. xvii, No. 35.

577a Mark 16:15; Matt. 28:19; 1 Cor. 11:25; John 20:23.



duty of Christians to be subject and to obey. And these duties of the apostolic office are, in general, all included in the words of St. Paul: "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (b).

*The Church is the universal society of salvation*

578 Wherefore Jesus Christ bade all men, present and future,  
(8, follow Him as their leader and Savior; and this not merely as  
16, individuals, but as forming a society, organized and united in  
44- mind. In this way a duly constituted society should exist, formed  
46, out of the divided multitude of peoples, one in faith, one in end,  
50, one in the participation of the means adapted to the attainment  
77- of the end, and one as subject to one and the same authority. To  
78, this end He established in the Church all those principles which  
81, necessarily tend to make organized human societies, and through  
93, which they attain the perfection proper to each. That is, in it  
131) (the Church) all who wished to be sons of God by adoption  
might attain to the perfection demanded by their high calling,  
and might obtain salvation. The Church, therefore, as we have  
said, is man's guide to whatever pertains to heaven. This is the  
office appointed unto it by God: that it may watch over and may  
order all that concerns religion, and may, without let or hindrance,  
exercise, according to its judgment, its charge over Christianity.  
Wherefore they who pretend that the Church has any wish to  
interfere in civil matters, or to infringe upon the rights of the  
State, know it not, or wickedly calumniate it. God indeed even  
made the Church a society far more perfect than any other. For  
the end for which the Church exists is as much higher than the  
end of other societies as divine grace is above nature, as immortal  
blessings are above the transitory things on the earth.

*Marks of the Church as a society*

579 Therefore the Church is a society *divine* in its origin, *super-*  
(3, *natural* in its end and in the means proximately adapted to the  
6, attainment of that end; but it is a *human* community inasmuch  
8, as it is composed of men (a). For this reason we find it called in  
10, Holy Writ by names indicating a perfect society. It is spoken of as

577b 1 Cor. 4:1.

579a Ergo Ecclesia societas est ortu divina: fine, rebusque proxime  
fina proxime admoventibus, supernaturalis: quod vero coalescit  
hominibus humana communitas est.

*the house of God, the city placed upon the mountain* to which all 13,  
nations must come. But it is also the *fold* presided over by one 39,  
Shepherd, and into which all Christ's sheep must betake them- 42,  
selves. Yea, it is called *the kingdom which God has raised up* and 70,  
which *will stand forever*. Finally it is the *body of Christ*—that is, 73,  
of course, His *mystical* body, but a body living and duly organ- 136,  
ized and composed of many members; members indeed which 227)  
have not all the same functions; but which, united one to the  
other, are kept bound together by the guidance and authority of  
the head.

*Unique and sovereign power*

Indeed no true and perfect human society can be conceived 580  
which is not governed by some supreme authority. Christ there- (13,  
fore must have given to his Church a supreme authority to which 44,  
all Christians must render obedience. For this reason, as the unity 137,  
of the faith is of necessity required for the unity of the Church, 149,  
inasmuch as it is the *body of the faithful*, so also for this same 161)  
unity, inasmuch as the Church is a divinely constituted society,  
unity of government, which effects and involves *unity of com-*  
*munion*, is necessary *jure divino*. "The unity of the Church is  
manifested in the mutual connection or communication of its  
members, and likewise in the relation of all the members of the  
Church to one head" (a).

From this it is easy to see that men can fall away from the 581  
unity of the Church by schism, as well as by heresy. "We think (55)  
that this difference exists between heresy and schism," writes  
St. Jerome: "heresy has no perfect dogmatic teaching, whereas  
schism, through some episcopal dissent, also separates from the  
Church" (a). In which judgment St. John Chrysostom concurs:  
"I say and protest," he writes, "that it is as wrong to divide the  
Church as to fall into heresy" (b). Wherefore as no heresy can

580a *Qua de caussa, sicut ad unitatem Ecclesiae, quatenus est cœtus  
fidelium, necessario unitas fidei requiritur, ita ad ipsius unitatem,  
quatenus est divinitus constituta societas, requiritur jure divino  
unitas regiminis, quæ unitatem communionis efficit et complec-  
titur: "Ecclesiae autem unitas in duobus attenditur scilicet in  
connexionem membrorum Ecclesiae ad invicem seu communica-  
tione, et iterum in ordine omnium membrorum Ecclesiae ad unum  
caput"* (S. Thomas d'Aquin, *Sum. Theol.* 2-2ae, q. 39, a. 1).

581a S. Hieronymus, *Comment. in Epist. ad Titum*, cap. iii., v.  
10, 11. 581b *Hom. xi., in Epist. ad Ephes.*, n. 5.



ever be justifiable, so in like manner there can be no justification for schism. "There is nothing more grievous than the sacrilege of schism . . . there can be no just necessity for destroying the unity of the Church" (c).

*Peter, the foundation of the Church*

582 The nature of this supreme authority, which all Christians  
(2, are bound to obey, can be ascertained only by finding out what  
9, was the evident and positive will of Christ. Certainly Christ is a  
26, King forever; and though invisible, He continues unto the end of  
28, time to govern and guard his Church from heaven. But since He  
75, willed that his kingdom should be visible He was obliged, when  
144) He ascended into heaven, to designate a vicegerent on earth.  
"Should any one say that Christ is the one head and the one  
shepherd, the one spouse of the one Church, he does not give an  
adequate reply. It is clear, indeed, that Christ is the author of  
grace in the sacraments of the Church; it is Christ Himself who  
baptizes; it is He who forgives sins; it is He who is the true priest  
who hath offered Himself upon the altar of the cross, and it is  
by his power that his body is daily consecrated upon the altar;  
and still, because He was not to be visibly present to all the faith-  
ful, He made choice of ministers through whom the aforesaid  
sacraments should be dispensed to the faithful as said above" (a).  
"For the same reason, therefore, because He was about to with-  
draw his visible presence from the Church, it was necessary that  
He should appoint someone in his place, to have the charge of  
the universal Church. Hence before his ascension He said to  
Peter, 'Feed My sheep' "(b).

583 Jesus Christ, therefore, appointed Peter to be the head of  
(139-the Church; and He also determined that the authority instituted  
140, in perpetuity for the salvation of all should be inherited by his  
142, successors, in whom the same permanent authority of Peter him-  
159-self should continue. And so He made that remarkable promise  
161) to Peter and to no one else: "Thou art Peter, and upon this rock I  
will build My Church" (a). "To Peter the Lord spoke: to one  
therefore, that He might establish unity upon one" (b). "Without

581c S. Augustinus, *Contra Epistolam Parmeniani*, lib. 2., cap. 2  
n. 25. 582a St. Thomas Aq., *Contra Gent.*, 4, 74.  
582b St. Thomas Aq., *Contra Gentiles* 4, 76.  
583a Matt. 16:18.  
583b S. Pacianus, *ad Sempronium*, Ep. iii., n. 11.

any prelude He mentions St. Peter's name and that of his father  
(Blessed art thou Simon, son of John) and He does not wish him  
to be called any more Simon; claiming him for Himself according  
to his divine authority, He aptly names him Peter, from *petra* the  
rock, since upon him He was about to found his Church" (c).

*The powers of Peter*

From this text it is clear that by the will and command of 584  
God the Church rests upon St. Peter, just as a building rests on its (139-  
foundation. Now the proper nature of a foundation is to be a 140,  
principle of cohesion for the various parts of the building. It 148-  
must be the necessary bond of stability and strength. Remove it 149,  
and the whole building falls. It is consequently the office of 161,  
St. Peter to support the Church, and to guard it in all its strength 175)  
and indestructible unity. How could he fulfill this office without  
the power of commanding, forbidding, and judging, which is  
properly called *jurisdiction*? It is only by this power of jurisdiction  
that nations and commonwealths are held together. A primacy of  
honor and the shadowy right of giving advice and admonition,  
which is called *direction*, could never secure to any society of men  
unity or strength.

The words—and the gates of hell shall not prevail against it— 585  
proclaim and establish the authority of which We speak. "What (140,  
is the it?" writes Origen. "Is it the rock upon which Christ 148,  
builds the Church, or the Church? The expression indeed is am- 150,  
biguous, as if the rock and the Church were one and the same. 160,  
I indeed think that this is so, and that neither against the rock 229)  
upon which Christ builds his Church nor against the Church  
shall the gates of hell prevail." (a) The meaning of this divine  
utterance is, that, notwithstanding the wiles and intrigues which  
they bring to bear against the Church, it can never be that the  
Church committed to the care of Peter shall succumb or in any  
wise fail. "For the Church, as the edifice of Christ who has wisely  
built 'his house upon a rock,' cannot be conquered by the gates  
of hell. They may prevail over any man who shall be off the rock  
and outside the Church, but they shall be powerless against the  
Church" (b).

583c S. Cyrillus Alexandrinus, in *Evang. Joan.*, lib. ii., in cap. i.  
v. 42. 585a Origenes, *Comment. in Matt.*, tom. xii., n. 2.  
585b *Ibid.*



Therefore God confided his Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority; since the right to rule is absolutely required by him who has to guard human society really and effectively.

#### *The keys of the Kingdom*

586 This, furthermore, Christ gave: "To thee will I give the keys (141, of the kingdom of heaven." And He is clearly still speaking of (150) the Church, which He declared He wished to build on Peter as on a foundation. The Church is typified not only as an *edifice* but as a *kingdom*, and everyone knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the kingdom of heaven, He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of his Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the heavens, gave to a mortal man all power in heaven when He handed him the keys." (a)

#### *To bind and to loose*

587 In this same sense He says: "Whatsoever thou shalt bind up- (141, on earth it shall be bound also in heaven, and whatsoever thou 145, shalt loose on earth it shall be loosed also in heaven." This met- 149- aphorical expression of binding and loosing indicates the power 151, of making laws, of judging and of punishing; and the power is 175- said to be of such amplitude and force that God will ratify what- 178) ever is decreed by it. Thus it is supreme and absolutely independ- ent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

#### *Feed my Sheep*

588 The promise is carried out when Christ the Lord after his (141- Resurrection, having thrice asked Peter whether he loved Him 151, more than the rest, lays on him the injunction: "Feed My lambs— 200) feed My sheep" (a). That is, He confides to him, without excep- tion, all those who were to belong to his fold. "The Lord does not hesitate. He interrogates, not to learn but to teach. When He was

586a S. Johannes Chrysostomus, *Hom. liv., in Matt. v. 2.*  
588a John 21:16-17.

about to ascend into heaven He left us, as it were, a vicegerent of his love . . . and so because Peter alone of all others professes his love he is preferred to all—that being the most perfect he should govern the most perfect" (b). These, then, are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence: in a word, to rule and govern it. Since therefore Peter has been placed as shepherd of the Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed his blood. "Why has He shed his blood? To buy the sheep which He handed over to Peter and his successors" (c).

#### *Infallibility*

And since all Christians must be closely united in the com- 589 munion of one immutable faith, Christ the Lord, in virtue of his (139, prayers, obtained for Peter that in the fulfillment of his office he 155, should never fall away from the faith. "But I have asked for thee 165, that thy faith fail not," (a) and He furthermore commanded him 170- to impart light and strength to his brethren as often as the need 171) should arise: "*Confirm thy brethren*" (b). He willed then that he whom He had designated as the foundation of the Church should be the defense of its faith. "Could not Christ, who confided to him the kingdom by his own authority, have strengthened the faith of one whom He designated a rock to show the foundation of the Church?" (c)

#### *Christ and Peter*

For this reason Jesus Christ willed that Peter should partici- 590 pate in certain names, signs of great things which properly belong (139- to Himself alone: in order that identity of titles should show iden- 140, tity of power (a). So He who is Himself "the chief cornerstone 144) in whom all the building being framed together, groweth up in a holy temple in the Lord," (b) placed Peter as it were a *stone* to support the Church. "When he heard *thou art a rock*, he was

588b S. Ambrosius, *Exposit. in Evang. secundum Lucam, lib. x.*  
nn. 175, 176.

588c S. Johannes Chrysostomus, *De Sacerdotio, lib. ii.*

589a Luke 22:32.

589b *Ibid.*

589c S. Ambrosius, *De Fide, lib. iv., n. 56.*

590a Cf. St. Leo the Great, *Sermo. iv, c. ii.*

590b Eph. 2:21.



ennobled by the announcement. However, he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by his very being an immovable rock; Peter, only through this rock. Christ imparts his gifts, and is not exhausted . . . He is a priest, and makes priests. He is a rock, and constitutes a rock" (c).

591 He who is the King of his Church, "who hath the key of (139- David, who openeth and no man shutteth, who shutteth and no 140) man openeth" (a), having delivered the keys to Peter declared him Prince of the Christian commonwealth. So, too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constituted Peter the pastor "of his lambs and sheep. Feed My lambs, feed My sheep" (b). Wherefore Chrysostom says: "He was pre-eminent among the apostles, he was the mouthpiece of the apostles and the head of the apostolic college . . . And Christ, to show him that henceforth he ought to have confidence, and as it were blotting out his denial, commits to him the government of his brethren . . . He saith to him: 'If thou lovest Me, be over My brethren'" (c). Finally He who confirms in "every good work and word" (d) commands Peter to confirm his brethren.

592 Rightly, therefore, does St. Leo the Great say: "From the (151, whole world Peter alone is chosen to take the lead in calling all 153) nations, to be the head of all the apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and many pastors, Peter should by right rule all of those over whom Christ Himself is the chief ruler" (a). And so St. Gregory the Great, writing to the Emperor Maurice Augustus, says: "It is evident to all who know the Gospel that the charge of the whole Church was committed to St. Peter, the apostle and prince of all the apostles, by the word of the Lord . . . Behold! he hath received the keys of the heavenly kingdom—the power of binding and loosing is conferred upon him: the care of the whole government of the Church is confided to him" (b).

#### *The successors of Peter*

593 It was necessary that a government of this kind, since it be- (139, longs to the constitution and formation of the Church, as its prin-

590c *Hom. de Pœnitentia*, n. 4 in *Appendice opp. S. Basilii*.

591a *Apoc.* 3:7.

591c *Hom. LXXXVIII in Joan.*, n. 1.

592a *Sermo iv.*, cap. 2.

591b *John* 10:11.

591d *2 Thess.* 2:16.

592b *Epist. lib. v. Epist.* xx.

cipal element—that is as the principle of unity and the foundation 142, of lasting stability—should in no wise come to an end with 161) St. Peter, but should pass to his successors from one to another (a). "There remains, therefore, the ordinance of truth, and St. Peter, persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him" (b).

For this reason the Pontiffs who succeeded Peter in the Ro- 594 man Episcopate receive the supreme power in the Church, *jure* (145, *divino*. "We define" declare the Fathers of the Council of Flor- 147, ence, "that the Holy and Apostolic See and the Roman Pontiff 149) holds the primacy of the Church throughout the whole world: and that the same Roman Pontiff is the successor of St. Peter, the prince of the apostles, and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that full power was given to him, in blessed Peter, by Our Lord Jesus Christ to feed, to rule, and to govern the universal Church, as is also contained in the acts of ecumenical councils and in the sacred canons" (a). Similarly the Fourth Council of Lateran declares: "The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches."

#### *Tradition is in favor of the Roman succession*

These declarations were preceded by the consent of anti- 595 quity which ever acknowledged, without the slightest doubt or (142) hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter.

Who is unaware of the many and evident testimonies of the Holy Fathers which exist to this effect? Most remarkable is that of St. Irenaeus, who, referring to the Roman Church, says: "With this Church, on account of its preeminent authority, it is necessary that every Church should be in concord" (a); and St. Cyprian also says of the Roman Church, that "it is the root and

593a *Ejusmodi autem principatum, quoniam constitutione ipsa temperationeque Ecclesiae, velut pars præcipua, continetur, videlicet ut principium unitatis ac fundamentum incolumitatis perpetuæ, nequaquam cum beato Petro interire, sed recidere in ejus successore ex alio in alium oportuit.*

593b S. Leo M., *sermo* iii., cap. 3.

594a *Conc. Florentinum*.

595a *Contra Hæreses*, lib. iii., cap. 3. n. 2.



mother of the Catholic Church" (b), "the chair of Peter, and the principal Church whence sacerdotal unity has its source" (c). He calls it *the chair of Peter* because it is occupied by the successor of Peter; he calls it the *principal Church*, on account of the primacy conferred on Peter himself and his legitimate successors; and *the source of unity*, because the Roman Church is the efficient cause of unity in the Christian commonwealth.

596 For this reason Jerome addresses Damasus thus: "My words (142) are spoken to the successor of the Fisherman, to the disciple of the cross... I communicate with none save your Blessedness, that is, with the chair of Peter. For this I know is the rock on which the Church is built" (a). Union with the Roman See of Peter is to him always the public criterion of a Catholic. "I acknowledge everyone who is united with the See of Peter" (b). And for a like reason St. Augustine publicly attests that "the primacy of the Apostolic Chair always existed in the Roman Church" (c); and he denies that anyone who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held" (d). So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church" (e).

#### *The Eastern tradition*

597 In the same way Maximus the Abbot teaches that obedience (142, to the Roman Pontiff is the proof of the true faith and of legitimate communion. "Therefore if a man does not want to be, or 161) to be called, a heretic, let him not strive to please this or that man... but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome; that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself, and

595b *Ep. xlviii ad Cornelium*, n. 3. 595c *Ep. lix., ad Corn.*, n. 14.  
596a *Ep. xv., ad Damasum*, n. 2.  
596b *Ep. xvi., ad Damasum*, n. 2.  
596c *Ep. xliii.*, n. 7. 596d *Sermo cxx.*, n. 13. 596e *Ep. lv.*, n. 1.

according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world. Hence, what this See binds and loosens, the Word, who rules the heavenly powers, binds and loosens in Heaven" (a).

#### *Conciliar decisions and declarations*

Wherefore what was acknowledged and observed as Chris- 598  
tian faith, not by one nation only nor in one age, but by the East (142, and by the West, and through all ages, this Philip, the priest, the 147)  
Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls: "No one can doubt, yea, it is known unto all ages, that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the kingdom from Our Lord Jesus Christ. That is: the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors" (a). The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all: "Peter has spoken through Leo" (b), to which the voice of the Third Council of Constantinople responds as an echo: "The chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his see: and the paper and the ink were seen, and Peter spoke through Agatho" (c). In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the sixth century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Menna, the Patriarchs, this same is declared with great weight and solemnity. "For the pronouncement of Our Lord Jesus Christ saying: 'Thou art Peter, and upon this rock I will build My Church,' etc., cannot be passed over. What is said is proved by the result, because the Catholic faith has always been preserved without stain in the Apostolic See" (d).

We have no wish to quote every available declaration; but 599  
it is well to recall the formula of faith which Michael Paleologus (147)  
professed in the Second Council of Lyons: "The same holy Roman Church possesses the sovereign and plenary primacy and authori-

597a *Defloratio ex Epistola ad Petrum illustrem.* 598a *Actio iii.*  
598b *Actio ii.* 598c *Actio xviii.*  
598d *Post Epistolam*, xxvi., *ad omnes Episc. Hispan.*, n. 4.



ty over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith, it must be determined by its judgment" (a).

*The twelve Apostles*

600 But if the authority of Peter and his successors is plenary and (149, supreme, it is not to be regarded as the sole authority. For He 185- who made Peter the foundation of the Church also "chose twelve, 186, whom He called apostles" (a); and just as it is necessary that the 195) authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the apostles, they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked upon as *vicars* of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the *ordinary* pastors of the peoples over whom they rule (b).

*Bonds between Pope and Bishops*

601 But since the successor of Peter is one, and those of the apos- (187, tles are many, it is necessary to examine into the relations which 190) exist between him and them according to the divine constitution of the Church. Above all things the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the chief priest, to whom,

599a *Actio iv.*

600a Luke 6:13.

600b *Quo modo Petri auctoritatem in romano Pontifice perpetuam permanere necesse est, sic episcopi, quod succedunt Apostolis, horum potestatem ordinariam hereditate capiunt; ita ut intimam Ecclesiae constitutionem ordo episcoporum necessario attingat. Quamquam vero neque plenam neque universalem ii, neque summam obtinent auctoritatem, non tamen vicarii romanorum Pontificum putandi, qui potestatem gerunt sibi propriam, verissimeque populorum, quos regunt antistites ordinarii dicuntur.*

if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests" (a).

It is necessary, therefore, to bear this in mind, viz., that nothing was conferred on the apostles apart from Peter, but that (139, several things were conferred upon Peter apart from the apostles. 141, St. John Chrysostom in explaining the words of Christ (a) asks: 191) "Why, passing over the others, does He speak to Peter about these things?" And he replies unhesitatingly and at once, "Because he was preeminent among the apostles, the mouthpiece of the disciples, and the head of the college" (b). He alone was designated as the foundation of the Church. To him He gave the power of *binding* and *loosing*; to him alone was given the power of *feeding*. On the other hand, whatever authority and office the apostles received, they received in conjunction with Peter. "If the divine benignity willed that the other princes should have something in common with Peter—which in fact it did not deny them—it gave it only in view of him. Peter, instead, received—he alone—many other things, but that which was given to the other princes was also given to him" (c). From this it must be clearly understood that bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the *edifice* itself; and for this very reason they are separated from the *fold*, whose leader is the Chief Pastor; they are exiled from the *Kingdom*, the keys of which were given by Christ to Peter alone.

*The divine plan of the Church*

These considerations enable us to see the heavenly plan, and 603 the divine intention in the constitution of the Christian common- (45, wealth, namely: When the divine Founder decreed that the 46, Church should be one in faith, in government, and in communion, 56, He chose Peter and his successors as the principal and center, as it 136- were, of this unity. Wherefore St. Cyprian says: "The following 137, is a short and easy proof of the faith. The Lord saith to Peter: 'I 161) say to thee thou art Peter'; on him alone He buildeth his Church;

601a S. Hieronymus, *Dialog, contra Luciferianos*, n. 9.

602a John 21:15.

602b *Hom. lxxxviii. in Joan.*, n. 1.

602c S. Leo M. *Sermo iv.*, cap. 2.



and although after his Resurrection He gives a similar power to all the apostles and says: 'As the Father hath sent me,' etc., still in order to make the need of unity clear, by his own authority He laid down the source of that unity as beginning from one" (a). And Optatus of Milevis says: "You cannot deny knowing that it was on Peter that the Episcopal chair was first conferred in the city of Rome. It is there that the head of all the apostles has sat—Peter, who was called Cephas. In this chair alone unity was to be preserved for all, lest any of the other apostles should claim anything as exclusively his own. So much so, that he who would place another chair against that one chair, would be a schismatic and a sinner" (b). Hence the teaching of Cyprian, that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world" (c).

604 No one, therefore, unless in communion with Peter can share (191) in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: "Against which gates (of hell) we read that Peter received the saving keys, that is to say, our prince, to whom it was said by Christ: 'To thee will I give the keys of the kingdom of heaven, and the gates of hell shall not conquer them.' Whence is it therefore that you strive to obtain for yourselves the keys of the kingdom of heaven—you who fight against the chair of Peter" (a)?

*The episcopacy is subject to Peter*

605 But the Episcopal order is rightly judged to be in communion (44, with Peter, as Christ commanded, if it be subject to and obeys 141, Peter; otherwise it necessarily becomes a lawless and disorderly 148- crowd. It is not sufficient for the due preservation of the unity 151, of the faith that the head should merely have been charged with 153, the office of superintendent, or should have been invested solely 161, with a power of direction. But it is absolutely necessary that he 187- should have received real and sovereign authority which the 190, whole community is bound to obey. What had the Son of God in

603a *De Unit. Eccl.*, n. 4.

603b *De Schism. Donat.*, lib. ii.

603c *Epist. xii ad Cornelium*, n. 5.

604a *Lib. ii.*, n. 4, 5.

view when He promised the keys of the kingdom of heaven to Peter alone? *Biblical usage* and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word *keys*. Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other apostles conjointly with him. If the power of binding, loosening, and feeding confers upon each and every one of the bishops, the successors of the apostles, a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and sheep has been assigned by God. "Christ constituted (Peter) not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church" (a).

Hence those remarkable expressions of the ancients concerning St. Peter which most clearly set forth the fact that he was (147) placed in the highest degree of dignity and authority. They frequently call him "the prince of the college of the disciples; the prince of the holy apostles; the leader of that choir; the mouth-piece of all the apostles; the head of that family; the ruler of the whole world; the first of the apostles; the safeguard of the Church."

*The teaching of St. Bernard*

In this sense St. Bernard writes as follows to Pope Eugene: 607 "Who art thou? The great priest—the high priest. Thou art the (147) Prince of Bishops and the heir of the apostles. . . . Thou art he to whom the keys were given. There are, it is true, other gatekeepers of heaven and other pastors of flocks, but thou art so much the more glorious as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each; to thee all the flocks are confided as one flock to one shepherd, and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. In fact, to which, not only of the bishops but even of the apostles, have all the sheep been so absolutely and unreservedly committed? If thou lovest Me, Peter, feed My sheep. Which sheep? Of this or that people,

605a S. Brunonis Episcopi Signiensis *comment. in Joan.*, part iii, cap. 21, n. 55.



of this city, or country, or kingdom? My sheep, He says: to whom therefore is it not evident that He does not designate some, but all? We can make no exception where no distinction is made" (a).

*The Head of the College of Bishops*

608 But it is opposed to the truth, and in evident contradiction (58, with the divine constitution of the Church, to hold that while 153, each bishop is individually bound to obey the authority of the 190, Roman Pontiffs, taken *collectively* the bishops are not so bound. 228- For it is the nature and object of a foundation to support the unity 229) of the whole edifice and to give stability to it, rather than to *each component part*; and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can indeed be overcome by the assaults of the powers of hell, as in point of fact has befallen some of them.

609 Moreover, he who is set over the whole flock must have authority (140, not only over the sheep dispersed throughout the Church, 144- but also when they are assembled together. Do the sheep when 145, they are all assembled together rule and guide the shepherd? Do 151- the successors of the apostles assembled together constitute the 153, foundation on which the successor of St. Peter rests in order to 195) derive therefrom strength and stability? Surely jurisdiction and authority. Christ the Lord, as We have quite sufficiently shown, keys of the kingdom of heaven, not alone in all provinces taken singly, but in all taken collectively. And as the bishops, each in his own district, command with real power not only individuals but the whole community, so the Roman Pontiffs, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts even taken collectively, subject and obedient to their authority. Christ the Lord, as We have quite sufficiently shown, made Peter and his successors his *vicars*, to exercise forever in the Church the power which He exercised during his mortal life. Can the Apostolic College be said to have been above its master in authority?

607a *De Consideratione*, lib. ii., cap. 8.

*Testimony of history*

This power over the Episcopal College to which We refer, 610 and which is clearly set forth in Holy Writ, has ever been acknowledged and attested by the Church as is clear from the teaching of General Councils. "We read that the Roman Pontiff has pronounced judgments on the prelates of all the churches; we do not read that anybody has pronounced sentence on him" (a). The reason for which is stated thus: "There is no authority greater than that of the Apostolic See" (b). "It is evident that the judgment of the Apostolic See, than which there is no authority greater, may be rejected by no one, nor is it lawful for any one to pass judgment on its judgment". Wherefore Gelasius on the decrees of Councils says: "That which the First See has not approved of cannot stand; but what it has thought well to decree has been received by the whole Church" (c). It has ever been unquestionably the office of the Roman Pontiffs to ratify or to reject the decrees of Councils. Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damasus rejected those of Rimini, and Hadrian I those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X laid down in the fifth Council of Lateran "That the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear, not only from the testimony of Holy Writ, from the teaching of the Fathers and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teachings of the very Councils themselves." Indeed, Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the power of binding and loosening was granted to the apostles and to Peter; but there is nothing to show that the apostles received supreme power *without Peter*, and *against Peter*. Such power they certainly did not receive from Jesus Christ.

610a Hadrianus ii., *Allocutione iii.*, ad *Synodum Romanum* an 869. Cf. *Actionem vii.*, Conc. Constantinopolitani iv.

610b NICHOLAS, in *Epist. LXXXVI ad Michael. imp.*: *Patet profecto Sedis Apostolicæ, cujus auctoritate major non est, iudicium a nemine fore retractandum, neque cuiquam de ejus liceat iudicare iudicio*".

610c *Epist. xxvi.*, ad *Episcopos Dardaniæ*, n. 5.



611 Wherefore, in the decree of the Vatican Council as to the (147) nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age (a).

*Subordination without confusion*

612 Nor does it beget any confusion in the administration that (149) Christians are bound to obey a twofold authority. We are prohibited in the first place by divine wisdom from entertaining any (151) such thought, since this form of government was constituted by (154) the counsel of God Himself. In the second place We must note (178) that the due order of things and their mutual relations are disturbed (188) if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited, and dependent. "It is not congruous (195) that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the Pope, are placed immediately over the same people" (a).

*The Pope is the support of the bishops*

613 So the Roman Pontiffs, mindful of their duty, wish above all (155) things, that the divine constitution of the Church should be preserved. (160) Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored, and will continue to labor, that the authority of the bishops may be upheld. Yea, they look upon whatever honor or obedience is given to the bishops as paid to themselves. "My honor is the honor of the universal Church. My honor is the strength and stability of my brethren. Then am I honored when due honor is given to every one" (a).

*Conclusion: love the Church*

614 In what has been said We have faithfully described the (1, image and form of the Church as divinely constituted. We have (231) treated at length of its unity: We have explained sufficiently its

611a Sess. iv., cap. 3.

612a St. Thomas, in iv. *Sent. dist. xxii. a. 4, ad q. 4, ad 3.*

613a S. Gregorius M., *Epistolarum, lib. 8., ep. 30., ad Eulogium.*

nature, and pointed out the way in which the divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by divine grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our apostolic voice: "My sheep hear My voice" (a), and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the Supreme Pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit.

*Return to the Church*

But We, who, notwithstanding Our unfitness for this great (615) dignity and office, govern by virtue of the authority conferred on (41) Us by Jesus Christ, as We "look on Jesus, the author and finisher (59) of our faith" (a), feel Our heart fired by his charity. What Christ (67) has said of Himself We may truly repeat of Ourselves: "Other (231) sheep I have that are not of this fold: them also I must bring and they shall hear My voice" (b). Let all those, therefore, who detest the widespread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Savior of the human race, but who have wandered away from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only-begotten Son of God, the body is his Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church" (c).

And with the same yearning Our soul goes out to those whom (616) the foul breath of irreligion has not entirely corrupted, and who (59) at least seek to have the true God, the Creator of heaven and (67) earth, as their Father. Let such as these take counsel with them-

614a John 10:27.

615a Heb. 12:2.

615b John 10:16.

615c S. Augustinus, *Contra Donatistas Epistola, sive De Unit. Eccl., cap. iv., n. 7.*



selves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their Mother.

617 We lovingly address to all the words of St. Augustine: "Let  
(59, us love the Lord our God; let us love his Church; the Lord as our  
67) Father, the Church as our Mother. Let no one say, I go indeed to  
idols, I consult fortune-tellers and soothsayers; but I leave not the  
Church of God: I am a Catholic. Clinging to thy Mother, thou  
offendest thy Father. Another, too, says: 'Far be it from me; I do  
not consult fortune-telling. I seek not soothsaying, I seek not pro-  
fane divinations, I go not to the worship of devils, I serve not  
stones: but I am on the side of Donatus.' What doth it profit thee  
not to offend the Father, who avenges an offence against the  
Mother? What doth it profit to confess the Lord, to honor God,  
to preach Him, to acknowledge his Son, and to confess that He  
sits on the right hand of the Father, if you blaspheme his  
Church? . . . If you had a beneficent friend, whom you honored  
daily—and even once caluminated his spouse, would you ever  
enter his house? Hold fast, therefore, O dearly beloved, hold fast  
altogether God as your Father, and the Church as your  
Mother" (a).

#### THE HOLY SPIRIT, THE SOUL OF THE CHURCH

Encycl. *Divinum illud*, May 9, 1897.

(Christ has entrusted to the Holy Spirit the task of crowning  
his work.—The mystery of the Holy Trinity.—The Incarnation is  
attributed to the Holy Spirit.)

618 The Church, already conceived, and issuing, so to say, from  
(21, the loins of the new Adam in his sleep upon the Cross, manifested  
32) herself for the first time to men in a striking manner on the won-  
derful day of Pentecost. On this day the Holy Spirit began to dif-  
fuse his benefits through the Mystical Body of Christ by that  
admirable out-pouring which the Prophet Joel had foretold long  
before (a). For the Paraclete rested upon the Apostles in order to  
place on their heads in the form of tongues of fire, new spiritual  
crowns (b). Then it was, writes St. John Chrysostom, that the

617a *Enarratio in Psal. lxxxvii., sermo ii., n. 14.*

618a Joel 2:28-29; Acts 2:17.

618b St. Cyril of Alexandria, *Catech.*, 17.

Apostles "came down from the mountains, not bearing in their hands tables of stone as Moses had done, but carrying in their souls the Holy Spirit, a treasure which issued forth like a river of truth and grace" (c). Thus was realized that final promise of Christ to his Apostles, relative to the sending of the Holy Spirit who was to complete, and as it were to seal, by his inspiration, Christ's teaching: "I have yet many things to say to you, but you cannot bear them now. When he, the Spirit of Truth, is come, he will teach you all truth" (d).

#### *The Holy Spirit at work in the Church*

He it is who, proceeding at once from the Father who is 619  
Truth eternal, and from the Son who is substantial Truth, is Him- (32,  
self the Spirit of Truth, and derives from the Father and the Son 88,  
the essence of and at the same time all truth; He it is who gives to 227,  
the Church this same truth, and is ever vigilant by his constant 229)  
presence and assistance that she may never be exposed to error,  
but will daily grow more fruitful in those abundant seeds destined  
to produce the fruit of salvation for the nations. And since the  
Church, the means of salvation to the world, must carry on her  
task to the end of time, the Holy Spirit gives her, to ensure her  
preservation and increase, eternal life and strength: "I will ask the  
Father and He will give you another Paraclete, the Spirit of Truth,  
who will abide with you forever" (a).

It is through Him that are established bishops whose ministry 620  
engenders not only sons but fathers, that is to say, priests, to (32,  
govern the Church and nourish it with the blood of Christ who 89-  
redeemed it: "The Holy Spirit has established bishops to govern 90)  
the Church of God which he acquired with his blood" (a). Both  
of them, bishops and priests, by reason of a signal grace of the  
Holy Spirit, have the power to take away sin, according to Christ's  
words to the Apostles: "Receive ye the Holy Spirit; whose sins  
you shall forgive, they are forgiven them; whose sins you shall  
retain, they are retained" (b). Nothing can show more clearly the  
divinity of the Church than the glorious splendor of the charismata  
with which the Holy Spirit has adorned her. Let it be sufficient  
for Us to affirm that if Christ is the Head of the Church, the Holy

618c *Hom. I in Matt*; Cf. 2 Cor. 3:3.

618d John 16:12-13.

620a Acts 20:28.

619a John 14:16-17.

620b John 20:22-23.



Spirit is the Soul: "The Holy Spirit is in the Church, the Mystical Body of Christ, what the soul is in the body" (c).

Since this is so, it would be impossible to imagine or to expect a greater or a more fruitful manifestation of the Divine Spirit; that which is taking place now in the Church is perfect, and will endure until the Church, after having completed this period of struggle, rejoices in triumph in heaven.

(*The Holy Spirit in the souls of the just.—The Cult of the Holy Spirit.*)

#### PROVINCIAL COUNCILS

Letter *Compertum plane*, August 19, 1897, to the Archbishop of Burgos.

(*The Holy Father congratulates the Archbishop on his pastoral zeal.*)

621 (193) The hopes which We founded on you have not been disappointed. We have testimony to this in the diligence with which you have, without any delay, visited your diocese and responded to Our wishes in assembling the Bishops of your Province in order to make provision with them for the common needs of your churches. What has most clearly shown Us your intention, is the care you display in convoking a Provincial Council to take place next year; no one of your predecessors did this. You are entirely correct in thinking that this is one of the best means either of suppressing abuses which may have crept in, or of promoting solid piety. It is, therefore, with good reason that the Council of Trent has emphasized the effectiveness of these councils and recommended them to bishops in particularly weighty words.

(*Blessing for the approaching Conciliar assembly.*)

#### THE INTERPRETATION OF SCRIPTURE

Encycl. *Caritatis studium*, July 28, 1898, to the Bishops of Scotland.

(*Zeal of the Holy Father for the dissidents.—The Holy See and Scotland: relations in the past.—Signs of a reawakening of Catholicism.—Prejudices of non-Catholics must be destroyed.*)

620c *Atque hoc affirmare sufficiat, quod quum Christus caput sit Ecclesiae, Spiritus Sanctus sit ejus anima: "Quod est in corpore nostro anima, id est Spiritus Sanctus in corpore Christi, quod est Ecclesia".* (S. AUGUSTIN, *serm. CXXXVII de temp.*).

Since the Church is destined to endure forever, she must be supported, not only by Scripture, but also by another foundation. It was her Divine Founder's function to provide that the treasure of heavenly teaching in the Church would never be destroyed, and this would necessarily be the case if this treasure had been abandoned to the judgment of individuals. Therefore it follows that, from the very beginning of the Church, there had to be a living and eternal authority to which was entrusted, by the authority of Christ, both the other doctrines of salvation, and the certain interpretation of Scripture. It was necessary that this authority, relying on the assiduous help of Christ Himself, should be incapable of falling into any doctrinal error.

#### *The Apostolic mission*

It is for this that God made generous provision and did it with a sovereign wisdom through his Son, Jesus Christ. Our Lord ensured the true interpretation of Sacred Scripture when, in the first place, he did not command the Apostles to do their work in writing, or to distribute heedlessly and without reason the Books of Holy Writ, but rather to teach all men entirely, by oral instruction, and to lead them by word of mouth to the knowledge and profession of his heavenly teaching: "Go ye into the whole world; preach the Gospel to every creature" (a).

As for the supreme teaching, Christ confided it to one man alone; on him was to rest as upon a foundation the whole teaching Church. When He gave to Peter the keys of the Kingdom of heaven, He gave him at the same time the mission to direct others who were to discharge the ministry of the word: "Confirm thy brethren" (a). Thus, since the faithful were to learn from this teaching authority everything that concerns their salvation, it was necessary that they should be able to demand of it the meaning of the sacred books.

#### *The consequences of the repudiation of the teaching authority*

It is easy to see how much there is that is uncertain, incomplete, and incoherent in the system of those men who believe it possible to seek out the meaning of Holy Scripture with the sole aid of the Scriptures themselves. For, once this principle is ad-

623a Mark 16:15.

624a Luke 22:32.



mitted, the ultimate criterion of interpretation resides in the individual judgment of each man. Each one, according to the dispositions which he brings to the reading of Holy Writ—whether by reason of his character, his mind, his preferences, his moral make-up—will be led, as We have said above, to translate in one or another fashion the same passages of Sacred Scripture. These differences in interpretation can only engender differences in doctrine, disputes, and provide food for disorder out of what was given to us to produce unity and concord.

626 The facts themselves prove to what point We are speaking  
(39, the truth. All the sects which have branched off from the Catholic  
44, Church and are now at odds with one another in religious matters,  
102) attempt, each one after its own fashion, to bend the sense of  
Sacred Scripture in conformity with their ideas and their institutions. So true is it that there is no gift of God so sacred that man cannot abuse it to his own loss, since, as St. Peter severely warns us: "the unlearned and the unstable wrest . . . the scriptures, to their own destruction" (a). That is why St. Irenaeus, in the generation immediately following the Apostles and as their faithful interpreter, never ceased to engrave this principle in the minds of men: namely, that knowledge of the truth is not to be derived from any other source than that which the Church herself opens to us: "Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church as well as every grace: the Spirit, He is the truth . . . (b). Therefore, where the gifts of God are to be found, the truth is to be learned from those who are its guardians, that is to say, in the succession of the Church from the Apostles" (c). If, in spite of all that separates them from one another in the civil order, Catholics are united and at one by reason of the marvelous unity of their faith, it cannot be doubted that they owe this union principally to the virtue and the power of this teaching authority.

(*The Church possesses a true sacrifice.—Duties of the Catholics of Scotland.*)

626a 2 Pet. 3:16.

626b *Adv. Har.*, Book III.

626c *Adv. Har.*, Book IV.

#### THE INTEGRITY OF THE DEPOSIT

Letter *Testem benevolentiae*, January 22, 1899, to Cardinal Gibbons.

(*Errors contained in the French biography of Rev. Isaac T. Hecker.*)

The principles on which the new opinions We have mentioned are based may be reduced to this: that, in order the more (225) easily to bring over to Catholic doctrine those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilization, and, relaxing her ancient rigor, show some indulgence to modern popular theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the *deposit of faith* is contained. For they contend that it is opportune, in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain points of doctrines, as if of lesser moment, or to so soften them that they may not have the same meaning which the Church has invariably held.

#### *The deposit of faith confided to the Church*

Now, Beloved Son, few words are needed to show how reprehensible is the plan that is thus conceived, if we but consider (99, the character and origin of the doctrine which the Church hands 101, down to us. On that point the Vatican Council says: "The doctrine of faith which God has revealed is not proposed like a 225) theory of philosophy which is to be elaborated by the human understanding, but as a divine deposit delivered to the Spouse of Christ to be faithfully guarded and infallibly declared. . . . That sense of the sacred dogmas is to be faithfully kept which Holy Mother Church has once declared, and is not to be departed from under the specious pretext of a more profound understanding" (a).

#### *The totality of the deposit*

Nor is the suppression to be considered altogether free from 629 blame, which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For there is the one 109)

628a *Const. de Fid. cath.*, c. iv.



and the same Author and Master of all the truths that Christian teaching comprises: "The only-begotten Son who is in the bosom of the Father" (a). That they are adapted to all ages and nations is plainly deduced from the words which Christ addressed to his apostles: "Going therefore teach ye all nations: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world" (b).

Wherefore the same Vatican Council says: "By the divine and Catholic faith those things are to be believed which are contained in the word of God either written or handed down, and are proposed by the Church whether in solemn decision or by the ordinary universal magisterium, to be believed as having been divinely revealed" (c).

630 Far be it, then, for any one to diminish or for any reason  
(60) whatever to pass over anything of this divinely delivered doctrine; whosoever would do so, would rather wish to alienate Catholics from the Church than to bring over to the Church those who dissent from it. Let them return; indeed, nothing is nearer to Our heart; let all those who are wandering far from the sheepfold of Christ return; but let it not be by any other road than that which Christ has pointed out.

*Ecclesiastical discipline*

631 The rule of life which is laid down for Catholics is not of such  
(67, a nature as not to admit modifications, according to the diversity  
122, of time and place. The Church, indeed, possesses what her Author  
132, has bestowed on her, a kind and merciful disposition; for which  
165, reason from the very beginning she willingly showed herself to  
175, be what Paul proclaimed in his own regard: "I became all things  
211) to all men, that I might save all" (a). The history of all past ages  
is witness that the Apostolic See, to which not only the office of  
teaching but also the supreme government of the whole Church  
was committed, has constantly adhered to the same doctrine, in  
the same sense and in the same mind (b); but it has always been  
accustomed to so modify the rule of life that, while keeping the  
divine right inviolate, it has never disregarded the manners and

629a John 1:18.

629b Matt. 28:19.

629c *Const. de Fid. cath.*, C. iii, above, No. 341.

631a I Cor. 9:22.

631b *Conc. Vatic.*, *ibid.*, c. iv; above, No. 347.

customs of the various nations which it embraces. If required for the salvation of souls, who will doubt that it is ready to do so at the present time? But this is not to be determined by the will of private individuals, who are mostly deceived by the appearance of right, but ought to be left to the judgment of the Church. In this all must acquiesce who wish to avoid the censure of Our predecessor Pius VI, who proclaimed the 18th proposition of the Synod of Pistoia "to be injurious to the Church and to the Spirit of God which governs her, inasmuch as it subjects to scrutiny the discipline established and approved by the Church, almost as though the Church could establish a useless discipline or one which would be to onerous for Christian liberty to bear" (a).

*New theories*

But in the matter of which we are now speaking, Beloved 632  
Son, the project involves a greater danger and is more hostile to (12,  
Catholic doctrine and discipline, inasmuch as the followers of 138)  
these novelties judge that a certain liberty ought to be introduced  
into the Church, so that, limiting the exercise and vigilance of its  
powers, each one of the faithful may act more freely in pursuance  
of his own natural bent and capacity. They affirm, namely, that  
this is called for in order to imitate that liberty which, though  
quite recently introduced, is now the law and the foundation of  
almost every civil community. On that point We have spoken very  
much at length in the Letter written to all the bishops about the  
constitution of States (a); where We have also shown the differ-  
ence between the Church, which is of divine right, and all other  
associations which subsist by the free will of men.

*The definition of infallibility invoked as a pretext*

It is of importance, therefore, to note particularly an opinion 633  
which is adduced as a sort of argument to urge the granting of (109,  
such liberty to Catholics. For they say, in speaking of the infalli- 112)  
ble teaching of the Roman Pontiff, that after the solemn decision  
formulated in the Vatican Council, there is no more need of soli-  
citude in that regard, and, because of its being now out of dispute,  
a wider field of thought and action is thrown open to individuals.  
A preposterous method of arguing, surely. For if anything is sug-  
gested by the infallible teaching of the Church, it is certainly that

631c Above, No. 122.

632a Above, Nos. 466 ff.



no one should wish to withdraw from it; nay, that all should strive to be thoroughly imbued with and be guided by its spirit, so as to be more easily preserved from any private error whatsoever.

*Reasons for the definition*

634 To this We may add that those who argue in that wise quite (1, set aside the wisdom and providence of God, who desired that 96, the authority of the Apostolic See and its Magisterium be 106) affirmed by a very solemn definition, and has desired this, especially in order the more efficaciously to guard the minds of Catholics from the dangers of the present times. The license which is commonly confounded with liberty; the passion for saying and reviling everything; the habit of thinking and of expressing everything in print, have cast such deep shadows on men's minds, that there is now greater utility and necessity for this office of teaching than ever before, lest men should be drawn away from conscience and duty (a). It is far, indeed, from Our intention to repudiate all that the genius of the time begets; nay, rather, whatever the search for truth attains, or the effort after good achieves, will always be welcomed by us, for it increases the patrimony of doctrine and enlarges the limits of public prosperity. But all this, to possess real utility, should thrive without setting aside the authority and wisdom of the Church.

*The consequences*

635 We come now in due course to what are adduced as consequences from the opinions which We have touched upon; in which, if the intention seem not wrong, as We believe, the things themselves assuredly will not appear by any means free from suspicion.

*In the spiritual life*

636 For, in the first place, all external guidance is rejected as (138, superfluous, nay even, as somewhat of a disadvantage, for those 225) who desire to devote themselves to the acquisition of Christian perfection; for the Holy Ghost, they say, pours greater and richer

634a *Licentia quæ passim cum libertate confunditur; quidvis loquendi obloquendique libido; facultas denique quidlibet sentiendi litterarumque formis exprimendi, tenebras tam alte mentibus obfuderunt, ut major nunc quam ante sit magisterii usus et necessitas, ne a conscientia quis officioque abstrahatur.*

gifts into the hearts of the faithful now than in times past; and by a certain hidden instinct teaches and moves them with no one as an intermediary. It is indeed not a little rash to wish to determine the degree in which God communicates with men; for that depends solely on his will; and He Himself is the absolutely free giver of his own gifts. "The Spirit breatheth where He will" (a). "But to every one of us is given grace according to the measure of the giving of Christ" (b). For who, when going over the history of the apostles, the faith of the rising Church, the struggles and slaughter of the valiant martyrs, and finally most of the ages past so abundantly rich in holy men, will presume to compare the past with the present times and to assert that they received a lesser outpouring of the Holy Ghost?

But, aside from that, no one doubts that the Holy Ghost, 637 by his secret incoming into the souls of the just, influences (89) and arouses them by admonition and impulse. If it were otherwise, any external help and guidance would be useless. "If any one positively affirms that he can consent to the saving preaching of the Gospel without the illumination of the Holy Ghost, who imparts to all sweetness in consenting to and accepting the truth, he is misled by a heretical spirit" (a).

*The magisterium and the interior impulse*

But as we know by experience these promptings and im- 638 pulses of the Holy Ghost for the most part are not discerned (75, without the help, and, as it were, without the preparation of 89, an external guidance (a). In this matter Augustine says: "It 181) is He who in good trees cooperates in their fruiting, who both waters and cultivates them by any servant whatever from without, and who by Himself gives increase within" (b). That is to say, the whole matter is according to the common law by which God in his infinite providence has decreed that men for the most part should be saved by men; hence He has appointed that those whom He calls to a loftier degree of holiness

636a John 3:8.

636b Ephes. 4:7.

637a *Conc. Arausic.*, II, can. vii.

638a *Verum, quod etiam experiendo novimus, hæ Sancti Spiritus admonitiones et impulsiones plerumque, non sine quodam externi magisterii adiumento ac veluti comparatione, persentiuntur.*

638b *De grat. Christi*, c. xix.



should be led thereto by men, "in order that," as Chrysostom says, "we should be taught by God through men" (c).

(*This law is confirmed by the example of St. Paul and the constant practice of the Church.—Inconsistency of the new theory.—Americanism.*)

*One single Church: the Church of Peter*

639 One in the unity of doctrine as in the unity of government, (44, such is the Catholic Church, and, since God has established its 143, center and foundation in the Chair of Peter, one which is rightly 184) called *Roman*, for "where Peter is there is the Church" (a).

Wherefore he who wishes to be called by the name of Catholic ought to employ in truth the words of Jerome to Pope Damasus, "I, following none as the first except Christ, am associated in communion with your Beatitude, that is, with the Chair of Peter; upon that Rock I know is built the Church; whoever gathereth not with thee scattereth" (b).

(*The Holy Father has confidence in the United States.*)

THE CHURCH, HUMAN AND DIVINE

Encycl. *Depuis le jour*, September 8, 1899, to the French episcopate.

(*The apostolic mission of France; the duties it implies.—Formation of the clergy.—Seminaries.—Philosophy, the sciences, theology, Sacred Scripture, history.*)

640 The history of the Church is like a mirror in which shines (3, the life of the Church through the ages. Much more even than 90, civic or profane history, it shows the sovereign liberty of God 104, and his providential action on the course of events. Those who 130) study it should never lose sight of the fact that it comprises an ensemble of dogmatic facts which are of faith and which no one is allowed to call in doubt. This supernatural and guiding idea which presides over the destiny of the Church is at the same time the beacon whose light illumines her history. Yet because the Church, which continues among men the life of the Word Incarnate, is composed of a divine element and a human element,

638c Hom. 1, in *Inscr. altar.* 639a S. Ambr. in *Ps.*, xi, 57.  
639b S. Jerome, *Epist. ad Damas.*

the latter must be expounded by teachers and studied by pupils with great integrity. For it is said in the Book of Job: "God hath no need of our lies" (a). The Church historian will be in a better position to bring out the divine origin of the Church, an origin superior to every concept of a purely earthly and natural order, as he has been the more loyal in hiding nothing of the trials which the sins of her children, and sometimes of her ministers, have inflicted on the Spouse of Christ in the course of centuries. Studied in this way the history of the Church, all by itself, constitutes a magnificent and conclusive demonstration of the truth and the divinity of Christianity.

(*Canon Law.—Virtues necessary for young clerics: zeal, discretion, purity.—Faults to be avoided: worldly manners, dangerous innovations, activism.—Exhortation to become examples in doctrina, in integritate, in gravitate.—Role of the clergy in the approaching crisis.*)

MOTHER OF THE NATIONS

All. to French workingmen, September 25, 1899.

(*The Holy Father congratulates them: on their return from the holy places, they have come to express to him their gratitude for his social teachings.*)

In fact, it is Our greatest desire to show the Church to be 641 the Mother of the nations. Her love knows no limits; it guides (67, souls towards heaven along the road of faith and virtue; but at the 77, same time she does not intend to despise here below the interests 83- of time: she sanctifies them when she ennobles the work of the 84) humble and enlists the help of the powerful to do good. If it is a question of maintaining order among different social classes, she alone has the secret of assuring the happiness of all men, even here below, as far as this is possible.

(*The Holy Father counsels union in religious and social matters under the guidance of the bishops.—Bring back to Christ those who are still far from him.*)

THE TEACHING AUTHORITY OF THE BISHOPS

Letter *Non abs re*, October 12, 1899, to the Bishops of Piedmont.

640a Cf. Job 13:7.



*(The letters received from the Bishops, while they give an account of the happy condition of the churches, complain of the attitude of priests and laity who "withdraw themselves from the teaching authority of their bishops", and go so far as to blame those whom they believe to be "unfavorable to their opinions".)*

642 What Our thought is in this matter We have more than once (203) already indicated. And again quite recently We have, so to say, answered your complaints in advance, in the Letter which We have addressed to the Bishops of France and to their clergy. Certainly it is Our desire that Catholics should zealously address themselves to the task of moral improvement at the same time that they attempt to alleviate the misery of this unfortunate people, to benefit the workers and men of the laboring classes. And so We have rejoiced very much to see public meetings being held with this end in view; to witness the development of associations and benefits, of mutual aid societies, and other institutions of the same nature; to see every type of social question being studied, and that in books and periodicals the necessary conditions of civil society and the eternal salvation of souls are being preached.

At the same time We desire and it is Our earnest wish that these efforts should not serve party interests or interfere with the demands of justice.

#### *Necessary obedience*

643 That is why it is absolutely necessary that in undertaking (203, the aforementioned works and others like them the respect due to 208) ecclesiastical authority must be preserved whole and entire. To resist the will of the Bishops, to wish to teach them a lesson rather than to hear them with docility, is a procedure entirely at odds with the duty of the laity. And nothing is more at variance with the duty of ecclesiastics, since they should remember the oath of obedience which, at the moment of their sacerdotal consecration, each one of them swore to his own bishop. For all priests this is a thing which is well known and even sacred, not to deviate in anything or for any reason from the established discipline and the established order. Order requires that the members of the hierarchy shall be bound to one another in such wise that those who have an inferior office and occupy an inferior position (such as priests) shall listen to their superiors who are their bishops and shall obey them.

#### *The fruits of obedience*

It is this union of will and of forces which gives us the hope 644 and confidence of victory over the enemies of justice and of the (208) faith; should this union ever be lacking, We would fight, certainly, but to no avail. Therefore, We exhort the clergy, and each one of them, to follow the bishops, as Christ is obedient to his Father; let each one be on guard against those men who, while calling themselves Catholics, foment discord, and endeavor by word and in writing to deflect souls from their duty.

*(Blessing.)*

#### THE DIVINE PILOT

All. to the Cardinals, March 20, 1900.

*(Gratitude due to God at the beginning of this new year of the pontificate.)*

The duty incumbent upon Us is that of not sparing the 645 strength which remains to Us, but, on the contrary, of spending it (146, all, as We endeavor to do, in the service of Holy Mother Church. 160) It is true that the burden of this high office weighs more heavily upon the shoulders of an old man. But in this matter the Church has received from on high a promise which guarantees her against every human weakness. What does it matter that the helm of the symbolic barque has been entrusted to feeble hands, when the Divine Pilot stands on the bridge, where, though invisible, He is watching and ruling? Blessed be the strength of his arm and the multitude of his mercies!

*(The jubilee and the South African War.)*

#### THE MISSION OF THE CHURCH

Encycl. *Tametsi*, November 1, 1900.

*(The signs of a reawakening of faith.—Public homage rendered to Christ.)*

Now, to maintain and to advance the kingdom of the Son 646 of God upon earth, to procure the salvation of men by their (76, participation in divine grace, such is the mission of the Church. This 115, mission is so high, and it belongs to her so exclusively, that her 119) entire authority and all her power consist principally in this work.

*(Christ is the source of every good.—His sovereignty is universal.—He is the way.)*



647 By the ministry of this Church so gloriously founded by Him, (13, He willed to perpetuate the mission which He had Himself received from his Father; and, on the one hand, having put within 19, her all the means necessary for man's salvation, on the other hand, 61, He formally enjoined upon men the duty of obeying his Church as 75, Himself, and religiously taking her as a guide of their whole lives. 102, 231) "He that heareth you, heareth me; he that despiseth you, despiseth me" (a). Therefore, it is from the Church alone that the law of Christ must be asked: and, consequently, if for man Christ is the way, the Church, too, is the way, the former of Himself and by his nature, the latter by delegation and communication of power. Consequently, all those who wish to reach salvation outside the Church, are mistaken as to the way and are engaged in a vain effort.

(*Christ is the truth and the life.—The healing of the nations is to be found in Him alone.—The "rights of man" are to be replaced by the rights of God.*)

#### THE SACRAMENT OF UNITY

Encycl. *Mirae caritatis*, May 28, 1902.

(*The Eucharist and the present needs of the Church.—The bread of life.—Continuation and extension of the Incarnation.—Memorial of the Passion.—Pledge of hope.—Burning furnace of Charity.*)

648 Let us add that the constitutive signs of this sacrament are in (51) themselves a very appropriate encouragement of this union. On this subject St. Cyprian writes: "Finally, this sacrifice of the Lord in itself affirms the universal union of Christians among themselves by firm and indissoluble charity. For when the Lord calls *his body* the bread made up of many grains, He indicates the union of Our people; and when He calls *his blood* the wine made out of thousands of grapes and forming one single liquid, He also designates Our flock formed out of a multitude of different men gathered together" (a). In the same way the Angelic Doctor reproduces the thought of St. Augustine (b) in these terms: "Our Lord has entrusted his body and his blood to these substances which are formed of a multitude of elements brought

647a Luke 10:16.

648b *Tract.* 26 in *Joan.*, Nos. 13, 17.

648a *Epist.* 69 ad *Magnum*, No. 5.

together in a single whole; first of all, bread, composed of many grains; then, wine, the product of innumerable grapes; and this is why Augustine says further: O sacrament of piety, O sign of unity, O bond of charity!" (c).

#### *The Fruit of the Eucharist*

This teaching is confirmed by the Council of Trent, which 649 teaches that Christ left the Eucharist to his Church "as the sym- (46- 48, 51) bol of the unity and the charity by which He willed all Christians to be united and bound to one another . . . ; the symbol of this one body of which He is the head, and to which He willed us to be closely bound as members by the very intimate bonds of faith, of hope, and of charity" (a). It is also what St. Paul had taught: "For we are one single bread, one single body, in spite of the number, all we who partake of the same bread" (b). And certainly it is a very beautiful and a very touching example of Christian fraternity and social equality to see crowding without distinction to the altars aristocrat and laborer, rich and poor, learned and ignorant, all partaking equally of the heavenly banquet. And if with justice in the early centuries the Church derived a special glory from the fact that "all the multitude of the faithful had but one heart and one mind" (c), there is certainly no doubt but that this precious result was due to frequenting this divine banquet. In fact, we read, on the subject of the first Christians: "they were persevering in the teaching of the Apostles and in the communion of the breaking of the bread" (d).

#### *The Communion of Saints*

Moreover, the benefit of mutual charity among the living, 650 to which the Eucharist brings strength and growth in an eminent (7, 45, 51) degree, is imparted principally by virtue of the sacrifice to all those comprised in the Communion of Saints. This communion, everyone knows, is nothing less than a mutual sharing of assistance, expiation, prayer, and graces among the faithful, either those already in possession of eternal beatitude, or those who are still suffering in the expiatory fires (of Purgatory), or, final-

648c *Sum. theol.*, pars IIIa, q. lxxix, a. 1.

649a *Sess. XIII, De Euch.* c. II. 649b 1 Cor. 10:17.

649c Acts 4:32. 649d Acts 2:42.



ly, those who are still *in via* here below—all of whom form but one community with Christ for head and charity for form.

(*Faith in the Eucharist.*)

651 Finally, this mystery is, as it were, the soul of the Church; (51, towards it the fullness of the grace of priesthood rises through 114) the different degrees of Orders. From it, again, the Church draws; in it she possesses all her strength and all her glory, all the treasures of divine grace and every good: and so she consecrates to it her greatest care, disposing the minds of the faithful, bringing them to an intimate union with Christ by means of the sacrament of his Body and Blood; it is for the same reason that she seeks to enhance its veneration by the splendor of her holiest ceremonies.

(*Fruits of the Eucharist.—The Sacrifice of the Mass.—Frequent Communion.*)

#### FIDELITY OF THE CHURCH

Encycl. *Annum ingressi sumus*, March 15, 1902.

(*Anti-Christian conjuration.—State atheism.—False remedies: liberty, the school, the press, science.—The true remedy: return to Christianity.*)

652 The return to Christianity will not be a complete and effective (10, remedy unless it implies a return with sincere love to the one, 13, holy, Catholic, and apostolic Church. Christianity is, in fact, incarnate 15- in the Catholic Church, it is to be identified with that 16, perfect and spiritual Society, sovereign in its sphere, which is the 40, Mystical Body of Jesus Christ, and has for its visible head the 75, Roman Pontiff, Successor of the Prince of the Apostles. She is 96, the continuator of the Savior's mission, the daughter of the redemption 228) and its heir; she has spread the Gospel and defended it at the price of her life's blood; and, strong in the divine assistance and the immortality which have been promised her, she never compromises with error, she remains faithful to the mandate which she has received to bear the teaching of Jesus Christ to the world, and to keep it inviolable in its integrity to the end of time.

(*Only the Church can solve the social question.—She fosters science, true liberty, the rights of the state.—This hidden enemy: Freemasonry.—Motives for confidence.—Appeal to the clergy and to the laity.*)

#### LAST WORDS

All. for the 25th anniversary of his election, February 20, 1903.

(*The Holy Father's gratitude to God, and to all who have congratulated him on the 25th anniversary of his election.*)

This is Our last lesson to you: receive it, engrave it in your 653 minds, all of you: by God's commandment salvation is to be (61, found nowhere but in the Church; the strong and effective instru- 184) ment of salvation is none other than the Roman Pontificate (a).

653a *Hæc vero a Nobis tamquam mandata novissima accipite mentibusque inculcite universi, salutem non nisi in Ecclesia, instrumentum salutis prævalidum ac perpetuum in Pontificatu romano Dei iussu esse quærendum.*



ST. PIUS X  
1903-1914



## THE WAY TO CHRIST

(*His election.—His program.*)

Encycl. *E supremi apostolatus*, October 4, 1903.

Where is the road which leads us to Jesus Christ? It is before 654  
Our eyes: it is the Church. St. John Chrysostom rightly tells us: (61,  
"The Church is thy hope, the Church is thy salvation, the Church 77,  
is thy refuge" (a). 95)

It was for this reason that Christ established her, after having  
purchased her at the price of his Blood; for this that he entrusted  
to her his teaching and the precepts of his law, lavishing upon her  
at the same time treasures of divine grace for the salvation of men.

However, Venerable Brothers, it is in no way part of Our 655  
thought that in the difficult task of the renewal of the nations in (119,  
Christ you and your clergy should be left without helpers. We 217-  
know that God has commanded each one to have care of his 218)  
neighbor (a). So it is not only the priests, but all the faithful  
without exception, who must devote themselves to the interests  
of God and of souls: not, of course, each one according to his own  
lights and inclinations, but always under the direction and ac-  
cording to the will of the bishops, for the right to command, to  
teach, to direct belongs to none other in the Church but to you,  
who have been "established by the Holy Spirit to rule the Church  
of God" (b).

## THE PONTIFICAL OFFICE

All. to the Consistory, November 9, 1903.

(*His election to the Sovereign Pontificate.*)

We knew also all that is with justice expected of the Roman 656  
Pontiff: why be astonished then that We judged Ourselves ab- (160,  
solutely incapable of bearing the weight of so great a burden? 162)  
And certainly, to safeguard the observance of the precepts of  
the Gospel, the respect due to its counsels, to keep intact the  
edifice of ecclesiastical law; to deal with the most varied and  
most serious questions which concern domestic society, the  
education of youth, law and property; to reduce the unbalanced  
elements of civil society to the order willed by Christ; in a word,  
to purify the earth and prepare its citizens for heaven—these

654a *Homil. de capto Eutrop.* No. 6.

655a *Eccli.* 17:12.

655b *Acts* 20:28.



functions. We said to Ourselves, and others like it in the supreme apostolate, seemed to Us so great that We despaired, given Our own humble strength, of their worthy execution.

(*Eulogy of Leo XIII.*)

*The aims of the Pontificate*

657 A sublime mission is Ours, since, beyond this passing world, (159- it looks to everlasting possessions; no frontier bounds it; it must 160, embrace the interests of the universe, in every way assure respect 165) for the evangelical precepts, finally, extend Our solicitude not only to the faithful, but to all men for whom Christ died (a).

(*His motto: To restore all things in Christ.*)

*The political arena*

658 Our function is, therefore, to defend truth and the Christian (9, law; hence, We will have the duty to throw light upon and to 13, define the highest truths, truths of the natural order or truths 144, divinely revealed, which We so often see obscured or forgotten 158, in our times. We will have to reaffirm the principles of discipline, 165, of power, of justice, and of equity, principles which men today 167) wish to root out; to bring back to law and to the straight path of honesty, in public as in private life, in the social as well as in the political arena, all men and each man, those who obey and those who command, for they are all sons of the same Father who is in heaven. Some, doubtless, will be shocked, in hearing Us say that We shall have to think even of politics. But all right-minded men will see that the Sovereign Pontiff, invested by God with a supreme teaching authority, has no right to detach political affairs from the domain of faith and morals; and as Head and sovereign guide of the perfect society which is the Church, a society composed of men and established among men, he can only wish to maintain relations with the heads of States and the members of governments, if the security and liberty of Catholics is to be protected in all countries of the world.

(*True liberty.—Harmony of faith and science.*)

*False principles*

659 To reject and refute the principles of modern philosophy (106, and the *dicta* of civil law which today direct the course of human 165, affairs in a way contrary to the prescriptions of the eternal law— 167)

657a Cf. 2 Cor. 5:14.

this is the duty incumbent upon Our apostolic office. And Our conduct on this point, far from arresting the development of humanity, will, on the contrary, prevent it from rushing headlong to ruin.

*The ministry of reconciliation*

But if We have undertaken a struggle which is necessary 660 for the truth, We feel for the adversaries and enemies of this (60, truth the most lively compassion; We embrace them with a pro- 144, found affection; We recommend them with tears to the Divine 163) Goodness. To approve and defend the truth, justice, good, to reject and expose error, injustice, evil, this is a sacred rule of the Roman Pontificate; but it is also a sacred rule to shower upon sinners the treasures of pardon and mercy, so as to imitate the Founder of the Church who prayed for the transgressors of the law (a). For God who, through Christ, reconciled the world with Himself (b), has chiefly chosen the Roman Pontiffs, Vicars of his Son, to prolong to the end of time the ministry of his reconciliation (c). This reconciliation must, therefore, be requested from the authority and at the judgment of the Popes. Thus, to maintain that We have to curry favor with anyone, would be to esteem in a harmful and perverse way Our charge and Our duty, which, in themselves, bid Us to manifest to all men a paternal benevolence (d).

(*Wishes and hopes.—The creation of two cardinals.*)

THE MOTHER OF THE MYSTICAL BODY

Encycl. *Ad diem illum*, February 2, 1904.

(*The 50th anniversary of the definition of the dogma of the Immaculate Conception.—Graces obtained for the Church by the Blessed Virgin.*)

Is not Mary the Mother of God?

Therefore, she is also our Mother.

For it must be laid down as a principle that Jesus, the Word 661 made flesh, is at the same time the Savior of the human race. (6, Now, inasmuch as He is the God-Man, He has a body like other 33,

660a Isaias 53:12. 660b 2 Cor. 5:19. 660c 2 Cor. 5:18.

660d *Autumare igitur reconciliandam esse Nobis cum quopiam gratiam, esset id quidem injuriose et perverse judicantium de munere officioque Nostro, quo ipso debemus pateram erga omnes gerere voluntatem.*



46) men; inasmuch as He is the Redeemer of our race, He has a *spiritual* body, or, as it is called, a *mystical* body which is none other than the society of Christians bound to Him in faith. In spite of our number, we are only "one body in Christ Jesus" (a). Now, the Blessed Virgin conceived the Son of God not only so that by receiving human nature from her He could become man, but even more so that, by means of that nature which He received from her, He might become the Savior of men. This explains the words of the Angels to the shepherds: "There is born to you a Savior, who is Christ, the Lord" (b).

Therefore, in the chaste womb of the Virgin where Jesus took mortal flesh, there, too, He joined to Himself a *spiritual* body, made up of all those "who were to believe in Him": and it is possible to say that Mary, carrying Jesus in her womb, bore there also all those whose life was included in the Savior's life.

662 And so, united to Christ, we are, as the Apostle says, "mem-  
 (33) bers of his body, flesh of his flesh, bone of his bone" (a), and  
 46) we must say that we sprang from the womb of the Virgin, issuing  
 thence after the manner of a body attached to its head. It is for  
 this reason that we are called, in a spiritual and mystical sense,  
 sons of Mary, and that she, for her part, is the Mother of us all,  
 "Mother according to the spirit, but true mother of the members  
 of Jesus Christ which we ourselves are" (b). Therefore, if the  
 Blessed Virgin is at one and the same time Mother of God and  
 of men, who can doubt but that she employs all her credit with  
 her Son, "the head of the body which is the Church" (c), that  
 He may shower upon us who are his members the gifts of his  
 grace, notably that of knowing Him and living by Him (d).

(How Mary received the maternity of grace.—Her eminent sanctity.—Her cult.—Imitation of her virtues.—Announcement of a jubilee.)

#### UNIVERSAL BISHOP

Decree *Constat apud omnes*, March 7, 1904, to the Italian Episcopate.

663 By common agreement it is recognized that to the authority  
 (153) of the Roman Pontiff belong the right and duty to know the

661a Rom. 12:5.      661b Luke 2:11.      662a Ephes. 5:30.  
 662b St. Augustine, *L. de S. Virginitate*, c. VI.  
 662c Coloss. 1:18.      662d 1 John 4:9.

state of all the churches and to require each prelate to give an 156.  
 account of his government. This is the meaning of Christ's words: 190)  
 "Feed my lambs, feed my sheep" (a). This is also required for  
 the unity of the Church, and its history shows us the uninter-  
 rupted practice since the very beginning.

Now constant experience has shown that the stronger and  
 more intimate the union between the Roman Pontiff and the  
 bishops, the greater are the advantages for religion. For from  
 this union springs greater strength, the authority of theordi-  
 naries is increased, a more effective and more prompt bulwark  
 is afforded to error and vice, the salvation of souls is made  
 more secure.

It has been the custom of the Roman Pontiffs to gather in- 664  
 formation on the condition of the churches in two ways: either (156)  
 they have asked each Pastor to render to the Holy See an exact  
 and faithful account of his diocese, or they have sent representa-  
 tives whose titles have varied according to time, place, or the  
 nature of their missions.

Thus, to temporal rulers they have sent Ambassadors, Nun-  
 cios, Apostolic Delegates, with the sole mission of treating with  
 them of the affairs of Christendom. In the same way, they have  
 frequently sent Legates to individual churches or to the faithful  
 of a particular country or kingdom, to regulate local religious  
 affairs directly, sometimes with permanent ordinary jurisdiction  
 (as with Legates properly so-called), sometimes in an excep-  
 tional and temporary manner (as with Visitors Apostolic).

(The closer union which must reign between the Pope and  
 the dioceses of Italy.—Resumption of the Apostolic Visits begun  
 by Leo XIII.—The advantages expected from them.)

#### THE FIRMNESS OF THE ROCK

Encycl. *Jucunda sane*, March 12, 1904.

(The 13th centenary of St. Gregory the Great.—His example.  
 —The barbarian invasions.—The Savior of Italy.—The conversion  
 of England.—The man of faith.)

Thence came, in this man of God, that resolute determina- 665  
 tion to turn to the salvation of all, the superabundant resources (75.  
 of the divine gifts with which the Savior has enriched his 102.

663a John 21:15, 17.



115. Church: the truth, certain above all others, of revealed teaching; 117) the effective preaching of that truth throughout the whole world; the sacraments which have the power to produce or to increase within us the life of the soul; finally, the grace of prayer in the name of Christ, the sure pledge of heavenly protection.

666 (139) The memory of all these things strengthens Us in a marvelous manner, Venerable Brothers. For when We look out across the world from the height of the Vatican walls, We cannot but experience a fear similar to Gregory's, and perhaps even greater than his, so many are the storms which assail Us, and at the same time, warlike hosts of enemies which beset Us, and so entirely without any human help do We find Ourselves, so that We lack the means both to suppress and to resist their attacks. And yet, when We think of the ground on which We stand, and on which this Pontifical See is established, We feel absolutely secure within the citadel of Holy Church. "Who does not know, in fact," Gregory wrote to Eulogius, Bishop of Alexandria, "that Holy Church is firmly established on the solid foundation of the Prince of the Apostles, who bears in his very name the firmness of his soul, for it was from the comparison with the rock that he received the name of Peter" (a). Never in the course of ages has divine strength failed the Church! Never have the promises of Christ disappointed her hope; they remain what they were when they stimulated the courage of Gregory; they seem to Us even more powerful by reason of the test of the centuries and the vicissitudes of history.

*The Church is always young*

667 (27) Kingdoms and empires have crumbled; peoples famous for the glory of their name and for their civilization have disappeared. 64. We see nations as it were weary with age breaking up from within. 227- The Church, for her part, is immortal by her very nature. Never 228) will the bond which unites her to her heavenly Spouse be broken; hence old age cannot touch her. She remains young and vigorous, always overflowing with that strength with which she sprang from the transpierced Heart of Christ in death on the cross. The powerful ones of this earth have risen up against her; they have vanished, but she remains! The learned ones in their pride have devised an infinite variety of systems which, they thought, would

666a *Registr.* VII, 40.

make a breach in the teaching of the Church, destroy the dogmas of her faith, demonstrate the absurdity of her teaching authority. . . . But history shows us these systems abandoned and forgotten, utterly destroyed. And all this time, from the heights of the citadel of Peter, the true light has shone out in all the brilliance which Christ communicated to it in the very beginning and which He nourishes with this divine sentence: "Heaven and earth will pass away, but my word will not pass away" (a).

Strong in this faith, unshakably established on this Peter, 668 We turn the eyes of Our soul both to the heavy obligations of (61, this holy primacy and at the same time to the strength divinely 225) imparted to Our heart. In peace We wait for those to be silent who are loudly proclaiming that the Catholic Church has had her day, that her teaching is hopelessly reactionary, that she will soon be reduced either to conformity with the data of science and a civilization without God, or to withdrawal from the society of men. And while We wait, it is Our duty to recall to everyone, great and small, as the Holy Pontiff Gregory did in ages past, the absolute necessity which is ours to have recourse to this Church to effect our eternal salvation, to obtain peace, and even prosperity, in our life here below.

That is why, to use the words of the Holy Pontiff, We say: "Make firm the progress of your souls, as you have begun to do, with the firmness of this rock: on it, as you know, our Redeemer founded the Church throughout the world, so that sincere hearts, guiding their steps by her, would not stray on to the wrong road" (a).

(*The defender of the rights of the Papacy and of the supernatural order.—Moral reform.—The duties of bishops.—The ideal of the true priest.—The Church and civilization.*)

TO TEACH ALL NATIONS

Apost. Let. *In Apostolicum*, March 25, 1904, to the Society of the Propagation of the Faith.

Raised to the Apostolic charge and placed by the favor of 669 the divine mercy at the very summit of the Christian priesthood, (141- Our solicitude extends far beyond Our Church of Rome. For 142, Christ, at the moment of leaving this earth, ordered his Apostles 151,

667a *Matt.* 24:35. 668a *Registr.* VIII, 24, *ad Sabinien. episc.*



159- and especially Peter whom He wished to outshine the others by  
160, his zeal for heavenly glory and not merely by his dignity, to  
166, teach all nations and to bear the saving tidings of the new  
174) teaching to the most distant limits of the earth and the most bar-  
barous countries of the world (a).

Therefore, obedient to the divine precepts and following  
the illustrious example of Our predecessors, We believe that  
nothing more becomes Our charge than to grant all Our benevo-  
lence and favor to everything that can contribute to showing  
forth the light of the Gospel and extending the frontiers of the  
Church.

(*The Society of the Propagation of the Faith.—The alms of  
the faithful contribute to the spread of the Gospel.—St. Francis  
Xavier named Patron of the Society.*)

#### CANONICAL INSTITUTION

All. to the Cardinals, November 14, 1904.

(*Rupture of the French Concordat.—Congregations expelled.*)

670 Nevertheless, the more easily to ensure peace, the Church  
(92, yields on this point something of the rigor of her law: she grants  
154, the State the power to name those to whom the episcopal office  
178, will be entrusted. But this favor has not, and obviously cannot  
203) have, the same value as canonical institution. To establish a man  
in that sacred dignity and to grant him the power equal to that  
dignity, this is a right so entirely proper and special to the Church  
that she could not share it with the State without ruining the es-  
sential bases of her divine constitution. It remains, therefore, that  
the nomination conceded to the State can signify only the right  
of designating, of presenting to the Holy See, the one whom the  
Pontiff, if he sees him to be worthy of this charge, will raise to the  
honor of the episcopate.

And again, it is not required that canonical institution neces-  
sarily follow upon the nomination; before this takes place the  
merits of the candidate must be carefully considered. And if  
some obstacle is discovered which prevents the Pope, in con-  
science, from conferring the episcopate upon him, no law can  
oblige the Pontiff to disclose the motives of his refusal.

(*Deprivations of bishops.—The Constitution of the Republic  
and religion.*)

669a Cf. Matt. 28:19; Mark 16:15; Acts 1:8.

#### THE FIRST DUTY OF THE SHEPHERD

Encycl. *Acerbo nimis*, April 15, 1905.

(*Religious ignorance.—Its cause.*)

Now we must inquire who has the duty to safeguard minds 671  
from this pernicious ignorance and impart to them the necessary (198)  
knowledge. On this point, Venerable Brothers, there can be no  
doubt: this very grave obligation is incumbent on all those who  
are pastors of souls. They are certainly obliged by the precept of  
Christ to know and to nourish the sheep confided to them; now,  
*to nourish* is first of all *to teach*. "I will give you," God promises  
by the mouth of the Prophet Jeremias, "pastors according to my  
own heart, and they shall feed you with knowledge and doc-  
trine" (a). And so the Apostle said: "Christ sent me not to bap-  
tize, but to preach the Gospel" (b), indicating thus that the first  
office of those who are set up in any way for the government of  
the Church is to instruct the faithful in sacred doctrine.

(*Doctrinal teaching.*)

#### THE DOUBLE MISSION OF THE CHURCH

Encycl. *Il fermo proposito*, June 11, 1905.

The firm intention We formed at the beginning of Our 672  
pontificate, to consecrate to the restoration of all things in Christ (8,  
all the strength which God in his goodness grants Us, wakens in 40,  
Our heart a great confidence in the power of God's grace, with- 194)  
out which, here below, We could neither conceive nor undertake  
anything great or fruitful for the salvation of souls. At the same  
time, We feel more deeply than ever that for this noble design  
We need your singleminded and constant assistance, Venerable  
Brothers, you who have been called to share Our pastoral charge;  
We need the help of each of the priests and of all of the faithful  
entrusted to your care. In truth, every one of us in the Holy  
Church of God is called to make up the single body whose head  
is Christ; a body closely knit together, as St. Paul teaches (a),  
and that in virtue of the operation proper to each member, whence  
the body draws its proper increase and little by little grows  
perfect in the bond of charity.

671a Jerem. 3:15.

671b 1 Cor. 1:17.

672a Eph. 4:16.



673 And if in this work of *the building up of the Body of* (165, *Christ* (a) it is Our first duty to teach, to indicate the method 215, to be followed and the means to be employed, to admonish and 217) paternally to exhort, it is also the duty of all Our beloved sons throughout the entire world to welcome Our words, to realize them first of all in themselves, and to contribute effectively to their realization in others, each one according to the grace which he has received from God, according to his rank and function, according to the zeal which burns in his heart.

(*The role and importance of Catholic Action.*)

674 The field of Catholic Action is vast; of itself, it excludes (217) nothing at all that belongs in any manner whatever, directly or indirectly, to the divine mission of the Church.

#### *Direct mission*

675 It is easy to see the necessity of contributing individually (220- to a work so important not only for the sanctification of souls but 222) also for the spread and the increasingly improving development of the Kingdom of God in individuals, in families, and in society, each one working according to his means for the good of his neighbor by the propagation of revealed truth, the exercise of Christian virtue, good works, or the spiritual and corporal works of mercy. Such is the conduct worthy of God to which St. Paul exhorts us: "That you may walk worthy of God . . . being fruitful in every good work, and increasing in the knowledge of God: *Ut ambuletis digne Deo placentes: . . . in omni opere bono fructificantes, et crescentes in scientia Dei*" (a).

#### *Civilizing mission*

676 Beyond these benefits there are a great number of others of (81- the natural order which, without being the direct object of the 83) Church's mission, nevertheless flow from it as one of its natural consequences. The light of Catholic Revelation is such that it sheds great brilliance upon all knowledge; so great is the force of the Gospel teaching that the precepts of the natural law find in it a more solid foundation and a greater strength; finally, such is the efficacy of the truth and the moral taught by Christ that even the material well-being of individuals, of the family, and of human society receives from it providential support and protection.

673a *Ibid.*, 12.

675a Coloss. 1:10.

The Church, while she preaches Christ Crucified, "a stumbling-block and foolishness to the world" (a), has become the prime inspirer and promoter of civilization. She has advanced civilization wherever her Apostles have preached, conserving and perfecting the good in ancient pagan cultures, rescuing from barbarism and raising to the level of civilized society the new nations who betook themselves to her maternal protection, and giving the whole of human society—doubtless gradually, but with steady and constant progress—that character which is so marked that even today it is everywhere preserved. The civilization of the world is a Christian civilization; it is all the more true, lasting, more productive of precious fruit, as it is more distinctly Christian; it is the more decadent, to the great misfortune of society, as it has departed from the Christian ideal.

And so, by the very nature of things, the Church became also in fact the guardian and protector of Christian civilization. And this fact was recognized and admitted in other centuries; it still forms the unshakable foundation of civil legislation. On this rested the relations of the Church and State, the public recognition of the authority of the Church in all matters which in any way touch upon conscience, the subordination of all State laws to the divine law of the Gospel, the harmony of the two powers, civil and ecclesiastic, their agreement in working for the temporal well-being of the peoples in such wise that their eternal well-being should not suffer.

(*The Church's struggles.*)

#### *The program of the Church*

This is no reason to lose courage. The Church knows that the gates of hell will never prevail against her; but she knows, too, that in this world she will meet with persecution, that her apostles are sent as sheep among wolves, that the faithful will always be showered with hatred and contempt even as her Founder was overwhelmed with hatred and contempt. Nonetheless, the Church moves forward without fear, and while she extends the Kingdom of God into those regions where it has not yet been preached, she endeavors by every means in her power to repair the losses suffered in the Kingdom already won.

677a Cf. 1 Cor. 1:23.



680 *To restore all things in Christ* has ever been the motto of the  
 (76. Church, and it is in a special way Our own in the perilous times  
 78. in which We live. To restore all things, not in an indiscriminate  
 83) fashion, but *in Christ*; "all things . . . that are in heaven and on  
 earth, in Him" (a), the Apostle adds; to restore in Christ not only  
 what is directly incumbent on the Church by reason of her divine  
 mission to bring souls to God, but also, as We have explained,  
 whatever springs spontaneously from this divine mission: Chris-  
 tian civilization in the ensemble of each and all of the elements  
 which go to make it up (b).

(*Works confided to Catholic Action.*)

681 But in her long history the Church has always, on every oc-  
 (224) casion, demonstrated in luminous fashion that she possesses a  
 marvelous power of adaptation to the varying conditions of civil  
 society: without ever damaging the integrity of her faith, her  
 moral, and always safeguarding her sacred rights, she accommo-  
 dates herself with ease in all that is contingent and accidental, to  
 the needs of the times and the new demands of society.

(*Conditions of Catholic Action.*) (a)

#### THE CHURCH RESTS UPON THE BISHOPS

Encycl. *Vehementer Nos*, February 11, 1906, to the Bishops  
 of France.

(*The denunciation of the Concordat.—Condemnation of the  
 principle of the separation of Church and State.—Injury done to  
 the Holy See by the law of separation, the manner of its promul-  
 gation, and its provisions.*)

682 Scripture teaches us, and the Fathers confirm it for us, that  
 (6. the Church is the Mystical Body of Christ, a body ruled by pas-  
 13. tors and doctors (a), a society of men, hence, a society among  
 86. whose ranks are to be found men who have full and entire power

680a Ephes. 1:10.

680b *Ristorare in Cristo, non solo ciò che appartiene propriamente  
 alla divina missione della Chiesa di condurre le anime a Dio, ma  
 anche ciò, che come abbiamo spiegato, da quella divina missione  
 spontaneamente deriva, la civiltà cristiana nel complesso di tutti  
 e singoli gli elementi che la costituiscono.*

681a Cf. THE LAY APOSTOLATE where this encyclical is to be  
 found in its entirety.

682a Ephes. 4:11.

to govern, to teach, and to judge (b). It follows that this Church 136,  
 is in its essence *unequal*, that is to say, it is a society comprising 214)  
 two categories, pastors and flock, those who occupy ranks in dif-  
 fering degrees of hierarchy and the multitude of the faithful. And  
 these categories are so distinct from one another that in the  
 pastoral group alone reside the right and authority necessary to  
 promote and direct all the members towards the end of the socie-  
 ty; as for the multitude of the faithful, they have no other duty  
 than to allow themselves to be led, and, like a docile flock, to fol-  
 low their Shepherds.

St. Cyprian Martyr expresses this truth in an admirable fash- 683  
 ion when he writes: "Our Lord, whose precepts we must revere (185)  
 and observe, in regulating the episcopal dignity and the mode of  
 life in his Church, says in the Gospel, addressing Peter: *Ego dico  
 tibi quia tu es Petrus*, "I say to thee, thou art Peter," etc., . . . And  
 so, through the ages and across the trials of the centuries the  
 economy of the episcopate and the Constitution of the Church  
 have unfolded in such a way that the Church rests upon the  
 Bishops and all our active life is governed by them: *Dominus nos-  
 ter, cujus precepta mentuere et servare debemus, Episcopi  
 honorem et Ecclesiae suae rationem disponens, in Evangelio  
 loquitur et dicit Petro: Ego dico tibi quia tu es Petrus*, etc. . . . *In-  
 de per temporum et successionum vices Episcoporum ordinatio et  
 Ecclesia ratio decurrit, ut Ecclesia super Episcopos constituatur  
 et omnis actus Ecclesiae per eosdem propositos gubernetur*" (a).  
 St. Cyprian affirms that this is all founded upon a divine law:  
*divina lege fundatum.*

(*Les Associations Cultuelles.*)—*Spoliation.—Condemnation  
 of the law and protest against its passage and promulgation.—Ex-  
 hortation and directives for time of persecution.—Union with the  
 Holy See.*)

#### THE FIRST DUTY OF BISHOPS

Encycl. *Pieni l'animo*, July 28, 1906, to the Bishops of Italy.

(*The spirit of insubordination in the clergy—Vigilance in the  
 formation of seminarians.—Supervision of preachers.*)

You must all the more employ this vigilance and strictness 684  
 because the ministry of preaching belongs entirely to you as a (198)

682b Matt. 28:19-20; 16:18-19; Tit. 2:15; 2 Cor. 10:8; 12:10.

683a *Epist. XXVII, ad laicos*, II, 1.



proper and constitutive part of the episcopal office; outside your ranks, anyone who exercises this ministry does so in your name and in your stead; therefore, it will always be you who will have to render an account before God of the manner in which the bread of the divine word has been distributed to the faithful (a).

(Supervise the work of the clergy in social work and in the press.—Measures to be taken.—Affirmation of episcopal authority.)

#### PERSECUTION IS AN EVIL

Letter *Une fois encore*, January 6, 1907, to France.

(The struggles of the Church in France.—Victory will be the result of the union of the faithful among themselves, and the union of all with the Holy See.)

685 The Church does not want violent persecution. She has ex-  
(67, perience of this type of persecution because she has suffered it in  
228) every age and in every land. The many centuries she has spent bathed in blood give her the right, therefore, to say with a holy pride that she does not fear persecution and that, whenever it is necessary to do so, she will be able to face it. But in itself persecution is an evil, since it is an injustice and it prevents man from adoring God in liberty. The Church, therefore, cannot desire it, even in view of the good which, in infinite wisdom, Divine Providence always brings forth from it. Moreover, persecution is not simply an evil, it is also a suffering, and this is another reason why, out of pity for her children, the Church, the best of Mothers, will never desire it.

(The responsibility of the Church's enemies.—Spoliation of the Church.—The "Associations Cultuelles."—Repudiation of the recent laws.—Words of hope.)

#### THE FRUIT OF PERSECUTION

All. to the Capranica, January 26, 1907.

(The trials of 3500 clerics, leaving the seminaries for the barracks.)

686 The Church is called one, holy, catholic, apostolic, and Ro-  
(5. man; I will add, and persecuted. Did not Jesus Christ foretell it?  
228) Persecution is the Church's daily bread. It is one of the marks of

684a Cf. the volume on Preaching.

the Church always to be persecuted. Persecution is the sign that we are truly the children of the Church of Christ. In every century she has had persecutions to deplore. The century in which she has not had them to grieve over has been the most deadly for her; in persecution faith revives and increases. Great works are not born in times of repose. Stagnant waters corrupt. Therefore, let us console ourselves in persecution and let us beg the Lord to keep us faithful in the combat we engage in for him.

(Encouragement.)

#### ERRORS ON THE NATURE OF THE CHURCH

Decree *Lamentabili*, July 3, 1907.

(To check the spread of Modernist errors among the faithful, Pius X instructs the Holy Office to condemn the following errors:)

##### Errors concerning the magisterium

III. From the ecclesiastical judgments and censures passed 687 against free and more scientific exegesis, one can conclude that (102) the Faith the Church proposes contradicts history and that Catholic teaching cannot really be reconciled with the true origins of the Christian religion.

IV. Even by dogmatic definitions the Church's magisterium 688 cannot determine the genuine sense of the Sacred Scriptures. (102)

V. Since the deposit of Faith contains only revealed truths, 689 the Church has no right to pass judgment on the assertions of the (106) human sciences.

VI. The "Church learning" and the "Church teaching" col- 690 laborate in such a way in defining truths that it only remains for (97) the "Church teaching" to sanction the opinions of the "Church learning."

VII. In proscribing errors, the Church cannot demand any 691 internal assent from the faithful by which the judgments she (110) issues are to be embraced.

VIII. They are free from all blame who treat lightly the con- 692 demnations passed by the Sacred Congregation of the Index or by (109) the Roman Congregations.

(Errors concerning inspiration and Holy Scripture.)



693 XXII. Opposition may, and actually does, exist between the (102) facts narrated in Sacred Scripture and the Church's dogmas which rest on them. Thus the critic may reject as false facts the Church holds as most certain.

(*Errors concerning exegesis of the Gospel, and the sacraments.*)

694 L. The elders who fulfilled the office of watching over the (86) gatherings of the faithful were instituted by the Apostles as priests or bishops to provide for the necessary ordering of the increasing communities and not properly for the perpetuation of the Apostolic mission and power.

(*Errors concerning the institution of the Church.*)

695 LII. It was far from the mind of Christ to found a Church as (227) a society which would continue on earth for a long course of centuries. On the contrary, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

696 LIII. The organic constitution of the Church is not immu- (224) table. Like human society, Christian society is subject to a perpetual evolution.

697 LIV. Dogmas, Sacraments and hierarchy, both their notion (137) and reality, are only interpretations and evolutions of the Christian intelligence which have increased and perfected by an external series of additions the little germ latent in the Gospel.

698 LV. Simon Peter never even suspected that Christ entrusted (147) the primacy in the Church to him.

699 LVI. The Roman Church became the head of all the church- (143, es, not through the ordinance of Divine Providence, but merely 152) through political conditions.

700 LVII. The Church has shown that she is hostile to the prog- (101) ress of the natural and theological sciences.

701 LXI. It may be said without paradox that there is no chapter (102) of Scripture, from the first of Genesis to the last of the Apocalypse, which contains a doctrine absolutely identical with that which the Church teaches on the same matter. For the same reason, therefore, no chapter of Scripture has the same sense for the critic and the theologian.

LXIII. The Church shows that she is incapable of effective- 702 ly maintaining evangelical ethics since she obstinately clings to (101, immutable doctrines which cannot be reconciled with modern 103, progress (a). 106)

#### MODERNIST CONCEPTION OF THE CHURCH

Encycl. *Pascendi*, September 8, 1907, on the teachings of the Modernists. (*The new seducers.*)

##### *Origin of authority*

A wider field for comment is opened when we come to what 703 the Modernist school has imagined to be the nature of the Church. (12)

They begin with the supposition that the Church has its birth in a double need: first, the need of the individual believer to communicate his faith to others, especially if he has had some original and special experience, and secondly, when the faith has become common to many, the need of the *collectivity* to form itself into a society and to guard, promote, and propagate the common good. What, then, is the Church?

It is the product of the *collective conscience*, that is to say, of the association of individual consciences which, by virtue of the principle of *vital* permanence, depend all on one first believer, who for Catholics is Christ. Now every society needs a directing authority to guide its members towards the common end, to foster prudently the elements of cohesion, which in a religious society are doctrine and worship. Hence the triple authority in the Catholic Church, *disciplinary, dogmatic, liturgical*. The nature of this authority is to be gathered from its origin, and its rights and duties from its nature. In past times it was a common error that authority came to the Church from without, that is to say directly from God; and it was then rightly held to be *autocratic*. But this conception has now grown obsolete. For in the same way as the Church is a vital emanation of the collectivity of consciences, so too authority emanates vitally from the Church itself.

Authority, therefore, like the Church, has its origin in the re- 704 ligious conscience, and, that being so, is subject to it. Should it (138) disown this dependence it becomes a tyranny. For we are living

702a Regarding the authority to be attributed to the present Decree, cf. below, No. 709a. The text of the Decree may be found in Denzinger, Nos. 2001-2065a.



in an age when the sense of liberty has reached its highest development. In the civil order the public conscience has introduced popular government. Now there is in man only one conscience, just as there is only one life. It is for the ecclesiastical authority, therefore, to adopt a democratic form, unless it wishes to provoke and foment an intestine conflict in the consciences of mankind. The penalty of refusal is disaster. For it is madness to think that the sentiment of liberty, as it now obtains, can recede. Were it forcibly pent up and held in bonds, the more terrible would be its outburst, sweeping away at once both Church and religion. Such is the situation in the minds of the Modernists, and their one great anxiety is, in consequence, to find a way of conciliation between the authority of the Church and the liberty of the believers.

(*Relations of the Church and State.*)

*Doctrinal authority*

705 But much more evil and pernicious are their opinions on  
(97) doctrinal and dogmatic authority. The following is their conception of the magisterium of the Church: No religious society, they say, can be a real unit unless the religious conscience of its members be one, and also the formula which they adopt. But this double unity requires a kind of common mind whose office is to find and determine the formula that corresponds best with the common conscience; and it must have, moreover, an authority sufficient to enable it to impose on the community the formula which has been decided upon. From the combination and, as it were, fusion of these two elements, the common mind which draws up the formula and the authority which imposes it, arises, according to the Modernists, the notion of the ecclesiastical magisterium. And, as this magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their benefit, it necessarily follows that the ecclesiastical magisterium must be dependent upon them, and should therefore be made to bow to the popular ideals. To prevent individual consciences from expressing freely and publicly their needs, to hinder criticism and prevent it from advancing along necessary evolutionary lines, is not a legitimate use but an abuse of a power given for the public weal.

706 So too a due method and measure must be observed in the  
(137, exercise of authority. To condemn and proscribe a work without  
216) the knowledge of the author, without hearing his explanations,

without discussion, is something approaching to tyranny. And here again it is a question of finding a way of reconciling the full rights of authority on the one hand and those of liberty on the other. In the meantime the proper course for the Catholic will be to proclaim publicly his profound respect for authority, while never ceasing to follow his own judgment. Their general direction for the Church is as follows: that the ecclesiastical authority, since its end is entirely spiritual, should strip itself of that external pomp which adorns it in the eyes of the public. In this, they forget that while religion is for the soul, it is not exclusively for the soul, and that the honor paid to authority is reflected back on Christ who instituted it.

(*The evolution of religion, according to the Modernists.*)

Finally, evolution in the Church itself is fed by the need of 707  
adapting itself to historical conditions and of harmonizing itself (225)  
with existing forms of society.

Such is their view with regard to every particular.

And here, before proceeding further, We wish to draw attention to this whole theory of *necessities* or *needs*, for beyond not only all of that We have considered so far, but also it is, as it were, the base and foundation of that famous method which they describe as historical.

*The dialectic of evolution*

Although evolution is urged on by needs or necessities, yet, 708  
if controlled by these alone, it would easily overstep the bound- (111,  
aries of tradition, and thus, separated from its primitive vital 138,  
principle, would make for ruin instead of progress. 211,

Hence, let us say, in order to present fully the ideas of the 225)  
Modernists, that evolution is a resultant from the conflict of two  
forces, one of them tending towards progress, the other towards  
conservation. The conserving force exists in the Church and is  
found in tradition; tradition is represented by religious authority,  
and this both by right and in fact. By right, for it is in the very  
nature of authority to protect tradition; and in fact, since author-  
ity, raised as it is above the contingencies of life, feels hardly,  
or not at all, the spurs of progress. The progressive force, on the  
contrary, which responds to the inner needs, lies in the indi-  
vidual consciences and works in them—especially in such of them  
as are in more close and intimate contact with life. Already we  
observe, Venerable Brethren, the introduction of that most per-



nicious doctrine which would make of the laity the factor of progress in the Church. Now it is by a species of covenant and compromise between these two forces of conservation and progress, that is to say between authority and individual consciences, that changes and advances take place. The individual consciences, or some of them, act on the collective conscience, which brings pressure to bear on the depositaries of authority to make terms and to keep them (a).

*Conscience and authority*

709 With all this in mind, one understands how it is that the (216, Modernists express astonishment when they are reprimanded or 225) punished. What is imputed to them as a fault they regard as a sacred duty. They understand the needs of consciences better than anyone else, since they come into closer touch with them than does the ecclesiastical authority. Nay, they embody them, so to speak, in themselves. Hence, for them to speak and to write publicly is a bounden duty. Let authority rebuke them if it pleases—they have their own conscience on their side and an intimate experience which tells them with certainty that what they deserve is not blame but praise. Then they reflect that, after all, there is no progress without a battle and no battle without its victims; and victims they are willing to be, like the prophets and Christ Himself. They have no bitterness in their hearts against the authority which uses them roughly, for after all they readily admit that it is only doing its duty as authority. Their sole grief is that it remains deaf to their warnings, for in this way it impedes the

708a *Vis conservatrix viget in Ecclesia contineturque traditione. Eam vero exerit religiosa auctoritas; idque tam jure ipso, est enim in auctoritatis natura traditionem tueri, tam re, auctoritas namque a commutationibus vitæ reducta stimulis ad progressionem pellentibus nihil aut vix urgetur. E contra vis ad progrediendum rapiens atque intimis indigentis respondens latet ac molitur in privatorum conscientis, illorum præcipue qui vitam, ut inquirunt, propius atque intimius attingunt.—En hic, Venerabiles Fratres, doctrinam illam exitiosissimam efferre caput jam cernimus, quæ laicos homines in Ecclesiam subinfert ut progressionis elementa.—Ex convento quodam et pacto inter binas hasce vires, conservatricem et progressionis fautricem, inter auctoritatem vivunt. Nam privatorum conscientia, vel harum quædam, in conscientiam collectivam agunt; hæc vero in habentes auctoritatem cogitque illos pactiones conflare atque in pacto manere.*

progress of souls, but the hour will most surely come when further delay will be impossible, for if the laws of evolution may be checked for a while they cannot be finally evaded. And thus they go their way, reprimands and condemnations notwithstanding, masking an incredible audacity under a mock semblance of humility. While they make a pretense of bowing their heads, their minds and hands are more boldly intent than ever on carrying out their purposes. And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience. And in saying this, they fail to perceive that they are avowing that the collective conscience is not with them, and that they have no right to claim to be its interpreters (a).

It is thus, Venerable Brethren, that for the Modernists, whether as authors or propagandists, there is to be nothing stable, nothing immutable in the Church.

(*Errors of the Modernist historian, critic, apologist, reformer. —The roots of heresy.—Its fruits.—Remedies.*)

SIGN OF UNITY

Letter *E Solemnibus*, August 28, 1908, to Cardinal Vannutelli.

(*Announcement of the Eucharistic Congress to be held in London, September, 1908.*)

The joy We feel is easy to understand if one realizes the 710 importance of these Congresses for reviving and increasing among (51)

709a The *Motu Proprio Præstantia Scripturæ Sacræ*, of Nov. 18, 1907, while defining the authority of the decisions of the Biblical Commission, which require the same submission due the doctrinal Decrees of the Sacred Congregations, ("*omnes conscientia obstringi officio . . . perinde ac Decretis Sacrarum Congregationum pertinentibus ad doctrinam probatisque a Pontifice, se subjiciendi*"), expressly confirmed the condemnations proclaimed by the Decree *Lamentabili* and the Encyclical *Pascendi*: "By Our Apostolic authority, We repeat and confirm not only that Decree of the Sacred Supreme Congregation, but also that Encyclical Letter of Ours, adding the penalty of *excommunication* against all who contradict them. . . . This excommunication, however, is to be understood with no change in the punishments, which



the Christian people the worship, the love, and the frequentation of the Divine Eucharist.

In it is to be found the source whence flows to the whole body of the Church the principle of supernatural life; in it resides the bond which binds close the members of the body. In the august Sacrament, in fact, although in a mysteriously hidden manner, Our loving Redeemer is truly present and living to the end of time. For there is the fire of divine charity; there lies all our hope; there is, for all of us, one and the same center of faith, just as the manner of consecrating—which is common to all Catholic priests no matter what the diversity of rites—attests the unity of our government and of our life.

*(The Eucharist as sacrifice.—A papal legate is appointed.)*

#### SPOUSE OF JESUS CHRIST

All. to Bishop Touchet of Orleans, and the French pilgrims, April 19, 1909.

*(Fidelity to the Holy See.—Zeal for the propagation of the faith.—Courage in the face of confiscation.—Union.—Patriotism.)*

711 To the politicians who are waging a relentless war against  
(15- the Church after denouncing her as an enemy, to sectaries who  
16, never cease vilifying and calumniating her with a hatred worthy  
63, of hell itself, to the false champions of science who study to  
102, make her odious by their sophisms, declaring that she is the  
105- enemy of liberty, civilization, and intellectual progress, you must  
106) reply boldly that the Catholic Church, the Mother of souls and  
the Queen of all hearts, is the mistress of the world because she is  
the Spouse of Jesus Christ. She possesses all things in common  
with Him; she is rich with His wealth and the guardian of truth;  
she alone can command the love and veneration of all men.

*(Church and State.—The children of the Church, a nation's greatest wealth.—Joan of Arc.)*

those who have committed anything against the above-mentioned documents may incur, if at any time their propositions, opinions or doctrines are heretical; which indeed has happened more than once in the case of the adversaries of both these documents, but especially when they defend the errors of modernism, that is, the refuge of all heresies (*omnium hæreseon collectum*).” Cf. Denzinger, Nos. 2113 ff.

#### THE STRENGTH OF THE CHURCH

All. to the French Bishops, April 20, 1909.

*(Congratulations on their courage and their docility to the Holy See.)*

In these days when the wicked are granted unbridled license 712  
to do evil, you on your side must unite all your efforts to assert (39,  
your own inviolable liberty to declare, to teach, and to enjoin all 52,  
that is right and just, and, above all, to carry out before the eyes 91)  
of men all that is necessary and useful to render to the divine  
majesty a fitting homage. And here, if we urge harmony in your  
efforts, We beg you not to take it amiss: it is of enormous value  
to the Church. For in the unity of the Church, that is to say, in  
the marvelous union of all her members, which she has received  
from Christ her Founder, is to be seen that invincible strength by  
reason of which she is said in Sacred Scripture to be “terrible as  
an army in battle array” (a). On the contrary, Augustine says  
that “the divisions of Christians are the victories of Satan” (b).

#### *The enemy's objective*

Now in your country nothing is more obvious than this de- 713  
sign of the bitter enemies of Christianity, to destroy unity and (184)  
concord within the Church. To this end they have used incredible  
skill to enact laws designed to separate ordained ministers from  
the successor of St. Peter, that is to say, from the center of the  
faith, to alienate the flocks from their shepherds, to sow the seeds  
of discord among the shepherds themselves, and so to tear asunder  
the mystic robe of Jesus Christ.

#### *Union for victory*

It is for this reason that in the exercise of Our apostolic 714  
charge We admonish you in the words of the Apostle: “Let all of (52,  
you say the self-same thing, let there be no divisions among you; 99,  
but be ye perfect in one mind and one thought” (a). Let this 184)  
union of minds be dearer to you than all else: it will bear fruit in  
that inner peace which is so necessary to the sacred ministry, and  
it will increase the efficacy of your apostolate. Thus, like well-  
disciplined soldiers, you will more successfully resist the enemies  
of Christ's cross assailing you on all sides, and you will every-

712a Cant. 6:3-9. 712b P.L., XXXVIII, 1053. 714a I Cor. 1:10.



where defend the deposit of faith. But you have already shown yourselves such as ought to receive, not these exhortations, but Our highest praise.

715 For, loyally adhering to this Apostolic See, not only have you (193) all regarded as a sacred and solemn obligation those things which no one of you could neglect with impunity, but even in those things where each one is free to think and act as he pleases, it has been your custom to sacrifice personal policy to follow the decision taken in common by all the rest.

In these sad times, Venerable Brethren, the magnanimity and fortitude with which you have defended the Church's rights have consoled Us; so, too, the warm-hearted loyalty which you have shown Us. But nothing has given Us so much consolation as this union of all of you among yourselves and with Us. We give thanks for these consolations and We implore of the most merciful Lord that He will shower upon you an abundance of his gifts, but, above all, that it will be possible for you to keep forever intact this union among yourselves.

#### HEED THE CHURCH

All. to the students at the Second Congress of Catholic Universities at Rome, May 10, 1909.

(Reason and faith not at variance.)

716 I recommend to you only to remain strong in your determination to be loyal sons of the Church of Jesus Christ, at a time when (9, 44, 96, 109, 214-215) there are so many who, perhaps without knowing it, have shown themselves disloyal. For the first and greatest criterion of the faith, the ultimate and unassailable test of orthodoxy is obedience to the teaching authority of the Church, which is ever living and infallible, since she was established by Christ to be the *columna et firmamentum veritatis*, "the pillar and support of truth" (a).

Jesus Christ, who knew our weakness, who came into the world to preach the gospel to the poor above all, chose for the spread of Christianity a very simple means adapted to the capacity of all men and suited to every age: a means which required neither learning, nor research, nor culture, nor rationalization, but only willing ears to hear, and simplicity of heart to obey. This is why St. Paul says: *fides ex auditu* (b), faith comes not by sight,

716a 1 Tim. 3:15.

716b Rom. 10:17.

but by hearing, from the living authority of the Church, a visible society composed of masters and disciples, of rulers and of governed, of shepherds and sheep and lambs. Jesus Christ Himself has laid on his disciples the duty of hearing the instructions of their masters, on subjects of living in submission to the dictates of rulers, on sheep and lambs of following with docility in the footsteps of their shepherds. And to shepherds, to rulers, and to teachers He has said, *Docete omnes gentes. Spiritus veritatis docebit vos omnem veritatem. Ecce ego vobiscum sum usque ad consummationem sæculi* (c): "Going, teach ye all nations. The Spirit of truth will teach you all truth. And behold I am with you all days, even to the consummation of the world."

From these facts you can see how far astray are those Catholics, who, in the name of historical and philosophical criticism and (111, 230) that tendentious spirit which has invaded every field, put in the foremost rank the religious question itself, insinuating that by study and research we should form a religious conscience in harmony with our times, or, as they say, "modern". And so, with a system of sophisms and errors they falsify the concept of obedience inculcated by the Church; they arrogate to themselves the right of judging the actions of authority even to the extent of ridiculing them; they attribute to themselves a mission to impose a reform—a mission which they have received neither from God nor from any authority. They limit obedience to purely exterior actions, even if they do not resist authority or rebel against it, opposing the faulty judgment of some individual without any real competence, or of their own inner conscience deceived by vain subtleties, to the judgment and commandment of the one who by divine mandate is their lawful judge, master, and shepherd.

Oh, my dear young men! Listen to the words of him who truly wishes you well: do not let yourselves be seduced by mere outward show, but be strong to resist illusions and flatteries and you will be saved!

*He that heareth you, heareth Me*

But the official Church, they say, wants ignorance, impedes (101, 222) the development of religious studies; an intolerable discipline imposes silence. No, dear students: the Church, representing Jesus Christ, continually preaches those same words He addressed to

716c Matt. 28:19-20.



the Jews: *Mea doctrina non est mea, sed eius qui misit me*; "My doctrine is not mine, but his that sent me"; and He added: *Si quis voluerit voluntatem eius facere, cognoscat de doctrina, utrum ex Deo sit, an ego a meipso loquar*: "If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (a). That is why the Church has always honored, not only the early Fathers and Doctors, but also the writers of every age who have studied and published works to spread the truth, to defend it against the attacks of unbelievers, and to throw into relief the absolute harmony which exists between faith and reason.

719 To find rational grounds for your faith, study the works of (102) those eminent men whom the Church has always honored and continues to honor at the present time: they are the great defenders of religion. Do not let yourselves be taken unawares by these new reformers. The world may judge them to be great minds, men of powerful genius, brilliant intellect, and unsullied conscience. Perhaps! But Jesus has judged them all by this verdict: "*Qui a semetipso loquitur, gloriam propriam quærit; qui autem quærit gloriam eius, qui misit eum hic verax est, et iniustitia in illo non est*": "He that speaketh of himself, seeketh his own glory; but he that seeks the glory of him that sent him, he is true, and there is no untruth in him" (a).

#### The criterion of fidelity

720 Do not let yourselves be deceived by the subtle declarations (203) of others who do not cease to pretend that they wish to be with the Church, to love the Church, to fight for her so that she will not lose the masses, to work for the Church so that she will come to understand the times and so to win back the people and attach them to herself. Judge these men according to their works. If they maltreat and despise the ministers of the Church and even the Pope; if they try by every means to minimize their authority, to evade their direction, and to disregard their counsels; if they do not fear to raise the standard of rebellion, what Church are these men speaking about? Not, certainly, of that Church established *super fundamentum Apostolorum et Prophetarum, ipso summo angulari lapide, Christo Jesus*: "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner

718a John 7:16-17.

719a John 7:18.

stone" (a). So We must have ever before our mind's eye that counsel of St. Paul to the Galatians: "If we ourselves or if an angel should teach you any other Gospel than that which we have taught you, let him be anathema" (b).

#### AD LIMINA VISITS

Decree of the Sacred Congregation of the Consistory, December 31, 1909.

From the earliest ages of the Church, law and custom have decreed that every bishop should come to Rome at stated periods (190) to venerate the See of the Holy Apostles Peter and Paul and to lay before the Apostolic See the condition of his diocese. The early annals of the Church furnish documents to attest this fact.

The reasons for such a custom are to be found in the very nature and constitution of the Church and are the necessary consequence of the sacred primacy of Peter, to whose care the entire Christian flock was committed by the divine words of Christ's command: "Feed my lambs; feed my sheep" (a). For in each of these obligations—in the visit to the sacred City as much as in the relation of the state of the diocese—is contained the duty of submission and reverence owed to the successor of Peter.

(Rules governing the ad limina visits.)

#### TRUE AND FALSE REFORM

Encycl. *Editæ sæpe*, May 26, 1910.

The thought so often enunciated in the word of God and expressed in Sacred Scripture, that the just man will leave behind him an everlasting memorial to speak his praises even after his death (a), is verified in a striking way by the constant practice and teaching of the Church.

For the Church, the mother and support of sanctity, ever activated by youthful vigor and the guidance of the Spirit "who dwells within us" (a), is not only the one who brings forth, nourishes, and fosters within her bosom the noble family of the just; she is ever more solicitous before all else, as by an instinct of maternal love, to preserve their memory and to reestablish their honor.

720a Eph. 2:20.

720b Gal. 1:8.

721a John 21:15-17.

722a Ps. 111:7; Prov. 10:7; Heb. 11:4.

723a Rom. 8:11.



A heavenly perfume rises from their memory and turns her gaze from the misfortunes of her earthly pilgrimage: she already sees in the blessed the heavenly citizens who are "her joy and her crown" (b); she recognizes in them in an eminent way the image of her heavenly Spouse; she impresses upon her children, through this new witness, that ancient *dictum*: "All things work together unto good, to them that love God, to such as, according to his purpose, are called to be Saints" (c). It is pleasing to Us not only to recall their glorious deeds; it rejoices Us to imitate their illustrious example; they are a powerful stimulus to virtue, echoing that Pauline precept: "Be ye followers of me, as I also am of Christ" (d).

(*St. Charles Borromeo, the model of pastors.—True Catholic reform: to restore all things in Christ.*)

*God brings good out of evil for the Church*

724 Certainly you have experienced, Venerable Brothers, that the (130, Church harassed by constant suffering, is never deprived by 228- God of all consolation. For Christ "loved the church... and 229) delivered Himself up for it, that He might sanctify it... and present to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (a). When license is more widespread and the attacks of the enemy fiercer, when the persistence of wicked error seems to reduce her to the last extremity, and to snatch from her arms not a few of her sons to plunge them into the maelstrom of vice and impiety, then she experiences more vividly the protection of the Spirit. For God makes error itself—and this whether wicked men desire it or not—serve the triumph of truth, of which the Church is the most vigilant guardian; corruption contributes to the growth of holiness, of which she is the mother and teacher; and persecution effects a more remarkable "salvation from the hands of our enemies" (b).

Thus it comes to pass, that at the very time when in the sight of the unwise the Church seems more than ever tossed about by the waves and practically lost, then she reappears stronger, purer, and more beautiful, radiant with the splendor of exceptional virtue.

723b Cf. Philipp. 4:1; 1 Thess. 2:20.

723c Rom. 8:28.

723d 1 Cor. 4:16.

724a Eph. 5:25ff.

724b Luke 1:71.

Thus the sovereign goodness of God confirms with new 725 arguments the fact that the Church is a divine work; because in (4, the most painful of trials, when error and sin erupt in her own 229) members, He gives her the power to overcome them; because He ratifies the words of Christ: "The gates of hell shall not prevail against her" (a); because in such times He realizes that promise: "Behold, I am with you all days, even to the consummation of the world" (b); because, finally, He bears witness to that secret strength promised by Christ on his return to heaven, that "other Paraclete" who would pour forth his grace upon her, guide her, console her in every tribulation, the Spirit, "Who would abide with her forever, the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him, because he shall abide with you and will be in you" (c). From this source the life and strength of the Church are derived; it is thanks to this that, as the Ecumenical Council of the Vatican has it, she is distinguished from every other Society by characteristic notes and is "raised among the nations like a standard" (d).

For certainly, not without a miracle of the divine omnipotence 726 could the Church, the mystical body of Christ, maintain unharmed (83, the sanctity of her doctrine, her laws, and her purpose, in the face 224, of corruption and the occasional defection of her members. From 228- these causes she derives useful results; she reaps the richest 229) fruits of salvation from the faith and good works of the great majority of her children. Nor is it the least indication of that life which springs from God that in the midst of a noxious flood of corrupt theories, among so many contumacious men, and in the face of such multitudes of errors, she remains constant and unchanged, "the pillar and ground of the truth" (a), in the profession of one doctrine, in the communion of the same sacraments, divine in her foundation, her government, and her discipline. And what is more to be admired, not only does she resist evil, she even "overcomes evil by good" (b), never ceasing to bless friend and enemy alike, endeavoring with all her strength to effect what she so ardently desires: to refashion society and individuals by means

725a Matt. 16:18.

725b Matt. 28:20.

725c John 14:16ff.; 26; 59; 15:7ff.

725d Sess. III, cap. III. *Hoc ex fonte vita et robur Ecclesiae derivatur; hinc quod eadem, ut Concilium Oecumenicum Vaticanum habet, manifestis notis instructa et "tamquam signum levatum in nationes", a quavis alia societate secernitur.*

726a 1 Tim. 3:15.

726b Cf. Rom. 12:21.



of Christian institutions. For this is her proper mission here below, and even her enemies reap the fruit of it.

(*True and false reformers in the sixteenth century.—The work of St. Charles Borromeo.*)

#### True Reformers

727 The Church understands how true it is that "the imagination (32, and thought of man's heart are prone to evil" (a), and she never ceases to struggle against vice and error "that the body of 88- sin may be destroyed, to the end that we may serve sin no 89, longer" (b). In this struggle she is her own master and she is 102, guided by grace, which "is poured forth in our hearts by the Holy 213) Ghost" (c). Thus she takes her rule of thought and action from the Doctor of the Gentiles, who says, "Be renewed in the spirit of your mind" (d); "and be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God" (e). Therefore, the son of the Church who is a true reformer never thinks he has reached the goal, but he professes only that he is striving to reach it, like that same Apostle: "Forgetting the things that are behind, and stretching forth myself to those that are before, I press toward the mark, to the prize of the supernatural vocation of God, in Christ Jesus" (f).

728 So it comes to pass that, united to Christ in the Church, "We (28, may in all things grow up in him who is the head, even Christ, 226) from whom the whole body . . . maketh increase unto the edifying of itself in charity" (a); and our Holy Mother Church daily ratifies that mystery of the divine will, which is "in the dispensation of the fullness of times, to reestablish all things in Christ" (b).  
(*Errors of that period and of today.—Follow St. Charles' example in combatting them.—Unmask heresy and safeguard the integrity of the faith.—Instruct the clergy.—Christian schools.—Preaching and synods.*)

#### Opposition of the two reforms

729 There is still another character which shows how unlike the (230) true reform the false one is: those who promote the false reform

727a Gen. 8:21.

727d Eph. 4:23.

728a Eph. 4:15-16.

727b Rom. 6:6.

727e Rom. 12:2.

728b Eph. 1: 9-10.

727c Cf. Rom. 5:5.

727f Philipp. 3:13-14.

imitate the inconstancy of foolish men; they plunge into extremes, now insisting on faith to such an extent that they exclude the necessity of good works, now insisting that the highest virtue is to be found in unaided nature, removing the need for the assistance of faith and divine grace. Now, acts which spring from natural goodness have only the appearance of virtue; they cannot last of themselves, nor can they merit salvation. The work of these men, therefore, is not adapted to the restoration of discipline; it leads rather to the overthrow of faith and morals.

On the other hand, those who, following the example of 730 St. Charles, are the real lovers of truth, eagerly promote a (230) salutary reform; they avoid extremes, nor do they exceed those limits outside which a reform cannot be affected. Very closely united to the Church and to Christ her head, they derive from this fact not only a vigorous interior life but also a standard of exterior action so that they can safely undertake the mission of reforming society (a). This divine mission, transmitted in *perpetuum* to those who must act as Christ's legates, is properly that of "teaching all nations" (b) not only what they must believe, but also what they must do, that is, according to Christ's words: "to observe all things whatsoever I have commanded you" (c).

#### Christ's power given to the Church

For He it is who is "the way, the truth, and the life" (a), 731 who has come that men "may have life and may have it more (95, abundantly" (b). But since to accomplish all these duties with 115) the help of nature alone is very difficult and even far beyond what unaided human means can achieve, the Church possesses, in addition to her right to teach, the power to rule Christian society, and the commission to sanctify it, by the agency of those who, by virtue of their position and function have become her ministers and collaborators. Through them she furnishes to the world the necessary and efficacious means of salvation.

730a *Contra qui ad Caroli exemplum, veritatis amici minimeque fallaces, salutari rerum conversioni student, hi extrema devitant, neque certos excedunt fines, quos ultra nequit instauratio ulla consistere. Etenim Ecclesie ejusque Capiti Christo firmissime adherentes, non modo inde robur vitæ interioris hauriunt, sed exterioris etiam actionis metiuntur modum, ut sanandæ hominum societatis opus tutu aggrediantur.* 730b Matt. 28:19.  
730c *Ibid.* 20. 731a John 14:6. 731b *Ibid.* 10:10.



732 Deeply convinced of this fact, the authors of the true reform (115, do not destroy the shoots in order to save the root of divine 123, grace: that is, they do not separate faith from sanctity of life, 230) but they nourish both with the warmth of charity, "which is the bond of perfection" (a). Likewise, attentive to the Apostle's precept, they "keep the faith" (b), not to conceal the knowledge of it from the gentiles, or obscure its light, but to direct the saving waters of this fountain of truth and life into constantly widening channels. In the same way, they unite teaching and practice, using doctrine to forestall "the seduction of error" (c), and precept to influence morals and the actions of daily life. To this end they prepare every instrument whether necessary or suitable for attaining the end, whether for the extirpation of vice or "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (d). To this goal tend the decrees, the canons, the laws of the Fathers and the Councils; to this goal, every means of teaching, of governing, and every sort of good work; to this end all the discipline and every action of the Church converge.

(The administrative reform of St. Charles: seminaries, religious orders, pastoral visits, foundations, diverse works.)

#### Disinterestedness or pride

733 Still another mark, you have learned by experience, Venerable (230) Brethren, distinguishes reformers who worthily bear that name from their false counterparts: the latter "seek the things that are their own, not the things that are Jesus Christ's" (a); lending an eager ear to those insidious words once addressed to the divine Master: "Manifest thyself to the world" (b), they cry out with pride, "Let us make our name famous" (c).

This rashness, which We so often have to deplore, is the reason why "priests have fallen in battle; while desiring to do manfully they went out unadvisedly to fight" (d). On the other hand, he who sincerely works for the betterment of society "seeketh not

732a Col. 3:14. *Quod plane intelligentes veræ instaurationis auctores, non ii surculos, præservandæ radicis gratia, coercent, hoc est, non fidem a vitæ sanctitate sejungunt, sed utramque alunt foventque halitu caritatis, quæ est vinculum perfectionis.*

732b 1 Tim. 6:20.

732c Eph. 4:14.

732d Eph. 4:12.

733a Philipp. 2:21.

733b John 7:4.

733c Cf. Gen. 11:4.

733d 1 Machab. 5:57, 67.

his own glory, but the glory of him who sent him" (e); modeling himself after Christ's example, "he shall not contend or cry out, neither shall his voice be heard abroad;—he shall not be sad nor troublesome" (f), but "meek and humble of heart" (g). Such a one will be approved by God and will bring forth abundant fruits of salvation.

#### The principle of efficacy

They are also distinguished one from another in that the 734 false reformer, relying solely on human strength, "trusteth in (116, man, and maketh flesh his arm" (a); the true reformer puts all 230) his trust in God; from Him and from his heavenly gifts he expects to receive all his strength and effectiveness, repeating the words of the Apostle: "I can do all things in him who strengtheneth me" (a).

The means to effect the reform Christ has poured out abundantly; the man of faith seeks them in the bosom of the Church to apply them to the salvation of all men. They are primarily zeal for prayer, sacrifice, and the sacraments, which become "like a fountain of water springing up into life everlasting" (c). Those who contemn these means and hasten to the work of reform by an indirect road far from God, will never, it is true, dry up these purest of all well-springs; but they can, certainly, trouble the purity of their waters so that the Christian people are turned away from them (d).

(The example of St. Charles.)

#### Catholic Action: conditions of its exercise

The same efforts and the same designs of a tender providence 735 find a practical application, Venerable Brothers, in that Catholic (219, Action which We have so often commended. Men chosen from 221) the people are called to associate themselves with an extensive

733e John 7:18.

733f Is. 42:2 ff.; Matt. 12:19.

733g Matt. 11:29.

734a Jer. 17:5.

734b Philipp. 4:13.

734c John 4:14.

734d *Has opes, quarum uberem copiam Christus effudit, vir fidelis in media quærit Ecclesia ad communem salutem, in primisque precandi studium, sacrificium, sacramenta, quæ fiunt quasi fons aquæ salientis in vitam æternam. Ea omnia inique ferentes qui, transversis itineribus et posthabito Deo, ad instaurationis opus contendunt nunquam desinunt haustus illos purissimos, sin funditus exsiccare, at certe turbulentos facere, ut christianus grex inde arceatur.*



ministry which embraces every one of the works of mercy. The kingdom of heaven will be their reward (a). Whoever takes upon himself this burden must be prepared and trained to give himself wholly, his goods and his person, to this best of causes; he must be prepared to be the butt of envy, detraction, and hostility coming from those who return evil for good; he must be ready to work "as a good soldier of Christ" (b), and to run "by patience to the fight proposed to us, looking on Jesus, the author and finisher of faith" (c), a hard battle, doubtless, but an engagement that will redound to the good of society, even if the day of complete victory is slow in coming.

*(Firmness and courage of St. Charles before the enemies of reform.—The Church today faces the same enemies.—Bishops must show the same firmness and courage.)*

## I BELIEVE IN THE HOLY CATHOLIC CHURCH

Motu Proprio *Sacrorum Antistitum*, September 1, 1910.

*(The Pope adopts certain measures to repel Modernism and enjoins them on the bishops.—Among other means he requires professors of the sacred sciences to take an oath containing the following propositions.)*

736 I...embrace and firmly hold each and every truth defined, asserted, and declared by the unerring magisterium of the Church, especially those doctrinal matters which are directly opposed by the errors of these our times.

737 Thirdly: likewise I hold with unswerving faith that the Church, guardian and teacher of revealed truth, was immediately and directly founded by that same true and historical Christ during his mortal life and that the same Church was established on Peter, the head of the Apostolic hierarchy, and on his successors to the end of time.

738 Fourthly: I accept with sincere belief the doctrine of the faith as handed down to us from the Apostles by the orthodox Fathers, always in the same sense and with the same interpretation. And I reject absolutely the heretical doctrine of the evolution of dogma, as passing from one meaning to another and different from the sense in which the Church originally held it. And likewise, I condemn every error by which phil-

735a Matt. 25:34ff. 735b 2 Tim. 2:3. 735c Heb. 12:1-2.

osophical inventions, or creations of the human mind, or products elaborated by human effort and destined to indefinite progress in the future are substituted for that divine *depositum* given by Christ to the Church's faithful custody.

*(Profession on the nature of faith.)*

In the same way I reverently submit and with all my heart adhere to all the condemnations, declarations, and pre-<sup>739</sup>scriptions contained in the Encyclical *Pascendi* and in the decree *Lamentabili*, especially in what concerns the history of dogma.

I also repudiate the error of those who hold that the faith proposed by the Church is in opposition to history, and that Catholic dogma, in the sense in which it is understood today, is incompatible with the origins of the Christian religion as these are rightly understood.

*(Against the deceptions of the believer and the historian.)*

I likewise repudiate that method of explaining and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of Faith, and the norms established by the Holy See, accepts the interpretations of the *rationalists* and with as much license as temerity adopts the critical text as the one and only rule.

*(Rejection of errors concerning the nature of traditions.)*

Finally, I most firmly hold, and will hold until my dying breath, the faith of the Fathers on *the certain rule of truth*, which is, has been, and will ever be found in the succession of the bishops descended from the Apostles (a). And I hold it not with the understanding that a thing can be held which seems better and more suited to the culture of a certain epoch, but in such wise that by the words *nothing else is to be believed, and in no other way* (b) is to be understood that absolute and immutable truth preached by the Apostles from the earliest times.

742a St. Irenaeus, *Adv. Haer.*, IV, XXIV.  
742b *Ibid.* especially XXVIII.



## TOWARD UNION

Letter *Ex quo, nono labente*, November 26, 1910, to the Apostolic Delegates of the Orient.

(*The glories of the Eastern Churches.—Constant efforts of the Popes for unity [a].—Errors contained in a recent article in Roma e l'Oriente.*)

743 When the constitution of the Church was spoken of, the (122, article began by renewing that error long ago condemned by 137, Our Predecessor Innocent X (b), namely, that St. Paul is to be 140, considered like a "brother", in every sense equal to St. Peter; 147) then no less falsely we are asked to believe that in the first centuries the Catholic Church was not the government of one man, that is, a *monarchy*; that the primacy of the Roman Church is not founded on any valid arguments. Even the Catholic doctrine on the Most Blessed Sacrament of the Eucharist is not left intact, since they state peremptorily as an opinion to be received that among the Greeks the words of consecration have no effect until after the prayer known as the *epiclesis* has been said, although it is well known that the Church has no power to change anything which touches on the substance of the sacraments, nor does she wish to admit that one must consider as valid the Sacrament of Confirmation when it has been conferred by any priest whomsoever (c).

(*Historical errors.—In particular on the responsibilities of the Sovereign Pontiffs in the Oriental Schism.*)

### Errors on the nature of unity

744 They even go so far, in their disregard of historical accuracy, (109, as to question the ecumenical character of the General Councils 193) held after the Greek Schism, that is, from the 8th Ecumenical Council to the Council of the Vatican. Out of all this a proposition for a kind of hybrid unity is put forward, according to which the two Churches would recognize as legitimate only what was their

743a Cf. the volume on the Church and other churches.

743b Decree of the Sacred Office, January 24, 1647.

743c Cf. Benedict XIV, Constitution *Etsi pastoralis*, addressed to the Italo-Greeks, May 26, 1742, in which he declares invalid Confirmation conferred by a Latin priest in virtue of the simple delegation of the bishop.

common patrimony before the Schism; anything else would be silently suppressed as superfluous, and perhaps spurious, additions.

### The conditions of union

We have been led to point these things out to you, Venerable 745 Brothers, not only so that you may know that the propositions We (44, have cited are false, temerarious, and reprobated by Us as alien to 46) the Catholic faith, but also so that, as far as in you lies, you may protect the flocks committed to your care from this baneful pestilence, exhorting all to remain faithful to the teaching they have received, and never consent to another, even if "an angel from heaven should preach it" (a). At the same time We beg you most earnestly to persuade them that there is nothing We desire more urgently than to see all men of good will employ all their energy in working to achieve this long-desired union, and that, as soon as possible: so that the sheep whom discord has scattered may be gathered once more in one profession of Catholic faith and united under one supreme Shepherd (b). This end will be reached with greater ease if We address our fervent prayer to the Holy Spirit the Paraclete, who "is not the God of dissension, but of peace" (c). Thus will be realized that prayer of Christ which He offered with tears before undergoing the torments of the Cross: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us" (d).

Finally, let all be persuaded of this: it will be utterly vain to 746 labor in this cause unless, in the first place, every effort is made to (60, preserve the Catholic faith whole and entire such as it has been 100, consecrated and transmitted to us in Sacred Scripture, the teach- 102, ings of the Fathers, the interpretation of the Church, the General 168, Councils, and the decrees of the Sovereign Pontiffs. Let them go 193) forward then, all those who are fighting the good fight to further the cause of unity: let them go forward clad with the armor of faith, holding firm the anchor of hope, burning with the fire of charity, devoted to the labor of this most divine undertaking. And

745a Gal. 1:8.

745b *Simul tamen enixe oramus, ut eos persuasos faciatis, nihil Nobis antiquius esse quam ut omnes bonæ voluntatis homines vires indefesse exerant, quo concupita unitas citius obtineatur, ut in una fidei catholicæ professione, sub uno pastore summo, aduentur, quas discordia dispersas retinet oves.*

745c 1 Cor. 14:33.

745d John 17:11.



may God, the author and lover of peace, in whose power are the times and the moments (a), hasten the day when the peoples of the Orient will return with joy to Catholic unity, and, once more united to the Apostolic See, repudiating their error, will enter the port of eternal salvation.

(Order to the Delegates to publish this letter.—Submission of the condemned author.—Blessing.)

#### THE MODEL OF UNITY

Apost. Let. *Quoties animum*, February 2, 1911.

747 As often as We think of the prayer addressed by Christ to His  
(37- Eternal Father, which is recorded in the seventeenth chapter of  
38, the Gospel of St. John, We are deeply moved and We conceive  
48) an ardent desire to see the multitudes of the faithful reach that  
charity which will make them again *one heart and one mind* (a).  
How greatly that union was desired by the Divine Master, the  
prayer which He offered for his Apostles plainly shows: "Holy  
Father, keep them in thy name whom thou hast given me, that  
they all may be one as we are" (b). Now these words do not  
apply solely to the assembly of the Apostles; they refer to all the  
servants of Christ, as these words which immediately follow  
show: "I pray not only for them, but for all those who through  
their words will believe in me, 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" (c). How close  
must be that union which is signified by these burning words: "I  
in them and thou in me, that they may be made perfect in  
one" (d).

(Approbation of the statutes of an association for the return  
of English-speaking Christians to the unity of the Church.)

#### ADAPTATION

Motu Proprio *Supremi disciplinæ*, July 2, 1911.

748 The Roman Pontiffs, supreme guardians and arbiters of ec-  
(122, clesiastical discipline, are wont to moderate with kindly con-

746a Acts 1:7.

747c *Ibid.*, 20-21.

747a Acts 4:32.

747d *Ibid.*, 23.

747b John 17:11.

descension the sanctions required by sacred canons whenever the 176)  
good of the faithful requires it.

(The Pope thinks it useful to change the ferial days.—Practical regulations.)

#### ALL THE ACTS OF THE CHRISTIAN

Encycl. *Singulari quadam*, September 24, 1912, addressed  
to the German Episcopate.

(The controversy on the workers' associations.—The encyclical *Rerum Novarum*.)

Whatever the Christian does, even in the temporal order, it 749  
is not lawful for him to neglect his supernatural destiny; more, (121,  
according to the precepts of Christian wisdom, he should direct 213)  
all his actions to the sovereign good which is his last end. And  
all his actions, morally good or evil according as they conform  
to or deviate from the natural law and the divine law, are sub-  
ject to the judgment and jurisdiction of the Church.

(The Catholic Workers' Unions.—Cartels.—Syndicates.—The  
Mission of the Bishops.)

#### LOVE FOR THE POPE

All. to the members of the Apostolic Union, November 18,  
1912, on the 50th anniversary of the foundation of the Union.

(Congratulations on the piety of the Union pilgrims.—Duties  
of priests.)

To love the Pope, it is sufficient to reflect who he is. 750

The Pope is the guardian of dogma and morals; he is the (144,  
depository of the principles which ensure the integrity of the 163,  
family, the grandeur of nations, the sanctity of souls. He is the 165)  
councillor of princes and peoples; he is the chief under whose  
sway none feels tyrannized, because he represents God Himself.  
He is *par excellence* the father who unites in himself all that is  
loving, tender and divine.

It seems incredible, and yet it is a sad fact, that there are  
priests to whom this recommendation must be made, but We  
are nonetheless in Our times under the hard, the unhappy neces-  
sity to say to priests: Love the Pope!



*How the Pope should be loved*

751 And how must the Pope be loved? Not in word alone, but (182) in deed and in truth. *Non verbo neque lingua, sed opere et veritate*: "Not in word nor in tongue, but in deed, and in truth" (a). When we love someone, we seek to conform ourselves in everything to his thoughts, to execute his will, to interpret his desires. And if Our Lord Jesus Christ Himself said, *Si quis diligit me, sermonum meum servabit*: "If anyone love me, he will keep my word" (b), to show our love for the Pope we must obey him.

752 And this is why, when we love the Pope, we do not dispute (182) whether he commands or requires a thing, or seek to know where the strict obligation of obedience lies, or in what matter we must obey; when we love the Pope we do not say that he has not yet spoken clearly—as if he were required to speak his will in every man's ear, and to utter it not only by word of mouth but in letters and other public documents as well. Nor do we cast doubt on his orders, alleging the pretext which comes easily to the man who does not want to obey, that it is not the Pope who is commanding, but some one in his entourage. We do not limit the field in which he can and ought to exercise his authority; we do not oppose to the Pope's authority that of other persons—no matter how learned—who differ from the Pope. For whatever may be their learning, they are not holy, for where there is holiness there cannot be disagreement with the Pope.

(*The priest members of the Union do not deserve these reproaches.*)

## THE TITLES OF THE CHURCH

All, to the pilgrimage from the diocese of Milan, on the occasion of the 14th centenary of the Edict of Milan, April 3, 1913.

(*The victory of the Church through Constantine.*)

753 It is a sad fact that, in the face of the much vaunted progress (16, of civilization and in an era of scientific brilliance, it is in vain 46, that We claim for the Church—and that even from Christian 48, governments—the liberty which they recognize, or ought to recognize, 74, is necessary for the development of her supernatural 91, action on earth.

131) The Church, that great religious society of men living in one faith and one love under the supreme guidance of the

751a 1 John 3:18.

751b John 14:23.

Roman Pontiff, has an end superior to and very distinct from that of civil societies: the latter tend to bring about temporal welfare here below, the former aims at the perfection of souls for eternity. The Church is a kingdom whose master is none other than God; her mission is so great that it goes beyond frontiers and makes of the people of every language and every nation, one family. It is impossible, therefore, to suppose that the kingdom of the soul can ever be subject to that of the body, that eternity can become the instrument of time, that God Himself can become man's slave.

*The Mission of the Church, received from Christ*

In fact, Jesus Christ, the eternal Son of the Father, to whom 754 was given all power in heaven and upon earth, imposed this (100, mission on the first ministers of the Church, his Apostles: "As 115, the Father hath sent me, so I also send you (a). Going, there- 119, fore, teach all nations, baptizing them in the name of the Father, 125) and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world" (b).

The Church, therefore, received from God Himself the mission to teach, and her word must come to the knowledge of all without let or hindrance, and without impediments to interfere with it. For Christ did not say: Let your words be addressed to the poor, the ignorant, the multitude; but, *to all* without distinction, because in the spiritual order you are superior to all earthly powers. The Church has the power to govern souls and to administer the sacraments, and consequently since no one, for any reason whatever, can presume to enter the Sanctuary, she must oppose anyone who, by arbitrary interference or unjust usurpation, would presume to invade her domain.

*The imprescriptible rights of the Church*

The Church has the mission to teach the observance of the 755 precepts and to exhort souls to the practice of the evangelical (9, counsels, and woe to him who would teach the contrary, bring- 13, ing disorder and confusion to Society! The Church has the right 103, to hold property, because she is a society not of angels, but of 129)

754a John 20:21.

754b Matt. 28:19-20.



men, and she needs the temporal goods which the piety of the faithful has furnished her; and she keeps possession of them legitimately to carry out her ministry, for the exterior exercise of divine worship, for the building of churches, for the works of charity confided to her, and to live and perpetuate herself to the end of time.

756 And these rights are so sacred that the Church has ever felt (125) it her duty to guard and defend them, knowing well that, if she were to yield ever so little to her enemies, just in so much would she give the lie to the mandate she has received from heaven and fall into apostasy. And so history presents the record of a series of protests and reclamations on the part of the Church against those who have tried to enslave her. Her first word to Judaism, spoken by Peter and the other Apostles—"It is better to obey God rather than men" (a)—this sublime word has always been and will always be repeated by their successors to the end of the world, even if it be necessary to confirm it by a baptism of blood.

And our adversaries are so persuaded of this that they repeat in their discourses the boast that their flag protects every sort of liberty; the fact is, however, that they grant liberty—or rather, license—to all, but they do not grant liberty to the Church.

(*Liberty in the hands of the Church's enemies.—Liberties refused to the Church.—The struggle for the Church's freedom.*)

756a Acts 5:29.

BENEDICT XV  
1914-1922



UNION OF MINDS

Encycl. *Ad beatissimi*, November 1, 1914.

We had scarcely been called to the throne of the Prince of 757  
the Apostles, through no merit of Our own but rather by the (131)  
hidden dispensation of God's providence, than We seemed to hear  
addressed to Us in the same voice with which Christ the Lord  
called Peter, those words, "Feed my lambs, feed my sheep" (a).  
Immediately, with the most tender charity, We turned Our eyes  
toward that flock which has been committed to Our care, an in-  
numerable flock, surely, since it embraces all men, under one  
aspect or another. For all, whoever they are, have been freed from  
the slavery of sin by Jesus Christ at the cost of the shedding of his  
blood; nor is anyone, in fact, excluded from the benefits of this  
redemption. Therefore, the Divine Shepherd says of the human  
race that while on the one hand many are already happily shel-  
tered within the fold of his Church, the others will be sweetly  
compelled to enter it: "And other sheep I have, that are not of this  
fold: them also I must bring, and they shall hear my voice" (b).

(*Present evils: the war, lack of charity, contempt for author-  
ity, disordered appetite for the goods of this world.—Remedies.—  
Progress of the Church.*)

And therefore, Venerable Brothers, since We are addressing 758  
you all for the first time by letter, it has seemed good to Us to  
touch upon certain points to which We propose to direct Our  
special attention, so that, hastening to bring Us the assistance of  
your labors, Our efforts may more quickly be crowned with  
success.

*Necessity of the union of all*

In the first place, just as in every society, whatever be its 759  
origin, it is of the greatest importance that co-workers unite in (52-  
prosecution of the common end, it is incumbent upon Us to see 53)  
that all dissension and discord among Catholics cease, whatever  
be their cause, and that they never reappear. On the contrary,  
all must think and act with unanimity. The enemies of God and  
of the Church understand that dissensions among ourselves at  
the moment when we are defending our position, represent a vic-  
tory for them. And they use the most subtle reasoning, whenever

757a John 21:15-17.

757b John 10:16.



they find men joined together, to sow the seeds of discord among them and to destroy this union. Would that these tactics had not so often succeeded at their hands, to the great damage of religion!

760 Therefore, where legitimate authority has prescribed a certain  
(97, thing, it is not lawful for anyone to neglect the precept because it  
125, does not please him: but let each one submit his viewpoint to the  
177) authority which rules him and obey, regarding this duty as an  
obligation in conscience. In the same way, let no private person  
interfere in the office of the Church by the publication of books,  
journals, or speeches. Everyone knows to whom the office of  
teaching in the Church has been given by God: he must have full  
and entire liberty to speak when he wishes to; it is the duty of the  
rest to hear his word and to conform religiously to his teaching  
(a).

#### Freedom of opinion

761 But in matters where neither faith nor discipline are at stake,  
(53, both sides of an issue may be debated, since the Apostolic See has  
110, not rendered a decision; no one is forbidden to say what he thinks  
211) or to defend his opinion. But from these discussions intemperate  
language is to be barred, because this can gravely offend charity;  
let each one support his position freely but modestly; let him not  
think he is permitted to bring against others, who hold the  
opposite, and simply because they do hold the opposite, the  
charge of bad faith or lax discipline. We wish Our sons to refrain  
also from certain appellations which have lately been adopted to  
distinguish certain groups of Catholics from others: they should  
be avoided not only because they are "profane novelties of words"  
(a), which agree neither with truth nor with justice, but still more  
because they give rise to great disturbance and great confusion  
among Catholics. The nature of the Catholic faith is such that  
nothing can be added to it, nothing taken away: either it is held  
in its entirety, or it is rejected totally. "This is the Catholic faith,  
which unless a man faithfully and firmly believes, he cannot be  
saved" (b). Qualifications are not needed to signify profession of

760a *Item nemo privatus, vel libris diariisve vulgandis vel sermonibus publice habendis, se in Ecclesia pro magistro gerat. Norunt omnes cui sit a Deo magisterium Ecclesiae datum: huic igitur integrum jus esto pro arbitrato loqui, cum voluerit; ceterorum officium est, loquenti religiose obsequi dictoque audientes esse.*

761a Cf. 1 Tim. 6:20.

761b Athanasian Creed.

the Catholic faith; it is enough for each man to be able to say: "Christian is my name, and Catholic, my surname" (c). Let each one, therefore, strive to be in truth what his name signifies (d).

#### Persistence of "modernism"

For the rest, the Church now asks something very different 762  
from those of us who devote ourselves to the good of the Cath- (215-  
olic cause; she does not ask them to delay over questions which 216)  
are of no profit to anyone; she asks them to strive with might  
and main to keep the faith intact, free from the least taint of  
error, following him whom Christ appointed custodian and inter-  
preter of the truth. There are still those today, and they are not  
few in number, who, as the Apostle says, "Having itching ears,  
when they will not endure sound doctrine, according to their  
own desires, they will heap to themselves teachers, and will  
indeed turn away their hearing from the truth, but will be turned  
into fables" (a). Puffed up and elated by a high opinion of the  
human mind which, with God's help, has certainly made incred-  
ible progress in the exploration of nature, some of them despise  
the authority of the Church to prefer their own judgment, and  
they have pushed their temerity so far as to measure the very

761c Pacien, *epist.*, I, 4.

761d *In rebus autem, de quibus, salva fide et disciplina—cum Apostolicæ Sedis iudicium non intercesserit—in utramque partem disputari potest, dicere quid sentiat idque defendere, sane nemini non licet. Sed ab his disputationibus omnis intemperantia sermonis absit, quæ graves afferre potest offensiones caritati; suam quisque tueatur libere quidem, sed modeste sententiam; nec sibi putet fas esse, qui contrariam teneant, eos, hac ipsa tantum causa, vel suspectæ fidei arguere vel non bonæ disciplinæ. Abstineant se etiam nostri, volumus, iis appellationibus, quæ recens usurpari cœptæ sunt ad catholicos a catholicis distinguendos: easque non modo devitent uti profanas vocum novitates, quæ nec veritati congruunt nec æquitati; sed etiam quia inde magna inter catholicos perturbatio sequitur, magna que confusio. Vis et natura catholicæ fidei est ejusmodi, ut nihil ei possit addi, nihil demum aut omnis tenetur, aut omnis abiicitur. Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. Non igitur opus est appositis ad professionem catholicam significandam; satis habeat unusquisque ita profiteri: "Christianus mihi nomen, catholicus cognomen"; tantum studeat se re vera eum esse, qui nominatur.*

762a 2 Tim. 4:3-4.



mysteries of God and all that God has revealed to man by their own faculty of intelligence, and they do not hesitate to adapt them to the taste of Our times.

763 Thus have risen up those monstrous errors of *Modernism*, (101- which Our Predecessor rightly pronounced to be "the meeting- 102) ground of all heresies," and he solemnly condemned it (a). This condemnation, Venerable Brothers, We repeat here in all its force; and since this deadly infection is not yet completely eliminated, but even now appears here and there in cunning guise, We exhort all to exercise the utmost diligence to guard themselves against the slightest contact with this evil, to which can be applied what Job said so aptly of another scourge: "It is a fire that devoureth even to destruction, and rooteth up all things that spring" (b). Nor do We desire that Catholics detest only the errors of Modernists, as they are called: they should avoid their tendencies and their spirit (c). The one who is infected by this spirit fastidiously repudiates anything that savors of the past; he avidly seeks novelty wherever it is to be found: in the manner of speaking of sacred things, in celebrating divine worship, in Catholic institutions, even in the exercise of private devotion. Therefore, We make Our own that sacred law of Our ancestors: "Change nothing; be content with tradition" (d). If this law must be kept inviolate in matters of faith, it must also serve as norm for those matters which are subject to change, although in these latter cases most often to the point is that other rule which says: *Non nova, sed noviter*: "Not new things, but in a new way."

763a Encycl. *Pascendi*.

763b Job 31:12.

763c *Itaque exstiterunt monstrosi errores Modernismi, quem recte Decessor Noster "omnium hæreseon collectum" edixit esse et solemniter condemnavit. Eam Nos igitur condemnationem, venerabiles Fratres, quantacumque est, hic iteramus; et quoniam non usquequaque oppressa est tam pestifera lues, sed etiamnum hac illac, quamvis latenter, serpit, caveant omnes diligentissime, hortamur, a quavis hujus contagione mali; de quo quidem apte affirmaveris quod Job alia de re dixerat: Ignis est usque ad perditionem devorans, et omnia eradicans genimina.—Nec vero tantum ab erroribus catholici homines, cupimus, abhorreant, sed ab ingenio etiam, seu spiritu, ut aiunt, Modernistarum.*

763d *Nihil innovetur, nisi quod traditum est* (St. Stephen I, cited by St. Cyprian, *epist. LXXIV ad Pomp.*)

*Catholic associations*

Lastly, because, Venerable Brothers, most men need fraternal advice and mutual example to profess the Catholic faith (218, 220) openly and live accordingly, We rejoice greatly at the number of Catholic associations which are being formed. Not only do We hope that this number will increase, We wish to see them flourish under Our patronage and encouragement. They will prosper if they constantly and faithfully obey the directives which this Apostolic See has given in the past and will give in the future. None who works for God and the Church in these societies should ever forget that word of Wisdom: "An obedient man shall speak of victory" (a). For if he does not obey God by his submission to the Head of the Church, he will not win divine favor and he will work in vain.

(*Duties of priests.—Formation of seminarians.*)

There is, however, one point that should not be passed over in silence: We wish to admonish all priests, who are all dear to Us as Our sons, that it is most necessary, both for their own salvation as well as for the success of their sacred ministry, that they be very closely united to and most obedient to their respective Bishops (a). Certainly not all sacred ministers—and this We have already deplored—are free from that spiritual pride and insubordination which are characteristic of Our times. Nor is it rare that Pastors in the Church meet with grief and opposition precisely where they have the right to expect solace and assistance. Let those who have so miserably failed in their duty reflect again and again that it is divine, the authority of those whom "the Holy Ghost hath placed Bishops, to rule the Church of God" (b). And if, as We have seen, those who resist any legitimate authority are resisting God, they are acting with all the greater impiety who refuse to obey the Bishops consecrated by God under the seal of his own authority. "Charity does not allow me to be silent in your regard," says St. Ignatius Martyr. "I have resolved to exhort you to be of one mind in God's thought."

764a Prov. 21:28.

765a *Quotquot enim sunt sacerdotes, omnes, uti filios Nobis penitus dilectos, volumus admonitos, quam plane opus sit, cum ad propriam ipsorum salutem, tum ad sacri ministerii fructum, eos quidem suo quemque Episcopo conjunctissimos esse, atque observantissimos.*

765b Acts 20:28.



For if Jesus Christ, to whom our life is inseparably linked, is the Thought of the Father, so the bishops, in the areas where they have been appointed, are in the thought of the Father. Whence it comes about that you should conform yourselves to the thought of the bishop" (c). What this illustrious Martyr has said, all the Fathers and Doctors of the Church have concurred in.

766 (44) Because Our times are very difficult ones, the burden of Bishops is already exceedingly heavy; still weightier is their concern for the salvation of the flocks entrusted to their care: "For they watch as having to render an account of your souls" (a). Should they not be judged cruel, therefore, those who refuse the obedience they owe, and make still heavier that burden, still more anxious that solicitude? "For this is not expedient for you" (b), the Apostle would say to them: and that because "the Church is the people united to the priest, and the flock following its shepherd" (c). Whence it follows that he who is not with his bishop is not with the Church (d).

(*The Pope prays for peace, for the good of society and of civilization, and for the Church.*)

#### *The liberty of the Holy See*

767 (91, 178-179) Already for too long a time, surely, the Church has not enjoyed that liberty which her work requires; that is to say, since the day when her Head, the Roman Pontiff, was deprived of that safeguard, which, by the dispensation of divine providence, he had acquired in the course of centuries to assure the protection of that liberty. Once this guarantee was removed, a great disturbance inevitably ensued among Catholics: all men, wherever and wherever they are, who profess themselves sons of the Roman Pontiffs, have every right to insist that there shall never be any doubt that their common Father is free in fact and shall appear free before the world from any interference by human power with the exercise of his Apostolic charge. Therefore, while We most earnestly wish that the nations restore peace among themselves as quickly as possible, We wish no less earnestly that

765c *Epist. ad Eph.*, III.      766a *Heb.* 13:17.      766b *Ibid.*  
766c *St. Cyprian, Florentio*, ep. 66 or 69.  
766d *Ex quo sequitur, cum Ecclesia non esse, qui cum Episcopo non sit.*

the Head of the Church may be relieved of this abnormal condition, which in many ways is very harmful to the peace of the nations themselves. It is for this reason that We wish to renew the protests often made by Our Predecessors. They were not moved by human considerations, but by the sanctity of their office and the duty of defending the rights and dignity of the Holy See. The same motives inspire Our protests.

(*Prayer to God and Our Lady for peace.*)

#### THE NOTE OF UNITY

Apost. Let. *Romanorum Pontificum*, February 25, 1916, to the Society of the Atonement, New York.

In every age the Roman Pontiffs Our Predecessors have had much at heart, and it is Our own very particular concern, that Christians who have separated themselves from the Catholic religion should return to the Church as to a mother whom they have abandoned (a). For it is especially in unity of faith that shines forth the note of the truth of the Church; and the Apostle Paul, to exhort the Ephesians to keep unity in the bond of peace, tells them that there is only "one Lord, one faith, one baptism" (b).

(*Approbation of the Society—granting of privileges.*)

#### THE QUEEN OF THE APOSTLES

Letter to Rev. Joseph Hiss, Superior General of the Marianists, on the occasion of the centenary of the Congregation: *Anno jam exeunte*, March 7, 1917.

(*God raised up apostles after the Revolution to restore the Christian spirit in France; among them was Père Chaminade.*)

It is not with vain praise that We honor Mary when We hail her Queen of the Apostles, but as she, together with the Apostles, received the charge of rearing the infant Church, so she must be said to be ever present to those who fall heirs to the apostolic duty either of winning new recruits to, or repairing the damage done to the Church in the full vigor of her growth.

(*Foundations of Père Chaminade.*)

768a Cf. the volume on the Church and other churches.  
768b *Eph.* 4:5.



CANON LAW

Apost. Const. *Providentissima Mater Ecclesia*, May 27, 1917.

770 The Church, our most prudent Mother, by the constitution  
(13, received from her Founder Christ, was endowed with all the  
67, marks suitable to a perfect society. So, too, from her very begin-  
100, ning, since she was to obey the Lord's command to teach and  
119- govern all nations, she has undertaken to regulate and protect by  
120, laws the discipline of clergy and laity alike.  
137)

771 In the course of time, especially after she achieved liberty  
(84, of action and was from day to day becoming more widespread,  
120) she has never ceased to exercise her proper and inalienable right  
to make and to apply laws, as witness the variety and multiplicity  
of decrees formulated by the Roman Pontiffs and the Ecumenical  
Synods according as need and circumstance required. By these  
laws and precepts she has not only provided for the wise govern-  
ance of clergy and laity, but she has even, as history attests,  
contributed to the welfare of the state and the progress of civili-  
zation. The Church not only abrogated the laws of barbarous  
nations and informed their savage customs with humanity; but  
confident in the help of divine light, she even tempered and im-  
proved the Roman law itself, that conspicuous achievement of  
ancient wisdom which is rightly called *ratio scripte* (reason in  
written form), so that by establishing a more correct and regular  
manner of public and private life she has accumulated ample  
material for legislation whether in medieval or more recent times.

772 But in reality, as Our Predecessor of happy memory, Pius X,  
(83- has wisely noted in the *Motu Proprio "Arduum Sane"* of the 16th  
84) day before the kalends of April, 1904, canon law taken as a whole  
scarcely answers its purpose today, given the changes in condi-  
tions and needs of men inherent in the very nature of things. For  
of the multitude of laws promulgated in the course of ages, some  
have been abrogated by the supreme authority of the Church;  
some have become obsolete; not a few are difficult to apply be-  
cause of changing conditions, or are today less useful or effective  
in securing the common good. It has happened also that canon  
laws have so increased in number, are so extensive in their appli-  
cation, have so little interior cohesiveness, that large numbers of  
them have become obscure even for the experts, still more for the  
majority of men.

PREACHING

It was for these reasons that Our Predecessor of happy mem- 773  
ory, immediately upon his accession to the Supreme Pontificate, (224)  
realizing how useful for the reestablishment and preservation of  
ecclesiastical discipline it would be if the grave abuses We have  
listed above were carefully removed, resolved that all the laws of  
the Church up to the present time should be gathered into one  
well-ordered collection, and that revoked or obsolescent decrees  
should be discarded. Further, where it was necessary to do so,  
laws should be brought into harmony with Our present customs;  
and where it seemed necessary or expedient to do so, new laws  
should be formulated (a).

(*Consultation of the bishops.—Institution of a commission.—  
Ratification and promulgation of the new code:* Constitutione hac  
Nostra, quam volumus perpetuo valituram, præsentem codicem  
sic ut digestus est, promulgamus, vim legis post hac habere pro  
universa Ecclesia decernimus, jubemur.—*Legal clauses.*)

PREACHING

Encycl. *Humani generis*, June 15, 1917.

(*Preaching of salvation.—Three causes of the present decline  
in its efficacy:* 1) *it is undertaken by unauthorized persons.*)

The function of preaching, according to the teaching of the 774  
Council of Trent, is "in a special manner the function of bish- (186,  
ops" (a). And the Apostles, to whose office the bishops have suc- 198)  
ceeded, considered it to be the principal part of their duties. Thus  
Paul states, "Christ sent me not to baptize, but to preach the gos-  
pel" (b). The thought is the same as that of the other Apostles:  
"It is not reasonable that we should leave the word of God, and  
serve tables" (c). However, even if this duty (of preaching) is  
proper to bishops, nonetheless they must busy themselves in the  
many cares which pertain to the government of their churches,  
and what they cannot always and everywhere perform themselves  
they must entrust to others.

Wherefore, it cannot be doubted that those who, while not 775  
being bishops, exercise this charge, fulfill an episcopal func- (206)

773a The Holy See having forbidden the publication of transla-  
tions of the Code, we do not here give the canons which concern  
the Church. Those of our readers with sufficient Latin can easily  
refer to the Code. 774a Sess. XXIV *de Ref.*, c. IV.  
774b 1 Cor. 1:17. 774c Acts 6:2.



tion (a). Therefore, this first law is established: no one may, of his own initiative, assume the office of preaching; he who desires it must receive it as a legitimate mission, and it cannot be authorized except by a bishop: "How shall they preach, unless they be sent?" (b).

776 (85) For the Apostles were sent, and that by Him who is the Supreme Shepherd and Bishop of our souls (a); the seventy-two disciples were also sent. Likewise, Paul—although already constituted by Christ a vessel of election to carry his name before the gentiles and kings (b)—entered upon his apostolate only when the ancients, obeying the commandment of the Holy Spirit, "Separate me Saul . . . for the work (of the gospel)" (c), with the imposition of hands sent him on his way. This was always the custom in the first ages of the Church. For all those who distinguished themselves in the priestly rank—like Origen, and those who were afterward raised to the episcopate, for example, Cyril of Jerusalem, John Chrysostom, Augustine, and other ancient Doctors of the Church,—all devoted themselves to preaching by virtue of the authority of their respective bishops.

777 (190, 198) But now, Venerable Brothers, another method seems to have been customary for a long time. Among sacred orators there are not a few to whom can aptly be applied what the Lord spoke by the mouth of Jeremias: "I did not send prophets, yet they ran" (a). Because he is richly endowed, or from some other motive, a man will see fit to assume the ministry of the world: it is easy for him to gain access to the pulpits of our churches: as if anyone who so pleased could exercise himself in oratorical displays! This is the reason, Venerable Brothers, why you must now make provisions to do away with such abuses; and since you will have to render an account to God and to the Church of the food you have furnished your flocks, do not permit anyone, without an order from you, to enter your folds and, according to his own good pleasure, feed Christ's lambs. And let no one in your dioceses, unless called and approved by you, any longer enjoy the right to preach.

775a *Quare in hoc munere quicumque præter episcopos versantur, dubitadum non est quin, episcopali fungentes officio, versentur.*  
 775b Rom. 10:15.  
 776b Acts 9:15.  
 777a Jer. 23:21.

776a 1 Pet. 2:25.  
 776c Acts 13:2.

(Other causes of the lack of efficacy: 2) the preacher has a false concept of his mission; 3) he performs it badly.—Remedies: train preachers in learning, the spirit of sacrifice, and the spirit of prayer.)

#### SPIRITUAL PATERNITY

All. to the Cardinals, December 24, 1918.  
 (Christmas Wishes.—Peace.)

It is with the liveliest satisfaction that We have heard you 778 formulate the wish for the daily increase of the fruits of the (163) spiritual paternity which has been given to Us in a very special way by God, "of whom all paternity in heaven and earth is named" (a). This paternity desires to imitate as far as possible the inexhaustible charity of God and his ceaseless benevolence. We are grateful to the eminent Dean of the Sacred College for having indicated that in that paternity which has been granted to Us lies the initial source of the activity which We exercised in the course of that frightful calamity which has just ended.

(The intervention of the Pope in the course of the war, in favor of its victims and in favor of peace.—Prayer and negotiations to obtain fruitful and lasting results of the Peace Congress.)

If in the past We have taken Our spiritual paternity as a rule 779 of action, We do not intend to seek Our directives elsewhere in (163) the future. We have been a Father in the past; We are a Father today; We will be a Father in the future so long as breath remains in Our body, Our eyes constantly fixed, as on the ultimate rule and law of Our conduct, on that paternity which God has given Us, a paternity as universal as the one of which it is the representation and participation.

(Social union and the union of peoples.—New Year's wishes.)

#### THE LAWS OF THE CHURCH

Letter *Multiplices quidem*, March 12, 1919, to the Primate of Hungary.

(Meetings of priests treating the abolition of ecclesiastical celibacy.)

Let them bear in mind that they must submit themselves 780 entirely to those "whom the Holy Ghost hath placed bishops to (203, rule the Church of God" (a); for, as Ignatius Martyr says, "As 208)

778a Eph. 3:15.

780a Acts 20:28.



many as are of God and Christ Jesus, they are also with their bishop" (b); therefore, those who are not with the bishop, are not with God; neither are they with Christ Jesus.

We wish them also to understand how unfitting it is for a Catholic priest, who ought to surpass others in the control of his passions, to seem himself more subject to them than other men are. Wherefore, bishops must proclaim clearly and energetically that the Holy See will not tolerate any questioning of the law of sacerdotal continency, a law which has always been held to be a special ornament of the Latin Church, as it is also the chief source of its powerful influence (c).

(Bishops must repress this temerity at the same time that they suppress any attempt to remit Church property into the hands of lay assemblies.)

## LITURGICAL LAW

Apost. Const. *Sedis huius Apostolicæ*, May 14, 1919.

781 Because it is the supreme arbiter of liturgical law, it has  
(176) ever been the most urgent concern of this Apostolic See to maintain the sacred rites of the Catholic Church in all their integrity, or, if perchance they have deteriorated, to restore them to their former purity (a). This care is a necessary consequence of the pastoral office confided to the Roman See, to guard with vigilance "that exterior worship of God may be accomplished with due reverence, that the sacred mysteries may be celebrated in such a way as to contribute to the great edification of the faithful by exciting piety and stimulating devotion" (b).

782 This vigilance is particularly exact when sacred rites differ  
(49) from each other; for the variety of rites, if it is legitimate, contributes not a little to increase the splendor of divine worship. Nor does this diversity prevent unity of faith: it expresses more vividly and states more clearly the revealed truths: "Unity of faith is totally consistent with a variety of legitimate rites, and

780b Philadel., III, 2.

780c *Quam ob causam alte vehementerque denuntiant Episcopi nullam prorsus ab Apostolica Sede de sacerdotalis continentiae lege permitti posse questionem, quæ quidem lex ab ipsa tamquam peculiare ornamentum habetur Ecclesiae Latinæ, ejusdemque fons quidam præcipuus actuosæ virtutis.*

781a Council of Trent, Sess. XXII, and Sess. VII, canon 12.

781b Instr. Sacred Congregation de Prop. Fide, June 30, 1890.

there results therefrom in a wonderful way a greater splendor and magnificence within the Church" (a). This is also the thought of St. Leo IX: "Customs which vary according to time and place do not constitute an obstacle to the salvation of the faithful so long as one faith, effecting through charity all the good it can, commends all to the one God" (b). Thanks to a wonderful harmony among the various liturgies, faith in almost every one of the dogmas of the Catholic Church is strengthened against the heretics, and theologians have come to recognize that there is a most fruitful source of theological teaching in the liturgies, by means of which the doctrine of the Church is strikingly manifested.

On this point Our Predecessor Leo XIII has most truly 783 said (a): "The venerable antiquity which ennobles the different (49, rites, is at one and the same time a distinguished ornament for 122,

782a Pius IX, Ap. Letter, *Romani Pontifices*, June 6, 1862.

782b Epistle to Michael, Patriarch of Constantinople.

783a Leo XIII, Apostolic Letter, *Orientalium*, November 30, 1894.

The following is the entire passage from which Benedict XV took the citation given above: "*Augusta enim, qua varia ea rituum genera nobilitantur, antiquitas, et præclaro est ornamento Ecclesiae omni, et fidei catholicae divinam unitatem affirmat. Inde enim-vero, dum sua præcipuis Orientis Ecclesiis apostolica origo testatior constat, apparet simul et enitet earumdem cum Romana usque ab exordiis suama conjunctio. Neque aliud fortasse admirabilius est ad catholicitatis notam in Ecclesia Dei illustrandam, quam singulare quod ei præbent obsequium dispares caeremoniarum formæ nobilesque vetustatis linguæ, ex ipsa Apostolorum et Patrum consuetudine nobiliores: fere ad imitationem obsequii lectissimi quod Christo, divino Ecclesiae auctori, exhibitum est nascenti, quum Magi ex variis Oientis plagis devecti venerunt . . . adorare eum (Matt. 2:1-2). Quo loco illud apte cadit animadvertisse, quod sacri ritus, tametsi per se instituti non sunt ad dogmatum catholicorum evincendam veritatem, eadem tamen viva propemodum exprimunt, splendideque declarant. Quo propter vera Christi Ecclesia, sicut magnopere studet ea custodire inviolata quæ, utpote divina, immutabilia accepit, ita in usurpandis eorumdem formis nonnunquam concedit novi aliquid vel indulget, in iis præsertim quæ cum venerabili antiquitate conveniant. Hoc etiam modo et ejus vitæ nunquam senescentis proditur vis, et ipsa magnificentius Christi sponsa excellit, quam sanctorum Patrum sapientia veluti adumbratam in effato agnovit davidico: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate . . . in fimbriis aureis circumamicta varietatibus.*" This Apostolic Letter may be read in its entirety in the volume, **THE LITURGY**.



176, the entire Church and an affirmation of the unity of the Catholic  
224, faith. This is the reason why, if Christ's true Church displays  
226, such zeal to maintain inviolate those elements—as it were, divine  
228) and immutable—which she has received, she also makes conces-  
sions or tolerates new forms, especially when these are in agree-  
ment with ancient usage. In this way is made manifest the vigor  
of her eternal youth, and Christ's Spouse appears all the more  
magnificent, foreshadowed, as the wisdom of the Holy Fathers  
recognized, in the Davidic statement: *'The queen stood on thy  
right hand, in gilded clothing; surrounded with variety... in  
golden borders, clothed round about with varieties'*" (b).

Cognizant of all these facts, the Roman Pontiffs not only  
have never repudiated those sacred rites, whose antiquity should  
guarantee respect, so long as they maintain the obedience due to  
the Holy See with the unity of faith; they have also desired to  
see these rites reverently preserved and exactly performed in  
every way not opposed to one or another new and lawful disposi-  
tion made by the Apostolic See, to which, it is clear, every rite  
owes obedience, as to the sovereign Teacher.

(*Approbation of the new breviary of Braga.*)

## CATHOLICITY

Apost. Let. *Maximum illud*, November 30, 1919, to the  
bishops of the Universal Church.

(*History of the missions.—Responsibilities of Vicars Apostol-  
ic and Superiors of the Missions.—Need for native clergy.*)

784 In fact, the native clergy should not be prepared merely to  
(131, assist foreign missionaries in the humbler functions of the min-  
135) istry; but they themselves, once equal to undertaking this divine  
mission, can rightly assume the government of their people. The  
Church of God is catholic; it is nowhere extraneous to any people  
or nation; it is fitting, therefore, that every nation furnish sacred  
ministers who will become teachers of the divine law and leaders  
in the way of salvation for their people (a).

783b Psalm 44:10, 14-15.

784a *Nam ut Ecclesia Dei catholica est nullamque apud gentem  
vel nationem extranea, ita consentaneum est ex unaquaque gente  
sacrorum ministros existere quos divinæ legis magistros viæque  
ad salutem duces sequantur populares sui.*

(*Exhortation to all missionaries.—The Pope invites them to  
abandon any display of indiscreet zeal in favor of their country  
of origin.—Disinterestedness.—Formation of missionaries.*)

## ENFORCEMENT OF DISCIPLINE

Letter *Cum in catholicæ*, January 29, 1920, to the Archbishop  
of Prague.

(*Rebellion of certain priests.—Formation of an association.*)

So that ecclesiastical discipline may remain intact, it is ab- 785  
solutely necessary that the clergy, even when they meet in an (85,  
assembly, remain under the authority and supervision of the 92,  
bishops, who must govern and direct them. Moreover, it is super- 207,  
fluous to insist again that the Apostolic See will never consent to 208)  
abrogate or attenuate its position either with respect to a new and  
popular administration of its property, or to the law of clerical  
celibacy, which the Latin Church regards as its singular orna-  
ment and glory.

(*The Pope felicitates the Bishops of Czechoslovakia on their  
firmness.*)

## FIDELITY TO THE CHURCH

Encycl. *Spiritus Paraclitus*, September 15, 1920.

(*The 15th centenary of St. Jerome.—His work.—St. Jerome  
as exegete.*)

To the Church, the sovereign teacher in the person of the 786  
Roman Pontiff, Jerome was dutiful and obedient with his whole (165)  
heart. From the Syrian desert where he had been set upon by  
heretical factions, he referred to the Roman See the task of settling  
the controversy of the Orientals on the mystery of the Most Holy  
Trinity, and wrote in the following terms to Pope Damasus: "I  
have, therefore, decided to consult the Chair of Peter and the  
faith praised by the Apostle's word (a), today asking food for  
my soul at the source where, in the past, I received the livery of  
Christ... Following no one but Christ, I align myself in com-  
munion with Your Beatitude, that is, with the Chair of Peter. I  
know that the Church was built on that rock... Judge, I be-  
seech you: if I have leave, I do not fear to speak of three hypos-  
tases; if you order it, I accept that a new faith will replace the one

786a Rom. 1:8.



formulated at Nicaea, and that, as orthodox, we shall make our profession in terms similar to the Arians" (b). And this striking profession of faith is renewed in the following letter: "In the meanwhile, I cry aloud: If any man is united to the See of Peter, I am with him" (c). Persevering constantly in that rule of faith in the study of the Scriptures, he refutes any false interpretation of the sacred text with this single argument: "But the Church of God does not accept it" (d), and the apocryphal book which the heretic Vigilantius had urged against him, Jerome rejects with this terse statement: "This book I have never read. For what need is there to take up what the Church does not accept?" (e).

787  
(60) So zealous was he in maintaining the integrity of the faith, that he bitterly opposed those who had separated themselves from the Church, considering her enemies to be his own: "I will answer briefly: I have never spared heretics, and I have used all my energy to make the Church's foes my own" (a); and he writes to Rufinus: "There is one point on which I cannot agree with you: I cannot spare heretics; I cannot refrain from showing myself a Catholic" (b). Nonetheless, deploring their defection, he begged them to return to their sorrowing Mother, the one source of salvation (c), and he prayed that "those who have left the Church and abandoned the doctrine of the Holy Spirit to follow their own opinion" might return wholeheartedly to God (d).

If there ever has been a time, Venerable Brothers, when clergy and faithful needed to be imbued with the spirit of this great Doctor, that time is certainly our own century, when the sovereignty of God's revelation and the authority of the Church's teaching office are attacked by not a few proud minds.

(*Temerity of certain exegetes.*)

788  
(110) Would that We could see all Catholics follow that golden rule of the holy Doctor: attentive to the voice of their Mother, they would remain modestly within the ancient limits set by the Fathers and approved by the Church.

(*The Bible is the source of spiritual life.—Duty of priests and religious to study the Bible.—Rules governing exegesis.—Teaching and example of St. Jerome.*)

786b *Ep. XV, 1, Nos. 2, 4.*

786d *In Dan., III, 37.*

787a *Dial. cont. Pelag., Prolog., 2.*

787c *In Mich., I, 10ff.*

786c *Ep. XVI, 2, N.*

786e *Adv. Vig. VI.*

787b *Cont. Ruf., III, 43.*

787d *In Is., book VI, ch. XVI, 1-5.*

### *Love of the Church*

For the rest, how passionately he loved the Church appears 789 even in his commentaries, where he neglects no opportunity to (41, sound the praises of Christ's Spouse. Thus, for example, in the 63, commentary on the prophet Aggeus we read: "The elite of every 231) nation have come, and glory has filled the House of God which is the Church of the living God, the foundation and pillar of truth. . . . By reason of these precious metals the Church of our Savior is made more splendid than the synagogue was: from these living stones Christ's house is built, and everlasting peace is her crown" (a). And, commenting upon Micheas: "Come let us ascend into the mountain of the Lord: a man must ascend if he wish to come to Christ and to that house of the God of Jacob, the Church, which is the House of God, the foundation and pillar of truth" (b). In the preface to the Commentary on St. Matthew we read: "The Church . . . was founded on a rock by the Lord's word; she it is whom the King has brought into his chamber and to her, by a secret opening, He has stretched forth his hand" (c).

As is the case in the last extracts We have cited, our Doctor generally celebrates the close and intimate union which exists between the Lord Jesus and the Church. For the head cannot be separated from the mystical body; love of Christ necessarily entails zeal for the Church, which must be regarded as the principle result and sweetest fruit of the study of Sacred Scripture.

### THE FAITH OF PETER

Encycl. *Principi Apostolorum*, October 5, 1920.

The Divine Founder of the Church confided to Peter, the 790 Prince of the Apostles adhering to God by a faith exempt from (44, all error (a), the leader of the choir of the Apostles as it were (b), 141, and the common master and ruler of all (c), the mission to feed 165, his flock, which is the Church, which He (Christ) founded on 169) the authority of the visible, permanent, and stable *magisterium* of Peter himself and his successors (d). It is upon his mystical rock, that is, upon this foundation of the entire ecclesiastical struc-

789a *In Agg., II, 1ff.*

789c *In Matth., Prol.*

790b *St. Theodore Stud, Ep. II ad Michælum Imperatorem.*

790c *St. Cyril of Alexandria, De Trinitate, dial. IV.*

790d *Matt. 16:18.*

789b *In Mich., IV, 1ff.*

790a *Cf. Luke 22:32.*



ture (e), as upon its pivot and center, that communion, not only in the Catholic faith, but even in Christian charity must rest.

791 That the primacy of Peter included the singular charge of (48, diffusing and safeguarding the riches of charity, as also of faith, 144, in the hearts of all, Ignatius Theophorus beautifully set forth 159, soon after the Apostolic period. In that most noble epistle which, 161, en route, he sent to the Roman Church to announce his arrival 163- in the Eternal City, where martyrdom for Christ's cause awaited 166) him, he gives striking testimony to the primacy which that Church exercises over all the others when he calls it "the President of the universal assembly of charity" (a), signifying by this not only that the universal Church is the image of divine charity, but also that St. Peter left to the Roman See, along with the Primacy, the legacy of the triple avowal of his own love for Christ, that it might enkindle the hearts of all the faithful with the same fire.

#### *The Testimony of the Fathers*

792 The ancient Fathers—especially those who occupied the more (147, illustrious of the Eastern Sees—were profoundly convinced that 153) this double character was peculiar to the pontifical authority; they were accustomed to have recourse to the Apostolic See, where alone salvation is to be found in times of crisis, whenever they were troubled by incursions of heresy or by internal strife. It is thus that we see Basil the Great acting (a), thus Athanasius, valiant defender of the faith of Nicaea (b), and John Chrysostom (c),—these messengers of God and Fathers of the orthodox faith appealed from the authority of the Councils of Bishops to the final judgment of the Roman Pontiffs, in conformity with the prescriptions of the most ancient ecclesiastical canons (d).

#### *The Testimony of history*

793 And who shall say that these Pontiffs have ever failed in that (153, duty to confirm their brethren, which they have received from 155) Christ? Far from it: rather than neglect that office, some, like

- 790e St. Cyril of Alexandria, *Comm. in Luc.*, chap. XXII, v. 32.  
 791a St. Ignatius, *Epist. ad Rom.*, Preamb.  
 792a *Epist. cl. II*, ep. LXIX.  
 792b Cf. St. Felix II, *Epist. et Decr.—Epist. Athanas. et episcop. Aegyptior.*  
 792c St. John Chrysostom, *Epist. ad Innocent. episc. Rom.*  
 792d *Conc. Sardic.*, can. 3, 4, 5.

Liberius, Sylvester, Martin, have gone unflinching into exile; others have vigorously defended the cause of the orthodox faith and of its proponents who appealed to the Pontiff, and they have vindicated the memory of these champions, if need be, after their death. We have an example in the person of Innocent I, who ordered the Eastern bishops to restore the name of Chrysostom to the liturgical diptychs, so that he might be commemorated during the Holy Sacrifice with the other orthodox Fathers (a).

(*The fame of St. Ephrem.—His life, his learning, his virtue, his sacred poems.—His influence.*)

A great work, and one which is enormously difficult, Venerable Brothers, is laid upon Us, upon each one of you, upon all (78, good men everywhere: it is to restore in Christ whatever remains 98, of human and social culture, to recall to God and to the holy 160, Church of God an erring society. To the Catholic Church, We say; 162, though the institutions of our fathers have crumbled and human 215, affairs are in chaos because of political disturbances, she alone 227) has not wavered and can confidently face the future; she alone was born to immortality, guaranteed by the promise of Him who declared to St. Peter: "On this rock I will build my church, and the gates of hell shall not prevail against it" (a).

May they all follow in the footsteps of St. Ephrem, all who are called in the Church to exercise the function of teaching others; may they learn from him what attentive and assiduous work is necessary for him who would preach Christ's doctrine; for the piety of the faithful will not be solid or fruitful, except inasmuch as it is deeply rooted in the mysteries of faith and adheres to its teaching.

Those who have the official mission of teaching the sacred sciences will learn from the example of the Doctor of Edessa not to disfigure the Sacred Scriptures with the caprices of their own ingenuity, and in their commentaries not to deviate by a hair's breadth from the traditional teaching of the Church.

(*Reference to the texts: 2 Peter 1:20-21; Luke 24:45; 1 Tim. 3:15.—St. Ephrem, Doctor of the spiritual life.—The poet of the Blessed Virgin.*)

The holy Doctor is transported by the same enthusiasm (795 when, from distant Edessa, he turns his eyes toward Rome to sing (147)

- 793a Theodoret, book V, chap. 34.      794a Matt. 16:18.



the praises of Peter's Primacy: "Hail, holy kings, Christ's Apostles"—it is thus that he salutes the choir of Apostles; "Hail, light of the world . . . The torch is Christ, the torch-bearer is Peter, the oil is the mysterious action of the Holy Spirit. Hail, O Peter, gate of sinners, tongue of disciples, voice of preachers, eyes of the Apostles, guardian of heaven, first-born key-bearer" (a). And elsewhere: "Blessed art thou, O Peter, head and tongue of the body of the brethren, of the body, I say, which the disciples compose whose two eyes are the sons of Zebedee. Blessed are they who, looking on the Master's throne, have requested a throne for themselves. The very voice of the Father is heard favoring Peter, whom He makes an unshakable rock" (b). And in another hymn, this is how he represents the Lord Jesus speaking to his first Vicar on earth: "Simon, my disciple, I have made you the foundation of holy Church; I have first called you Peter so that you may support my entire building. You are the overseer of those who will build my Church on earth. If they wish to do it ill, it is you, whom I have placed as the foundation, who must correct them. You are the fountainhead from which my teaching will flow; you are the chief of my disciples; by means of you I will slake the nations' thirst. It is yours, this life-giving spring which I will pour forth. It is you whom I have chosen to be, in my designs, the first-born and heir of all my treasures. The keys of my kingdom I have given to you, and I have given you power over all my riches" (c).

796 When We recall these things, with tears We beseech the most  
(57- merciful Father that the Oriental churches, too long, alas! separated  
58) from this blessed See of Peter by schism which is contrary to the thinking of their ancient Fathers whom We commemorate, may return at last to the loving embrace and to the heart of the Roman Church, the Church with whom, according to the testimony of St. Irenaeus—the heir, through his master Polycarp, of the teaching of the Apostle John—"because of her preeminent jurisdiction, every Church must agree, and therefore all the faithful of the entire world" (a).

(The Pope confers on St. Ephrem the title and rank of Doctor of the Universal Church.)

795a St. Ephrem, *Encom. in Petrum et Paulum.*

795b St. Ephrem, *Hymni de Virginitate.*

795c St. Ephrem, *Hymni et Serm.*

796a St. Irenaeus, *Adv. Hæres.*, book III, chap. III.

## USURPATION OF POWER

All. to the Consistory, December 16, 1920.

(Formation by the clergy of Czechoslovakia of an association attempting to substitute its authority for that of the bishops and to abolish the law of ecclesiastical celibacy.)

We now solemnly and formally renew the declaration, which 797  
We have already many times had occasion to pronounce: the (138)  
Apostolic See will never mitigate in any way or abolish that most holy and salutary law of ecclesiastical celibacy. We likewise declare—as We have already done in Our Letter to the Archbishop of Prague—that the democratic innovations which some are attempting to introduce into the Church's discipline can never be approved by the Holy See (a).

(The condemnation of the association by the bishops is confirmed.—Catholic missions.)

## THE HEADS OF THE CHURCHES

Letter *Cum semper*, February 10, 1921, to the Belgian bishops.

(Divisions occasioned by the Flemish question.—The clergy and politics.—Their duties.)

In the same way that the Roman Pontiff is the supreme Head 798  
of the Universal Church, the bishops are the rulers of individual (195,  
churches, and therefore all the faithful, but especially the priests, 203,  
owe them obedience and submission. 208)

(Directives on the subject of the regular clergy.—Exhortation.)

## DANTE AND THE CHURCH

Encycl. *In præclara*, April 30, 1921, to Catholic universities.  
(The sixth centenary of Dante.—His testimony in The Divine Comedy.)

It is only right, therefore, says Dante, speaking of that eter- 799  
nity which will follow this mortal life, "that we should derive our (231)  
certainty from the infallible teaching of Christ, who is the Way,

797a *Item negamus eas, quas nunnulli contendunt inducere in Ecclesiæ disciplinam, exactas ad popularem rationem, rerum novitates, unquam ab Apostolica Sede approbari posse.*



the Truth, and the light (a): the Way, because by it we hastened unimpeded towards eternal beatitude; the Truth, because it is free from all error; the Light, because it illumines our minds in the darkness of this world's ignorance" (b). Nor has he less respect and attention for "those venerable General Councils in which, as none of the faithful doubts, Christ participated." He also esteems highly "the writings of the Doctors, Augustine and others; the man who doubts that they were assisted by the Holy Spirit (he says), either has never discovered their excellence, or, if he has discovered it, has not appreciated it" (c).

800 Alighieri has the greatest respect for the authority of the (171) Roman Church and the power of the Roman Pontiff,—a power from which the laws and institutions of the Church herself derive their efficacy. And for this reason he energetically admonishes Christians that since they have the Old and New Testament as well as the Pastor of the Church to guide them, they should be content with these means of salvation. He was as saddened by the misfortunes of the Church as if they had been his own; he deplored and condemned any defection, on the part of Christians, from the Sovereign Pontiff; after the transfer of the Apostolic See from Rome he addressed the Italian Cardinals in the following terms: "What shame for us who believe in the same Father and Son, in the same God and Man, and in the same Mother and Virgin; for whom, and for whose salvation, it was said to Peter after the triple question about his love: Peter, feed the sacred flock. What shame for Rome, in whose favor, after the triumphs of so many victors, Christ by word and deed confirmed the government of the entire world; Rome, whose Apostolic Chair was consecrated by the blood-shedding of Peter and of Paul, the Apostles of the Gentiles; Rome, for whom now like Jeremias we must lament for our contemporaries and not for posterity, that she has been widowed and abandoned. What shame, a shame as great as the sorrowful wound of the heresy!" (a)

801 And so he calls the Roman Church a most sweet Mother, or (162) the Spouse of the Crucified; and Peter he proclaims the infallible (171) judge of the truth received from God, and all are obliged to obey him in every thing which concerns their eternal salvation, whether in matters of faith or conduct. It is for this reason that, al-

799a Cf. John 14:6.  
799c Mon. III, 3.

799b Conv., II, 9.  
800a Epist. VIII.

though he believes the Emperor's dignity is derived from God, yet "this truth", he says, "is not to be held absolutely so that the Roman Prince need not submit, in one or another instance, to the Roman Pontiff; for prosperity in this world is in a certain sense ordered to happiness in the next" (a).

This is an excellent principle and full of wisdom, which, if faithfully practiced in our own time, would doubtless produce the richest fruits of prosperity for the State.

(Views on the divine economy.—Faith and the arts.—Remedies for naturalism.—Dante is a master of Christian learning.)

AUTHORITY OF BISHOPS

Letter *Libenter quidem*, October 15, 1921, to the Apostolic Delegate of the East Indies.

(India's devotion to the Blessed Virgin.)

We judge it timely to trace here the line of conduct which every Catholic must follow religiously, whether in his private (53) or his public life. This rule of life, as is evident from the Gospels, (203) from the Apostles' letters, and from the writings of the Holy Fathers, (214) consists in the obedience of the faithful to their lawful pastors, according to the dictum: "Obey your prelates, and be subject to them" (a). For Bishops are in no way dependent on the good pleasure of their subjects in what concerns the government of their dioceses, nor do they owe an account of their actions to any but the Holy See, since to Peter alone was said: "Feed my lambs; feed my sheep" (b). Therefore, it is the duty of the clergy as well as of the faithful to disapprove, in themselves as well as in others, any manifestation of the *spirit of independence*, for this gives occasion to the enemies of our religion to sow cockle in the Lord's vineyard.

*He who is against the Bishop is against the Church*

Let all beware, therefore, of discussing the Bishops' decrees (803) when they do not concur with their own ideas; let them beware (203) also of criticizing them, of treating them lightly, whether in public or private, in speaking or writing, as We have already advised in Our encyclical letter *Ad Beatissimi Apostolorum*: "Let no individual pose as a master in the Church, whether in books, newspapers, or public speeches. All men know to whom God has

801a Mon. III, 16. 802a Heb. 13:17. 802b John 21:15-17.



committed the government of the Church." The Church is the people united to their pastor, the flock adhering to its shepherd. From this it follows that he is not with the Church who is not with his Bishop. Priests and faithful who act otherwise only imitate the non-Catholics among whom they live; they cause scandal and furnish these non-Catholics with a pretext for remaining away from the fold of the one true Church. Let them put their energy at the disposition of the Bishop, and reverently obey him. It is certainly permissible for anyone to appeal to the Holy See for an adequate reason; but let no one withdraw from the authority of his Ordinary or refuse obedience to his decrees under pretext of wishing to follow the prescriptions of the Apostolic See, or those of other Bishops, granted, perhaps, for an individual diocese.

*The triple competence of Bishops*

804 But if it is proposed to submit certain remarks or requests to (91, the Ordinary, this shall be done in a respectful way, and only with 203) a view to the triumph of truth or the greater good of the Church, and never with demands or threats, or, what is worse, by invoking civil powers, which are, by their very nature, extraneous to ecclesiastical affairs.

805 Nonetheless, the authority of bishops is not exercised solely (196, in religious and ecclesiastical matters; it has a direct bearing on 201) other questions, too, which by their nature are linked directly or indirectly to the welfare of Holy Church and the salvation of souls. Therefore, Bishops, using their triple power of teaching, ministering, and ruling, must safeguard and exercise authoritative influence on the following (a):

a—ecclesiastical administration (except that for the direction of the works they may invoke the laudable assistance of priests and laymen) since the Bishop is recognized by the sacred canons to be the natural protector of every pious work or foundation;

806 b—the Catholic education of youth, which should never be (198, separated from religious instruction; for since Christ our Lord 203) speaking of Himself says: "One is your Master, Christ" (a), and He lives and teaches in the person of the Bishops, according to these words: "He that heareth you, heareth me" (b), it belongs

805a *Episcopi triplici sua potestate utentes, magisterii scilicet, ministerii atque regiminis, tueri debent et auctoritative moderari qua sequuntur . . .* 806a Cf. Matt. 23:8. 806b Luke 10:16.

to the Bishops to establish the legitimate norms which must be followed with great care by Catholic teachers in the direction of Catholic schools and the formation of the clergy in major and minor seminaries;

c—finally, *the necessary intercourse of the faithful with non-Catholics in civil life*; the Bishops will decide whether or not grave (59, danger to faith exists in belonging to and participating in certain 201) so-called neutral or non-sectarian societies or philanthropic associations, in a given case or area.

In him who governs is to be recognized, before all else, God 808 who speaks to us, admonishes us, rules us, according to that (203) passage of Scripture: "God as it were exhorting by us" (a).

*A native episcopate*

Certainly everyone hopes, even in religious affairs, to be 809 governed by men of his own people; in this matter, to be sure, (111, the Catholics of India are not to be reproved for wishing to be 131, ruled by native Pastors. The Church has never really been 135) opposed to this desire, for within her borders "there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free" (a), nor "acceptance of persons." This is clearly seen from the fact that the Sovereign Pontiffs have always shown the greatest concern that the native clergy should make daily progress in holiness and learning. But it is for the Church to decide when the time has come to satisfy this desire; for the Church, We say, who, watching, so to say, from an observatory over the needs of each and every diocese, in ancient times sent out missionaries who carried the Christian name into those regions in spite of the dangers of distance, suffering, and persecution. Whoever, therefore, by hastening the course of events, would wish to anticipate the judgment of Rome, whether in speaking or writing, would show that he was rash and disobedient to the Vicar of Jesus Christ, as if the Pope were unconcerned about the salvation and prosperity of his sons in India.

(*Evangelization of India by Indian priests.—Remain united in charity.—Mary, Patroness of India.*)

808a 2 Cor. 5:20.

809a Coloss. 3:11.



PIUS XI  
1922-1939



## THE INSTRUMENT OF THE MINISTRY

Letter *Officiorum omnium*, August 1, 1922, to Cardinal Bisleti, Secretary of the Congregation of Seminaries and Universities.

Among all the very holy duties which the Pope's office embraces, none certainly is greater or more far-reaching than to foster and to secure a sufficiently large number of priests to fill her divine mission. Here, in fact, are bound up the honor, the efficacy, and the very life of the Church; nothing could more intimately concern the salvation of the human race, for the immense benefits which our Redeemer Jesus Christ won for the world are withheld from men unless given to them by "the ministers of Christ and the dispensers of the mysteries of God" (a).

(*Formation of the clergy.—Fostering of vocations.—Seminaries.—Study of Latin.*)

### *Latin, the "catholic" language*

For the Church, in view of the fact that she includes every nation in her fold, and that she is destined to last to the end of the world, and that she excludes entirely from her governing office the simple faithful, requires by her very nature a language which is universal, immutable, and not vulgar. And since these conditions, it was provided by God to serve the needs of the Church in a wonderful way, while at the same time it serves the more educated people of every nation as a bond of unity. It gives them the means, whether separated by distance or gathered in one spot, not only to exchange ideas and opinions with great ease, but also—something even greater—to know more profoundly the things which concern their Mother the Church, and to remain in more intimate contact with the head of the Church.

(*The philosophy of St. Thomas.—Scholastic theology.—Positive theology.—Pastoral theology.—Regional seminaries.*)

## PRIMACY OF CHARITY

All. to the Consistory, December 11, 1922.

(*Eulogy of Benedict XV.—State of the Church in the Orient. Assistance sent to famine victims in Russia.*)

810a 1 Cor. 4:1.



812 In exercising this mission of charity, Venerable Brothers, We  
(82, have done no more than follow the customs and traditions of the  
163) Roman Church, of which Ignatius Martyr was able to say in all  
truth that she is, in this sense also, the President of Charity; it is  
the same note of praise which is to be found in the letter where  
Denis, Bishop of Corinth, expresses to Pope Soter the fullness of  
his admiration and gratitude for the Roman Church for the  
benefits which, in time of extreme need, she procured with her  
mother's hand for his flock, and especially for the confessors of  
the faith.

813 This primacy of charity is a consequence of the primacy of  
(163) honor and jurisdiction, and the Roman Pontiff possesses it in vir-  
tue of his universal fatherhood. This fatherhood derives, on the  
one hand, from God, since from Him is derived all paternity in  
heaven and upon earth; and, on the other hand, from Christ Jesus,  
who conferred it on the Pope in the person of Peter when He said,  
"Feed my lambs: feed my sheep" (a), a formula which embraces  
all men, those who are already part of the flock, or those who will  
come to join it, until one day there will be only one flock and one  
Shepherd. (*Efforts to strengthen the peace of the world.—Justice  
and charity.—Announcement of the Encyclical Ubi arcano.*)

#### THE MISSION OF THE CHURCH

Encycl. *Ubi arcano*, December 23, 1922.

(*The Peace of Christ in the Kingdom of Christ.—Evils of the  
present times.—Their causes.—Their remedies.—The Church alone  
is the depository of these remedies.*)

814 Let Us note what are the teachings and commandments of  
(89, Christ on the dignity of the human person, purity of conduct, the  
102- duty of obedience, the divine constitution of human society, the  
103, sacrament of matrimony, and the sanctity of the family,—all these,  
133) We say, and other truths like them which He brought from heav-  
en to earth, He gave only to his Church and with them the sol-  
emn promise never to fail her in the present or the future, and  
He commanded her never to cease to teach all men, as an in-  
fallible teacher, to the end of the world. This shows clearly what  
and how powerful are the remedies which the Catholic Church  
can and must bring to the task of rendering peace to the world.

813a John 21:15-17.

#### *Her exclusive mandate*

Now, since she alone was the divinely ordained interpreter, 815  
and custodian of these truths and precepts, the Church alone has (94)  
the real and inexhaustible power to purge from society and do-  
mestic and civil life the blight of materialism, which has already  
worked such havoc; to penetrate society with Christian thinking,  
far superior to philosophical systems, on the spirituality and  
immortality of the human soul; to unite all classes of men among  
themselves and to bring about the union of the entire race in a  
feeling of benevolence, and *as it were of brotherhood* (a); to de-  
fend the dignity of every man and to lift him up to God Himself  
(b); finally, to correct and improve public and private morals, so  
that, when all things have been made subject to God who "seeth  
the heart" (c) and conformed to his teaching and laws, and the  
knowledge of the holy law fills the minds of all men, governors  
and governed alike, and every rank of civil society, "Christ may  
be all, and in all" (d).

Wherefore, the Church, which has the truth and strength of 816  
Christ, is the only one who can form men's minds aright; she alone (80,  
can reestablish the true peace of Christ in the present time and 119)  
also assure peace in the future by forestalling the new dangers  
of war which We have indicated. She alone, by virtue of divine  
mandate and decree, teaches that all men must conform to the  
eternal law of God, whatever they do, in public as in private,  
whether individually or as a group. Moreover, it is evident that  
whatever touches the salvation of many souls is of far greater  
moment.

(*Christ's precepts must control politics.—Example of medi-  
eval Christianity.*)

815a Cf. St. Augustine, *De moribus Eccl.*, I, 30.

815b *Nam quia una divinitus constituta est harum veritatum præ-  
ceptorumque interpres et custos, in ipsa unice vera et inexhausta  
quædam facilitas inest, ut cum a communi vita domesticaque so-  
cietate et civili materialismi maculam, quæ tanta ibi jam fecerat  
damna, prohibeat, christianamque disciplinam de spiritu, seu de  
animis hominum immortalibus, philosophia multo potiore, eo-  
dem insinuet: tum ut omnes inter ipsos ordines civium ac plebem  
universam altioris quodam benevolentia sensu et quadam quasi  
fraternitate conjungat, ac singulorum quoque dignitatem homi-  
num jure vindicatam, ad Deum ipsum extollat.*

815c 1 Sam. 16:7.

815d Col. 3:11.



*Above all nations*

817 But there is a divine institution which can guarantee the  
 (15, sanctity of the laws of men; an institution, as it were, which be-  
 81, longs to all nations and is superior to all nations, endowed with  
 96, the highest authority and venerable for the fullness of her teach-  
 131, ing authority, the Church of Christ: she alone can show herself  
 133) ready for so great a task by reason of her divine mandate, her  
 nature, and her constitution, as well as the majesty—the result of  
 so many centuries—which is never diminished by the ravages of  
 war, but rather increased in a wonderful way.

(*No true peace without respect for the laws of Christ.*)

818 For this task We appeal hopefully for the assistance of all  
 (139, good men, but We turn to you first of all, Venerable Brothers, you  
 185, whom Christ our Leader and Head—the same Who committed the  
 194) care of the universal Church to Us—has summoned, surely, to bear  
 a very large part of Our solicitude. In fact, you have been placed  
 by the Holy Spirit “to rule the church of God” (a); you have  
 been signed in a special manner for “the ministry of reconcilia-  
 tion . . . ambassadors for Christ” (b), participants of that same  
 divine authority and “dispensers of the mysteries” (c), and for  
 that reason you are called “the salt of the earth” and “the light  
 of the world” (d), the doctors and fathers of the Christian  
 peoples, “made a pattern of the flock from the heart” (e), and  
 “called great in the kingdom of heaven” (f). Finally, you are,  
 all of you, like the principal members and golden links on which  
 rises up “the whole body (of Christ) . . . connected and fitly  
 joined together” (g) which is the Church, founded on the un-  
 shakable rock which is Peter.

(*Missions.—Catholic Action.—Modernism in practice.—The  
 Church and the nations.*)

## WITNESS OF THE SAINTS

Encycl. *Rerum omnium*, January 26, 1923.

(*The world is sick.—It must be brought back to Christ by  
 the Church.*)

819 The teaching and governing office of the Catholic Church  
 (78, has only one end: to teach men by the announcement of divinely

818a Acts 20:28.

818d Matt. 5:13-14.

818g Ephes. 4:15, 16.

818b 2 Cor. 5:18, 20.

818e 1 Pet. 5:3.

818c 1 Cor. 4:1.

818f Matt. 5:19.

received truth, and to sanctify them by the abundant effusion 84,  
 of divine grace. In this way the Church strives to bring back to 96,  
 its original state civil society wherever she sees it has deviated 100,  
 from the Christian principles according to which she fashioned 115,  
 and shaped it in earlier times. 126,

The Church pursues this sanctifying work with happier 128,  
 results whenever it happens, by God's favor and gift, that she can 213)  
 propose to the imitation of the faithful some of her children who  
 have distinguished themselves by the practice of admirable  
 virtues. When she does so, the Church acts in strict conformity  
 with her nature, for Christ her Founder made her holy in herself  
 and the efficacious instrument of holiness in others, since it is  
 God's will that all who use her teaching and guidance must tend  
 to holiness of life. “This is the will of God,” says Paul, “your  
 sanctification” (a). And what kind of sanctity this should be,  
 the Lord Himself explains in these words: “Be ye therefore per-  
 fect, as your heavenly Father is perfect” (b).

(*The third centenary of St. Francis de Sales.—His spirit, his  
 work, example of the social virtue of meekness.—Patron of Catho-  
 lic publicists.—Solemnities and spiritual favors on the occasion of  
 the centenary.*)

## ONE AND UNIVERSAL

Encycl. *Ecclesiam Dei*, November 12, 1923.

The Church, in the wonderful plan of God, was established 820  
 to become in the fullness of time an immense family embracing (4,  
 the whole human race; among other distinguishing signs We know 52,  
 that it was to show its divine origin by its unity and universality. 69,  
 131)

For Christ our Lord not only handed on to the Apostles that 821  
 mission which He had received from the Father when He said, (46,  
 “All power is given to me in heaven and upon earth. Going, there- 85,  
 fore, teach ye all nations” (a); He also wanted the Apostolic col- 137,  
 lege to be a perfect unity, its members doubly bound by a very 155,  
 strong chain: inwardly by that faith and charity, which “is poured 161,  
 forth in (your) hearts . . . by the Holy Spirit” (b), outwardly by 187)  
 the rule of one man over all, since He gave the primacy among the  
 Apostles to Peter, the perpetual principle and visible foundation

819a 1 Thess. 4:3.

821a Matt. 28:18-19.

819b Matt. 5:48.

821b Rom. 5:5.



of unity (c); this same unity He most lovingly recommended to them on the eve of his death (d); this unity also He petitioned from his Father in his last prayer, and He obtained it: "He was heard for his reverence" (e).

*One single head*

822 And so the Church was developed into "one body", a body  
(24, vivified and animated by a single spirit, whose "head is Christ:  
43) from whom the whole body (is) compacted and fitly joined together, by what every joint supplieth" (a).

823 But, for the same reason, the visible head is he who fills the  
(140, office of Christ's Vicar on earth, the Roman Pontiff. It is to him,  
142, as successor of Peter, that are addressed from age to age those  
144) words of Christ: "upon this rock I will build my Church" (a); he it is who, always exercising the charge of Vicar conferred on Peter, must confirm his brethren when the need arises, and never cease to feed the lambs and sheep of the Lord's flock.

*Causes of schisms*

824 Now there is nothing "the enemy" so fiercely assaults as this  
(56, unity of the government of the church, which cannot be separated  
137) from "the unity of the Spirit in the bond of peace" (a). If he has never been able to prevail against the Church herself, he has nonetheless brought about the defection of not a few of her children, and even whole nations, which have left her fold. These misfortunes are due in great part to national rivalry, or to laws from which religion and piety have been divorced, or to too great a zeal for the goods of this world.

(*The Eastern Schism.—The third centenary of St. Josaphat, martyr of unity.—Conditions of return to unity.*)

821c *Etenim Christus Dominus non modo quod ipse a Patre munus acceperat, solis Apostolis demandavit, cum dixit: data est mihi omnis potestas in caelo et in terra. Euntes ergo docete omnes gentes; sed etiam Apostolorum summe unum voluit esse collegium, dupliciter coagmentatum arctissimo vinculo, intrinsecus quidem fide eadem et caritate, quæ diffusa est in cordibus . . . per Spiritum Sanctum; extrinsecus autem unius in omnes regimine, cum Apostolorum principatum Petro contulerit, tamquam perpetuo unitatis principio ac visibili fundamento.*

821d John 17:11, 21-22.

822a Ephes. 4:4-5, 15-16.

824a Eph. 4:3.

821e Heb. 5:7.

823a Matt. 16:18.

THE LANGUAGE OF THE CHURCH

Letter *Unigenitus Dei Filius*, March 19, 1924, to Superiors General of religious orders and congregations for men.  
(*Directives for the formation of the religious.*)

The importance for young religious of knowing Latin well is 825  
to be seen not only from the fact that the Church uses this lan- (49)  
guage in some sense as the bond and instrument of her unity, but also because we read the Bible in Latin, we recite the psalms and celebrate the Holy Sacrifice in Latin, we carry out the ensemble of liturgical ceremonies in Latin. Moreover, when the Sovereign Pontiff addresses the Catholic world to communicate his teaching to it, he does so in Latin; and the Roman Curia uses no other language to conduct its business and draw up the decrees which concern the general good. Those who are ignorant of Latin can only with great difficulty draw from the very rich fountains of the Fathers and Doctors of the Church, who, for the most part, have used only this language to set forth and defend Catholic doctrine. Have much at heart, therefore, that your clerics, who will one day be ministers of the Church, apply themselves diligently to study and practice this language.

(*The Novices.—Scholasticism and Revelation; faith and science; charity and piety.—The Brothers.*)

THE FUNCTION OF INTERCESSION

Apost. Const. *Umbratitem*, July 8, 1924—Approbation of the new statutes of the Carthusian Order.  
(*Praise of the contemplative life.*)

By their very close union with God and by their interior 826  
sanctity, those who lead a solitary life within the silence of the (129)  
cloister contribute abundantly to maintain that splendor of sanctity which the immaculate Spouse of Christ Jesus offers for imitation to the eyes of all men. Nor is it remarkable that ecclesiastical writers of ages past, in explaining the power and efficacy inherent in the prayers of these religious men, have gone so far as to compare it to the prayer of Moses, recalling this well-known fact: namely, that when Josue fought the Amalecites on the plain, Moses, on the summit of a nearby mountain, was begging and imploring God for the victory of his people. Now, as long as his hands were raised to heaven, the Israelites were victorious; but



when, on the contrary, his hands fell from weariness, the Amalecites overcame the Israelites; and so Aaron and Hur supported the arms of Moses on both sides until Josue left the combat victorious (a).

827 Indeed, there is in this example a most apt figure of the (209) prayers of the religious whom We have recalled; they are sustained, as it were, by two supports: the august Sacrifice of the altar and the exercise of penance, the one prefigured by Aaron, the other by Hur. For it is the solemn and almost principle duty of these solitaries, as We have said above, to offer themselves and dedicate themselves to God, in virtue of an official function, as it were, as victims and sacrificial oblations for their own salvation and that of their neighbor.

(*The origins of monasticism.*)

*Importance for the Church of the contemplative life*

828 It is, therefore, of very great importance for the Church that (209) this most holy manner of life, which, for so many centuries, had been preserved intact in the monasteries, be restored to its first state, that intercessors may never be lacking: relieved of every other care, ceaselessly imploring the divine mercies, they will draw down from heaven upon men more negligent of their own salvation, every kind of benefit (a).

(*The Carthusians.*)

*The support of Apostles*

829 Moreover, it is easy to see that those who apply themselves (220) diligently to the offices of prayer and penance contribute much more to the growth of the Church and the salvation of the human race than those who give their labor to the Lord's vineyard; the former draw down an abundance of divine grace from heaven, and unless the field is watered by this, the evangelical laborers will certainly reap a meager reward from their toil.

(*History of the Constitutions of the Carthusians.*)

826a Cf. Exodus 17:8-16.

828a *Ecclesiae igitur vehementer intererat, sanctissimum vitae genus, quod per tot saecula incolume in cenobiis exstiterat, sic in pristinum restitui, ut nunquam deforent, cujusvis curae expertes, deprehomines, suae neglegentiores salutis, omne genus beneficia derivarent.*

ONE FAITH

All. to the Consistory, March 30, 1925.

(*The success of the Jubilee and the Missionary Exposition.*)

But above all else, the objects assembled in this Exposition 830 offer the thoughtful visitor a demonstration of the unity and im- (44, mortality of the Catholic Church: not only has she never ceased, 46, in conformity with the mission she holds from her Divine Founder, 227) to teach all nations; further, she has taught and continues to teach all men one single faith, preserved intact under the sole guidance of the Roman Pontiff. In fact, the name of Jesus must be made known to all nations, so that at the name of Jesus every knee may bow, in heaven, on earth, and under the earth; for He must reign.

(*The approaching celebration of the 16th centenary of the Council of Nicaea.—Creation of two Spanish Cardinals.*)

THE POPE AND THE COUNCIL

Letter *Cum in superiore*, April 4, 1925, to Cardinal Tacci, Secretary of the Sacred Congregation for the Eastern Church.

(*The Pope charges the Cardinal to organize the forthcoming commemoration of the Council of Nicaea.*)

The event We have in mind, which is of such great impor- 831 tance to Us and to the Apostolic See, is known to everyone, even (153) those who have very little knowledge of Church history. For, as written documents prove, the Council of Nicaea, which had as its object to crush the Arian heresy by condemning and excommunicating Arius and his partisans if they would not recant, was only assembled with the consent of Pope Sylvester. And he was present at it in the persons of his Legates, who were the first of all—specifically because they represented the person of the Pontiff—to sign the Acts, as We said on the occasion of the Consistory, though Vitus and Vincent were only simple priests. Nor should we forget that the anathema against the Arians was pronounced by the Fathers in the name of the Holy, Catholic, and Apostolic Church, and that the Apostolic See has even considered the doctrines of Nicaea as coming from her, approved by her, and has even defended them as such.

(*The works of Nicaea.—Directives for the celebration of the 16th centenary.*)



## THE NOTES OF THE CHURCH

All. to the Fourth International Congress of Catholic Youth, September 19, 1925.

(*The Pope's love for this assembly of youth.—The Missionary Exposition is a living witness to the unity and universality of the Church.*)

### One and universal

832 And you have come here to see the Church at its center, to (5, see it all in one glance, to taste something of its beauty, and you 41, add still more yourselves, by your presence, to this vision of greatness and power. 131)

Here she is then, the great, the divine Internationale: thus you sing of her, thus you confess her to be in your Credo: *Credo unam, sanctum, catholicam, apostolicam Ecclesiam!* Here she is before your eyes, one and universal! The unity and universality of the Church! Never have they been so visible; they shine forth from the events of each day during this Holy Year, and with what splendor! That universality is yourselves, and, on your side, you contribute to make it resplendent.

### Holy, Mother of Saints

833 Here she is, Holy Church! Whose voice did you obey when (126, you set out for Rome? You obeyed the invitation to sanctify 161) yourselves. "It is the Holy Year, it is the invitation to pray addressed to the whole Catholic world: come, draw forth treasures of holiness! Come, enrich your souls with the treasures of the Jubilee!" And the entire Catholic world, as if by a holy instinct, has understood the invitation of its Mother, and it has come. And the Mother was there: she prepared not only her treasures of forgiveness, of prayer, of grace,—but still more an awe-inspiring lesson of sanctity, very fitting in her regard, great teacher, great fashioner of saints that she is. She is here: in this incomparable series of beatifications and canonizations, a real exposition of sanctity, for every walk of life, for all tastes, for every spiritual state which is the product of grace.

### Apostolic

834 And you see her, again with your human sight, adorned with (155, that other distinctive note with which the great Divine Author 223- enriched his Church, as with an identification card by which each 224) one can, at every instant, recognize the true Church of Jesus, the

one divine Church. You have found these proofs, these testimonies, in all the stones of Rome. For in Rome the holy, Rome the eternal, the very stones speak, the stones cry out (a). You have heard them proclaiming especially the apostolicity of the divine Internationale. He who, at present, is the last successor of Peter—not only, alas! in order of time—is speaking to you now as Peter himself used to speak under the arches of the basilicas, in the catacombs, for the living Pope, whatever be the name he bears or the time in which he exercises his ministry, will always be the latest link in that golden chain which binds the Roman Church, and, by her, all the Churches of whom She is the Mother, to the Apostles, to Peter—the "cornerstone" (b)—to the Divine Founder Himself. A thought, in truth, full of the most thrilling joy! This Church which We see, in which We live, this Church today so great, then so small, is identically the same mystical person who spoke with St. Peter, with Christ.

(*Duties of youth.—Catholic Action.—Youth and politics.—Defense of religion.*)

## THE KINGDOM OF CHRIST

Encycl. *Quas primas*, December 11, 1925.

(*The evils of the present are due to the neglect of Christ and the Church.—The Missionary Exposition.—The Jubilee.—Canonizations.*)

While men and godless governments have become the sport 835 of envy stirred up by hatred and internecine strife and are driven (128) toward ruin and death, the Church of God, continuing to provide the human race with the nourishment of eternal life, brings forth and rears for God holy generations of men and women. Christ does not cease to call to the eternal beatitude of his kingdom those whom He has recognized for his most faithful and obedient subjects on earth.

(*Institution of the feast of Christ the King.—Its doctrinal foundation.—The fruits the Pope expects from it.*)

### Liberty of the Church

Certainly, the honors which it is necessary to pay to the 836 divine authority will not fail to recall to mens' minds the fact that (13, the Church was founded by Christ as a perfect society, and that 91-

834a Cf. Luke 19:40.

834b Cf. Is. 28:16.



92, she claims by virtue of that original right which she cannot re-  
 97, linquish full liberty and immunity from the civil authority. She  
 121) cannot depend upon another's will in obeying her divinely com-  
 missioned duty to teach and rule all men, and to lead to ever-  
 lasting bliss all those who are of Christ's kingdom.

*Religious, assistants of the Pastors*

837 Moreover, the state must extend the same liberty especially  
 (126, to religious orders and congregations of both sexes, who are the  
 129, most useful auxiliaries to the Pastors of the Church. They labor  
 209) valiantly in extending and strengthening the kingdom of Christ,  
 whether by opposing the triple concupiscence of the world with  
 the sacred vows of religion, or by embracing the profession of the  
 more perfect life, so that holiness, which the Divine Founder  
 commanded should be a distinguishing mark of the Church, may  
 shine before the eyes of all with a constant and increasing  
 splendor.

*(Restoration of public official worship.—Reign of Christ in  
 the minds and hearts of the faithful.—Return of those outside the  
 fold to Christ.)*

THE COMMUNION OF SAINTS

838 All. to the Consistory, December 14, 1925.  
 (45) *(The Holy Year.—Recent canonizations.)*

At the same time We wish to recall to Our sons, so that they  
 may understand and appreciate it more deeply, the charm and  
 the consolation which stem from our article of faith on the Com-  
 munion of Saints. By it we know in fact that it is in the unity of  
 the Mystical Body of Jesus Christ, in the immense treasures of  
 grace and merit which it possesses, that we discover the sources  
 whence the Holy Year draws in such abundance its power of  
 remission and pardon which purify the Christian people and assist  
 it in a marvelous way to sanctify its life.

*(The Missionary Exposition.—Centenary of Nicaea.—The  
 Church in Italy, Chile, Mexico, France, Bavaria, Poland.—Cen-  
 tenary of St. Francis of Assisi.—Feast of Christ the King.)*

THE HERITAGE OF FAITH

Apost. Let. *Paterna sane*, February 2, 1926, to the Mexican  
 Episcopate.

*(Persecution in Mexico.—Laws contrary to the general good  
 are not laws.—Liberty is refused to the Church.)*

That liberty which governors refuse to the Catholic Church 839  
 they grant in large measure to the schismatical sect which they (57)  
 call "the national church". Since this sect repudiates the sacred  
 rights of the Roman Church, they favor its initiatives and its  
 enterprise, while they hold you to be enemies of the State for  
 the simple reason that you protect the integrity and purity of your  
 ancestral faith.

But although We are grievously afflicted by this course of  
 events, one thing brings Us not a little consolation: We see the  
 Mexican people strenuously resisting the machinations of the  
 schismatics. Therefore, while We give great thanks to a most  
 loving God for this, it is certainly fitting to praise you, Venerable  
 Brothers, and all the faithful of Mexico, at the same time that  
 We exhort you most earnestly to continue to defend with your  
 whole strength the Catholic religion.

*(Catholic Action must remain outside party politics.—Cath-  
 olics and the political situation.—Their civil rights.—The clergy  
 and the common good.)*

SOVEREIGNTY OF THE CHURCH

Holograph *Si è annunciato*, February 18, 1926, to Peter  
 Cardinal Gasparri.

*(Project of the law of the Italian State on ecclesiastical  
 matters.)*

Now that the propositions are to be translated into laws, and 840  
 they wish, by the very nature of the business, to legislate for (92,  
 people and things subject for the most part to the sacred power 177)  
 confided to Us by God, We have the duty, as a result of Our  
 apostolic charge, to say and to declare that with regard to these  
 persons and these things We cannot acknowledge in others the  
 rights and powers to legislate, except through the medium of suit-  
 able negotiation and legitimate agreement with the Holy See  
 and with Us.

And certainly, no one in the world will easily allow himself  
 to be persuaded and convinced that without some such negotia-  
 tion and accord reached with the Sovereign Roman Pontiff, Cath-  
 olics in this very city of Rome can pretend to give a new legal  
 status to the Catholic Church in Italy. For this is the matter in



question at the moment, and not simply one or another provision for restoring religious teaching to the schools of a Catholic people, or to the clergy and the Churches some part of what they were wrongly deprived of.

(Reference to the allocution of December 14, 1925 [a].—No suitable negotiation, no legitimate agreement has been arrived at, nor could it have been, nor will it be reached so long as the unjust treatment of the Holy See and the Roman Pontiff continues.)

## MISSIONARY EXPANSION

Encycl. *Rerum Ecclesiae*, February 28, 1926.

841 No one who meditates on the history of the Church can escape the fact that from the earliest period of Christianity it has (76, 77, 159-160, 166) been the very special concern and preoccupation of the Roman Pontiffs to bring the light of the gospel teaching and the benefits of Christian civilization to the peoples "sitting in darkness and the shadow of death" (a), and they have never been deterred by difficulties or obstacles.

For no other reason did the Church come into being, except to make all men partakers of the saving redemption by spreading the kingdom of Christ throughout the world. Whoever he is therefore, who by divine appointment holds on earth the place of Jesus, Prince of Pastors, it is not enough for him to serve and protect that flock which has been given him to rule by the Lord; on the contrary, he would fail in his principal duty if he did not strive by every means to increase the flock and unite to Christ those estranged from Him and those outside the Church.

840a [*Felicitations on Italy's welcome to the Holy Year pilgrims.*]

"These acts are powerless to wipe out all the injustice or to erase all the wrongs committed in the past toward the Church and religion. They cannot be otherwise. Unless a man were blind, he could not fail to recognize the profound disturbance of soul and the immense damage which result from them for a Christian people, touched in its most precious possession. Let us add also that never, at any period, could so great a number of the faithful coming here from almost every country of the world see with their own eyes and recognize the true state of affairs: the situation of the supreme Head of the Catholic Church, a situation very different from what is necessarily and legitimately due to his universal authority, to the place which he occupies in a society universal in its essence and perfect in itself, founded as such by God."

841a Cf. Matt. 4:16; Luke 1:79.

No one of Our Predecessors at any time has failed to observe the divine mandate which bound him to teach and baptize all nations (b).

(*Varying success of the Missions through the ages.—Development of modern missionary enterprises.—The Missionary Exposition.*)

*The duty of the faithful*

To live in Christ's fold without any concern for those who 842 wander unhappily outside it would be so at variance with that (217) charity We should have for God and man, that We do not need to say much about it.

Our duty to love God certainly supposes not only that We should increase the number of those who know Him and adore Him "in spirit and in truth" (a). It also supposes that We should gather as many as possible under the yoke of Our most loving Redeemer, so that "profit in (his) blood" may grow from day to day (b) and We may please Him more and more, for nothing is so pleasing to Him as that men should be saved and come to a knowledge of the truth (c).

In fact, Christ declared that it would be a peculiar mark of 843 his disciples that they should love one another (a), and what (217) greater sign of charity towards our neighbor could We show than concern that he should be snatched from the darkness of superstition and made brother of Christ by faith? This mode of charity surpasses other works and testimonies, as the soul is more excellent than the body, heaven than earth, and eternity than time. Whoever employs himself in this charitable work as far as he is able shows that he esteems the gift of faith at its true value; to hand on this gift, the most precious of all, together with all the benefits which accompany it, to unfortunate pagans, is to show one's gratitude to the divine goodness (b).

841b Cf. Matt. 28:19. 842a John 4:24. 842b Psalm 19:10.

842c 1 Tim. 11:4. 843a John 13:35; 15:12.

843b *Hoc immo ceteris caritatis operibus testimoniisque sic præstat, quemadmodum animus corpori, cælum terris, æternitas tempori antecellit; quod quidem caritatis opus quicumque, quantum in se est, exercet, donum fidei tanti se facere ostendit, quanti æquum est, et gratum præterea erga numinis benignitatem animum suum patefacit, id ipsum donum, omnium præciosissimum, et alia quibuscumque conjungitur, cum miseris ethnicis communicando.*



*The duty of pastors*

844 And if from this duty no one of the community of the faithful (194) can excuse himself, how can one of the clergy, who participates 195, by a wonderful choice and a special gift in the priesthood and 199, mission of Christ our Lord? How can you, Venerable Brothers, 205- who, each in your own diocese, are divinely appointed to rule 206) clergy and people and distinguished with the fullness of the priesthood? For we read that it was not to Peter alone but to all the Apostles, to whose place you have succeeded, that Jesus Christ commanded, "Go ye into the whole world, and preach the gospel to every creature" (a). It follows then, that the charge of propagating the faith is incumbent upon Us, but that you must, beyond a doubt, come to Our assistance in this labor and help Us in it, as far as the accomplishment of your own duties will permit. Therefore, Venerable Brothers, do not be slow in obeying Our paternal exhortation, for in this important matter God will one day require an account.

(*Duties of bishops: have prayers offered for the Missions, favor vocations and missionary enterprises.—St. Theresa of the Child Jesus, Patron of the Missions.—Missionary bishops.*)

*The aim of the Missions: to establish the Church*

845 What is the end of the missions, we ask you, if it is not to (135) found and establish Christ's Church in these immense regions? (a) And how shall she be established among the pagans today unless from all those elements with which she nourished herself in our regions in former times; that is, from the people and clergy, from religious men and women of every region? Why should the native priest not be permitted to till the field which belongs to him and is his by right, and even to govern his own people?

You must be ready daily to march to the conquest for Christ of one pagan people after another; would it not, therefore, be extremely advantageous to leave in the charge of native priests the care and prosperity of older mission stations?

844a Mark 16:15.

845a *Quorsum, quæsumus, sacræ Missiones pertinent, nisi ut in tanta immensitate locorum Ecclesia Christi instituat ac stabiatur?*

## ST. ALOYSIUS GONZAGA

Apost. Let. *Singulare illud*, June 13, 1926, to the General of the Jesuits.

(*Affection of Jesus for youth.—The Church as educator.*)

Never has the Church failed to defend her right to educate 846 as inviolable and proper to her nature; it would be impossible for (103, her not to affirm before the whole human race, which is com- 105) mitted to her care, that she is the unique guardian of the true science of moral, the one and infallible mistress of that most difficult art, which consists in the Christian formation of souls.

(*St. Aloysius Gonzaga the model of youth.—His virtues.—Cult of the Blessed Sacrament and of the Blessed Virgin.—Spiritual exercises.—Prayer and mortification.—New methods of education.*) (a)

*Docility required*

Whoever desires to fight under Christ's standard must hold 847 this principle as certain, that in rejecting the yoke of discipline (125, they will reap not the palm of victory, but ignoble defeat. For it 218) has been divinely ordained that youth cannot progress either in intellectual or moral culture, or in the general formation of life according to Christian principles unless it submits to the direction of another. Now if the other disciplines require a great docility, still more is this the case when the soul is being formed to the work and duty of the apostolate: this duty, since it is attached to the function of the Church received from Christ, cannot be carried out in a holy or useful fashion except in subordination to those whom the Holy Spirit "hath placed bishops, to rule the Church of God" (a).

(*The qualities of the apostle.—Centenary of St. Aloysius Gonzaga.*)

## WITHOUT DISTINCTION OF RACE

Letter *Ab ipsis pontificatus*, June 15, 1926, to the Vicars and Prefects Apostolic of China.

(*Solicitude of the Holy See for the Missions.—Hopes for their development in the near future.—Calumnies pretending that the missionaries' aim is not religious, but political.*)

846a Cf. EDUCATION.

847a Acts 20:28.



848 As a result of this pernicious error, peoples and rulers come  
(93, to suspect the Church, as if she were plotting against their rights,  
131) and unfortunately souls are alienated from the Catholic faith.  
And yet even the very name of the Church, "Catholic", that is,  
"universal", shows that she belongs to every nation and embraces  
all peoples, that there can be in her—and this is her Divine Found-  
er's will—no distinction of race or people. "Where there is neither  
Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor  
Scythian, bond nor free. But Christ is all, and in all" (a). In fact,  
all men are brothers: "All you are brethren," since they are all  
born of one Father: "For one is your father, who is in heav-  
en" (b); and the fruit of the saving Redemption, which has won  
the right to eternal beatitude, is offered to all without exception:  
"heirs indeed of God, and joint-heirs with Christ" (c). This is  
why the gospel must be preached to all nations according to  
Christ's precept: "Preach the gospel to every creature" (d).

*The missionary mandate*

849 But missionaries are not summoned to this holy labor by the  
(134, heads of civil society; it is God Himself who calls them: "You have  
228) not chosen me, but I have chosen you" (a); and it is from the  
Church that they receive the office and duty of preaching. There-  
fore, they are not human messengers but divine, those who con-  
tinue in a religious manner the work confided to the Apostles by  
Christ. The Church has never neglected the divine precepts and  
commands; she has ever cherished with all possible zeal and care  
the peoples to whom she has brought the benefit of Christian  
truth; more, history gives abundant proof of the fact that she has  
often defended their rights against the whims and tyranny of  
princes and governors. Therefore, she has always been opposed  
to her ministers (especially those whom she sends on the holy  
crusades of the missions) favoring in any way the interest of their  
own nation. She wishes them not "to seek the things that are their  
own, but the things that are Jesus Christ's" (b), and to carry "the  
name of Jesus before the gentiles and kings" (c), and to have no  
other end but the glory of God and the salvation of souls. But if  
in certain cases—and these are very rare—one or another of the

848a Col. 3:11.

848c Rom. 8:17.

849a John 15:16.

849c Acts 9:15.

848b Matt. 23:8-9.

848d Mark 16:15.

849b Philipp. 2:21.

Gospel workers turns aside from this route which the Church  
holds to inflexibly, she herself reproves such conduct and hastens  
to apply proper remedies.

*Native clergy*

The Church, moreover, has always shown a concern for the 850  
institutions of the native clergy, who will not only assist the work (134-  
of the foreign missionaries, but will even, when their numbers 135)  
warrant it, step into their places. Does not this show clearly that  
the Church, by word and deed, wishes to remove every vestige of  
that inordinate patriotism of which we have spoken from her  
ministers?

(*Missionaries in the past were foreigners.—Recall the teach-  
ing of the Popes on these matters.*) (a)

It has pleased Us to recall these things to you, Venerable 851  
Brothers and Beloved Sons; certainly they are grave; We have (76-  
done so that you may bring them to the attention of the priests 77)  
and faithful under your care. Today it is most important to fore-  
warn the faithful so that they will not be led astray into error by  
men who, under pretext of patriotism, have only one end in view:  
to make of their fellow citizens enemies of the Church of God.  
By your preaching and writing strive to give those who unhappi-  
ly are outside the Church at least a true idea of her nature;  
let them know and acknowledge in her a society which has as its  
object the worship of God and the eternal salvation of souls by  
the exercise of perfect charity.

The Church is very careful not to interfere or become in- 852  
volved in civil and political matters; she has never permitted her (94)  
missionaries either to favor the designs or promote the interests  
of foreign powers. Moreover, everyone knows—the history of all  
ages bears witness to the fact—that the Church adapts herself to  
the laws and customs which are proper to every nation and to  
every state; she has respect for, and inculcates respect for,  
legitimately constituted government; she asks nothing but the  
common good, security, and liberty for her workers and for her  
faithful. If, in certain countries, state officials have undertaken to  
protect the Church, she herself has never used this protection to

850a See Analytical Index: (134).



the detriment of the natives, but solely that she may keep herself and her children in safety from the vexations of wicked men. It is incontrovertible that every state, by reason of a proper and natural right, has the obligation to protect the lives, the rights, and the possessions of its nationals wherever they live; the missionaries also have experienced this protection, especially in times of persecution. For this reason, the Holy See has not refused a protection of this sort, but in doing so it has had no other motive than to preserve the missions from the arbitrary and violent dealings of wicked men; still less has it wished to favor the designs which foreign governments may wish to promote, when the opportunity presents itself, by protecting their nationals.  
(*Wishes and blessings.*)

## IN THE MIDST OF TEMPESTS

Encycl. *Iniquis afflictisque*, November 18, 1926.  
(*Persecution in Mexico.*)

853 Born as she was to immortality, the Church, from the very (21, day of Pentecost when she came forth from the seclusion of the 88, Cenacle and showed herself openly before the eyes of men enriched by the lights and gifts of the Paraclete, what has she done 228) in the space of these twenty centuries passed among the nations? Has she not, after the example of her Founder, "gone about doing good"? (a) Her benefits should have won for the Church the love of every nation; but the contrary is the case, as her Divine Master Himself clearly predicted (b). And so, Peter's barque has sometimes sailed glorious and magnificent with favorable winds; at other times she seems tossed about and almost submerged by the waves; but is she not always guided by that Divine Sailor, who, in good time, will calm the fury of wind and wave? Even persecutions, in which the Catholic name is sorely tried, Christ who alone is omnipotent, has ordained shall work to the good of the Church: "It is a property of the Church," Hilary testifies, "to conquer when she is persecuted, to be understood when she is attacked, to prevail when she is deserted" (c).  
(*Benefits to the Mexican Church.—Prayer to Our Lady of Guadalupe.*)

853a Acts 10:38.

853b Matt. 10:17-25.

853c St. Hilary, *De Trinitate*, bk. VII, 4.

## TRUE UNITY

Encycl. *Mortalium animos*, January 6, 1928.  
(*Desire of peace and fraternity among nations.*)

*False notions of unity*

It is something of the same nature that some men today are 854 striving to introduce into the order of the New Law established (61) by Christ our Lord. Since it is recognized that it is extremely rare to find men entirely deprived of the religious sense, they entertain the hope, however difficult it may be to realize, that nations, in spite of their differing religious viewpoints, may be brought to unite as brothers in the profession of certain doctrines as a common foundation of the spiritual life. Consequently, they hold congresses, assemblies, conferences attended by considerable numbers of people; they invite to these meetings all men without distinction to take part in the discussion: unbelievers of every kind, the faithful, even those who have been so unhappy as to cut themselves off from Christ, or those who bitterly and obstinately deny the divinity of his nature and his mission.

Certainly, efforts like these cannot receive the approbation of 855 Catholics, for they rest on that false opinion that holds any (61) religion whatever to be more or less good and praiseworthy, although not all in the same way, because they all reveal and explain the significance of the native, inborn instinct which turns us towards God and makes us acknowledge his sovereignty. Those who hold this opinion are not only in gross error, they even debase the concept of true religion and little by little lapse into naturalism and atheism. It is obvious that to join the adherents and propagators of such opinions is to withdraw entirely from a divinely revealed religion (a).

855a *Ejusmodi sane molimenta probari nullo pacto catholicis possunt, quandoquidem falsa eorum opinione nituntur, qui censent, religiones quaslibet plus minus bonas ac laudabiles esse, utpote quæ etsi non uno modo, æque tamen aperiant ac significant nativum illum ingenitumque nobis sensum, quo erga Deum ferimur ejusque imperium obsequenter agnoscimus. Quam quidem opinionem qui habent, non modo ii errant ac falluntur, sed etiam, cum veram religionem, ejus notionem depravando, repudient, tum ad naturalismum et atheismum, ut aiunt, gradatim deflectunt: unde manifesto consequitur, ut ab revelata divinitus religione omnino recedat quisquis talia sentientibus molientibusque adstupulatur.*



*Pan-Christians*

856 Some will easily be deceived since it is a question of pro-  
(37) moting union among Christians. Is it not just—so the argument runs—is it not even a duty for all those who invoke the name of Christ to abstain from mutual recriminations and to unite at last, at least from time to time, in mutual charity? Would anyone dare to say that he loves Christ, unless he strives with all his powers to realize Christ's desire when He prayed to his Father that his disciples be "one"? (a) And did not Christ likewise wish his disciples to be known by this mark and distinguished from others by the fact that they loved one another: "In this shall all men know that you are my disciples, that you have love one for another"? (b) Would to God—they go on to say—that all Christians were "one"; for then they would be able to do much more to counteract the poison of impiety which, penetrating and spreading more each day, threatens to annul the Gospel.

857 Such, and others like them, are the arguments put forward by  
(60) those who are called *pan-Christians*. Nor are they few and far between: on the contrary, they are completely organized and they have founded wide-spread associations which are for the most part directed by non-Catholics however widely they may be separated from one another in matters of religious truth. This enterprise is actively promoted, moreover, and it has won wide acceptance, raising even in the minds of many Catholics the hope that this may be a means of effecting a union with Holy Mother Church, who certainly has no dearer wish than to call to her and bring back to her fold her wandering children. But under these seductive thoughts and flattering words one of the gravest errors lies hid, one capable of undermining the foundations of the Catholic faith.

858 Therefore, the consciousness of Our Apostolic duty forbids Us  
(173) to allow the Lord's flock to be led astray by these pernicious errors. We call upon your zeal, Venerable Brothers, to prevent such an evil. We are confident that by your writings and by your words each one of you can reach the faithful and make them understand the principles and the reasons which We will soon lay down. Catholics will find in them a rule of thought and action

856a Jahn 17:21.  
856b John 13:35.

for those movements which aim to unite in one body, by whatever means, all those who bear the name of Christian.

*Rule to be followed by Catholics*

By God, the Author of all things, we were created that we 859  
might know Him and serve Him; therefore, as our Creator, He has (40)  
an absolute right to our service. God could have imposed upon man, as a rule of conduct, only the natural law, which He implanted, as it were, in his soul in creating him, and subsequently regulated the developments of this law by his ordinary providence. But in fact he preferred to impose precepts which we should obey, and, in the course of time, that is to say, from the dawn of the human race to the coming of Christ Jesus and his teaching, God Himself taught man the duties which devolve on every rational creature towards his Creator: "God, who, at sundry times and in diverse manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son" (a).

It follows, therefore, that there can be no true religion other 860  
than that revealed by the word of God: this revelation, begun at (1-  
the creation and continued under the Old Law, Christ Himself 2,  
completed under the New. But, if God has spoken—and that He 40,  
did speak, history attests—no one can deny that man must be- 76-  
lieve absolutely what God reveals and obey Him in all things 77)  
when He commands. And so that we might act correctly for the glory of God and our own salvation, the only-begotten Son of God founded his Church upon earth. Now, those who profess to be Christians cannot not believe, it seems to Us, that there is one Church, and only one Church, founded by Christ; but if they are asked further what, according to the will of the Founder, this Church must be, they no longer agree. Many among them, for example, deny that the Church of Christ must be an external and visible society, and that it must present the appearance of one body of faithful, all united in one faith under a single teaching authority and government. On the contrary, they understand the external and visible Church as nothing more than a Federation made up of the various Christian communities, which adhere to different—and sometimes contradictory—doctrines.

859a Heb. 1:1-2.



*True nature of the Church*

861 But Christ the Lord founded his Church a perfect society, (4, by its very nature external and perceptible to the senses, with the 13, mission to save the human race in the future, under the guidance 70- of one head (a), by teaching and preaching (b), by the admin- 73, istration of the sacraments, sources of heavenly grace (c). This 77, is why He compared it to a kingdom (d), a household (e), a 86, sheepfold (f), a flock (g). And this Church, so marvelously con- 100, stituted, after the death of its Founder and the first Apostles 115, charged with extending it, certainly could not perish or disappear, 137, for she had been given the command to lead all men, without dis- 229) tinction of time or place, to eternal salvation: "Going, therefore, teach all nations" (h). In the perpetual accomplishment of this mission could the Church ever fail in virtue or efficacy, when Christ Himself is always present with her, as He solemnly promised: "Behold I am with you all days even to the consummation of the world"? (i)

862 It is therefore necessary not only that Christ's Church exist (224, today and always, but also that she remain identical with what 229) she was in the Apostolic age, unless we wish to say—which God forbid!—either that Christ our Lord could not accomplish his design, or that He erred when He affirmed that the gates of hell should never prevail against her (a).

*Errors on the true nature of the Church*

863 This is the moment to expose and refute a certain false (37, opinion, on which this whole matter seems to depend, and from 44, which the multiform activity and scheming of the non-Catholics 46) proceeds toward the federation of the Christian churches, as We have said. The instigators of this project are accustomed to repeat almost endlessly the words of Christ: "That they all may be one . . . That there may be one flock and one shepherd" (a), as if they wished to signify that the wish and prayer of Christ Jesus had, until now, failed of their effect. They hold, in fact, that unity

861a Matt. 16:18ff.; Luke 22:32; John 21:15-17.

861b Mark 16:15.

861c John 3:5; 6:48-59; 20:22ff; cf. Matt. 18:18; etc.

861d Matt. 13.

861f John 10:16.

861h Matt. 28:19.

862a Matt. 16:18.

861e Cf. Matt. 16:18.

861g John 21:15-17.

861i Matt. 28:20.

863a John 17:21; 10:16.

of faith and government—which is a sign of the one true Church of Christ—has never until now existed and that it does not exist today; that it is possible, so to say, to will it and to effect it sometimes by a common effort of will, but that it must, nevertheless, be considered a kind of Utopia. They add that the Church, in herself, and by her nature, is divided into parts, that is to say, made up of many churches or individual communities, which, although separate, hold some points of doctrine in common though they differ on the rest; each Church, according to them, has the same rights. The Church, in sum, was one and unique from the Apostolic Age to the period of the first Ecumenical Councils. Therefore, they say, we should forget or suppress those controversies and even those very ancient doctrinal differences, which continue to this day to disfigure the name of *Christian*, and from the other truths we should establish and propose a common norm of belief, a profession of belief which will do more than we can imagine to make men feel like brothers. And then the various Churches and communities, if united in some kind of a federation, will be in a position to oppose vigorously and successfully the progress of impiety.

*Errors concerning the Roman Primacy*

These are the statements, Venerable Brothers, which they 864 commonly make. However, there are some who declare and (37, freely admit that Protestantism, as they call it, has rejected inad- 40, visedly certain dogmas and certain practices of external worship 56, which are certainly consoling and useful, which, on the contrary 148) the Roman Church has retained. And they soon add, to be sure, that she has corrupted primitive religious practice by adding to it certain teaching which is at variance with the Gospel and which has been proposed to the faithful as of faith. They cite among these, and in first place, the primacy of jurisdiction which has been attributed to Peter and to his successors in the See of Rome. Among these men there are some, although they are not numerous, who would grant either a certain primacy of honor, or of jurisdiction or power; but they hold, all the same, that it does not proceed from divine right but rather from a certain consent on the part of the faithful. Others go so far as to desire that their assemblies—which could be called motley—be presided over by the Pontiff himself. But if it is possible to find many of these non-Catholics loudly preaching fraternal union in Christ



Jesus, you will certainly find none to whom it occurs to submit himself to and obey the teaching and governing authority of the Vicar of Jesus Christ. Nevertheless they claim that they are willing to treat with the Roman Church, but on an equal footing, as equals to an equal. But if they could do so, there does not seem to be any doubt that they would have the intention that the pact, when concluded, would not oblige them to renounce their opinions, which are the real cause why they still wander at a loss outside Christ's fold.

*The Church is the guardian of Revelation*

865 Since this is the case, it is clear that the Holy See cannot (32, participate, under any conditions, in these gatherings, nor is it 40, lawful for Catholics, under any conditions, to participate in or to 57, assist these enterprises. If they were to go, they would be attribut- 60, ing authority to an erroneous form of the Christian religion, en- 88- tirely alien to the one Church of Christ. Can We tolerate—what 89, would be the height of iniquity—the truth, especially divinely re- 111, vealed truth, to be the subject of debate? For in fact, it is here a 224) question of defending revealed truth (a). Since Christ Jesus sent his Apostles into the whole world to teach the faith of the Gos- pels to all nations, and since, to preserve them from error, He willed them to be taught all truth by the Holy Spirit: could that teaching of the Apostles ever completely disappear or suffer change in the Church whose ruler and guardian is God? But if our Redeemer says so explicitly that his gospel is to reach not only the Apostolic age but all future ages as well, could it be that the object of faith might become dim or uncertain with the passage of time, so that opinions which are even self-contradictory should be tolerated today? If this could be true, we should also have to say that the descent of the Spirit Paraclete upon the Apostles, and the abiding presence of that same Spirit in the Church, and the very teaching of Jesus Christ lost all their efficacy centuries ago: and to say this is certainly blasphemous.

866 Further, the only-begotten Son of God, by the very fact (96, that He commanded his envoys to teach all nations also imposed

865a Num Nos patiemur—quod prorsus iniquum foret—veritatem, eamque divinitus revelatam, in pactiones deduci? Etenim de veritate revelata tuenda in præsenti agitur.

upon men the duty to believe the things declared to them by 100) "the witnesses pre-ordained by God" (a), and He sanctioned his command thus: "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (b). Now this double precept of Christ—to teach and to believe in order to possess eternal salvation—cannot be accomplished or even understood unless the Church propounds the Gospel teaching fully and publicly, and unless she be in that very teaching immune from the danger of any error at all (c). They also are in error who hold that there is indeed a deposit of truth in this world, but that it would require such arduous labor and such protracted study and discussion to seek it out, that a man's life would scarcely be long enough to discover and assimilate it. As if the most merciful God spoke by the mouth of his prophets and by his only-begotten Son so that a few men of advanced age could learn what He revealed by them, and not rather to communicate a doctrine of faith and morals which should govern man in the whole course of his mortal life.

*Charity impossible without faith*

These pan-Christians, moreover, who seek to federate the 867 Churches, seem to pursue the very noble design of promoting (46) charity among all Christians; and yet what can be done, when charity 'grows' at the expense of faith? Certainly no one is ignorant of the fact that John himself, the Apostle of charity, who in his Gospel seems to reveal the secrets of the most Sacred Heart of Jesus, and who never ceased to remind his disciples of that new commandment "Love one another" (a), absolutely forbade any intercourse with those who did not profess the doctrine of Christ whole and entire: "If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you" (b). Therefore, since charity requires as a foundation pure and unfeigned faith, unity in faith is the principal bond to unite Christ's disciples.

866a Acts 10:41.

866b Mark 16:16.

866c Sed utrumque Christi præceptum, quod non impleri non potest, alterum scilicet docendi, alterum credendi ad æternæ adeptionem salutis, ne intelligi quidem potest, nisi Ecclesia evangelicam doctrinam proponat integram ac perspicuam sitque in ea proponenda a quovis errandi periculo immunis.

867a Cf. 1 John 4:7, 11.

867b 2 John 10.



868 How is it possible then, to imagine any kind of a Christian  
(60) union whose signatories, even in matters of faith, would keep their own manner of viewing and thinking, even when this was repugnant to the opinions of others? And by what formula, we ask, could men who hold contrary opinions participate in a union of the faithful? When, for example, some would affirm and some would deny that sacred tradition is a source of divine revelation? When some would hold that the ecclesiastical hierarchy of bishops, priests, and ministers is of divine constitution, and some declare that it was little by little introduced according to time and circumstance? When some adore Christ Himself really present in the Most Holy Eucharist by that wonderful conversion of bread and wine which is called transubstantiation, and some say that the body of Christ is only there by faith or by a sign and virtue of the sacrament? When some acknowledge in the Eucharist the nature of the sacrifice as well as of sacrament, and some hold that there is nothing there but the memorial or commemoration of the Lord's Supper? When some will hold that it is a good and useful thing humbly to invoke the Saints reigning with Christ—especially the Holy Virgin Mother of God—and to pay reverence to their images, and others will contend that this type of worship cannot be admitted because it is contrary to the honor due to "the one mediator of God and men" Jesus Christ? (a)

*Absolute character of the rule of faith*

869 Given such a discrepancy of opinions, We do not see how a  
(44, way can be cleared for the unity of the Church, unless it springs  
46, from one teaching authority, one rule of belief, and one faith  
101) shared by Christians. But We know well that it is easy to pave a way from here to neglect of religion or *indifferentism* and to modernism, as they call it, and those unfortunates tainted with this error hold that dogmatic truth is not absolute but relative, that is, that it must adapt itself to the varying necessities of the times and the varying dispositions of souls, since it is not contained in an immutable revelation, but is, by its nature, meant to accommodate itself to the life of man (a).

868a 1 Tim. 2:5.

869a *Qua quidem tanta opinionum discrepantia nescimus quomodo ad unitatem Ecclesiae efficiendam muniatur via, quando ea nisi ex uno magisterio, ex una credendi lege unaque christianorum fide oriri non potest; at scimus profecto, facile inde gradum fieri*

Furthermore, for what regards articles of faith, it is never 870  
licit to make use of that distinction between what they call *funda-* (109)  
*mental* articles of faith and *non-fundamental*, as if the former must be received by all men, and, on the contrary, the latter could be left to the free assent of the faithful. For the supernatural virtue of faith has as a formal cause the authority of God revealing, and this authority admits of no distinction of this kind. Wherefore, as many as are truly Christ's disciples believe, for example, the mystery of the August Trinity; they have the same faith in the dogma of the Immaculate Conception of the Virgin Mother; in the same way they believe in the Incarnation of Our Lord, and with the same faith embrace the infallibility of the teaching authority of the Roman Pontiff, in the sense, of course, in which this was defined by the Ecumenical Council of the Vatican. And for all that the Church by solemn decree has proclaimed and defined some of these truths in other ages and some quite recently, these truths are nonetheless equally certain, and equally binding in faith; for has not God revealed them all?

For the magisterium of the Church—which by divine decree 871  
was established here below to guard revealed truth intact in (99-  
perpetuity so that men could easily and safely come to know it— 100,  
although it is exercised daily by the Roman Pontiff and the 107-  
Bishops in communion with him, has also the duty—whenever it is 108,  
necessary to oppose an efficacious resistance to the errors and 168)  
attacks of the heretics, or to explain more clearly or in greater  
detail some points of sacred doctrine so that they may be im-  
printed in the minds of the faithful—to proceed by solemn cere-  
monies and decrees to timely definitions (a). By this extraordinary  
use of the magisterium nothing, of course, is introduced nor is any-  
thing added to the sum of those truths which are contained, at

*ad religionis neglegentiam seu indifferentismum et ad modernismum, ut ajunt, quo qui misere infecti sunt, tenent iidem, veritatem dogmaticam non esse absolutam sed relativam, idest variis temporum locorumque necessitatibus variisque animorum inclinationibus congruentem, cum ea ipsa non immutabili revelatione contineatur, sed talis sit, quæ hominum vitæ accommodetur.*

871a *Quo quidem extraordinario magisterii usu nullum sane inventum inducitur nec quidquam additur novi ad earum summam veritatum, quæ in deposito Revelationis, Ecclesiae divinitus tradito, saltem implicite continentur, verum aut ea declarantur quæ forte adhuc obscura compluribus videri possint aut ea tenenda de fide statuuntur quæ a nonnullis ante in controversiam vocabantur.*



least implicitly, in the deposit of Revelation divinely committed to the Church. But those truths are proclaimed which up to this time could have seemed obscure to certain minds, or the status *de fide* is proclaimed for a point which may have been controversial for other minds.

*Congresses for unity*

872 It is clear, therefore, Venerable Brothers, why this Apostolic  
(6, See has never permitted its subjects to take part in the congresses  
8- of non-Catholics. The union of Christians cannot be fostered oth-  
9, erwise than by promoting the return of the dissident to the one  
39- true Church of Christ, which in the past they so unfortunately  
40, abandoned. To the one true Church of Christ, We say, plainly  
54, visible to all and by the will of her Founder forever remaining  
57, what He Himself destined her to be for the common salvation  
77, of men. For the Mystical Spouse of Christ has never been con-  
228- taminated in the course of centuries, nor will she ever be con-  
229) taminated, as St. Cyprian says, "The Spouse of Christ cannot be  
defiled: she is incorruptible and pure. She knows only one home,  
she keeps her sanctity by the chaste modesty of a single bridal  
chamber" (a). And the holy martyr marvels very much, and  
rightly, that anyone can believe that "this unity in the Church  
which comes from divine stability, made firm by heavenly sacra-  
ments, could be sundered and rent apart by the shock of opposing  
wills" (b). The Mystical Body of Christ, that is to say, the Church,  
is one (c), unified and articulated (d), after the manner of a  
physical body. It is therefore inconsistent and foolish to say that  
the Mystical Body could be formed of disjointed and separated  
parts; therefore, whoever is not joined to it is not a member of  
it and is not in union with Christ the Head (e).

873 No one is in the Church of Christ, and no one remains in it,  
(56, unless he acknowledges and accepts with obedience the authority  
88, and power of Peter and his legitimate successors. Did they not

872a *De cath. Ecclesiae unitate*, 6.

872b *Ibid.*

872c 1 Cor. 12:12.

872d Cf. Eph. 4:15.

872e Cf. Eph. 5:30, 1:22. *Cum enim corpus Christi mysticum, scilicet Ecclesia, unum sit, compactum et connexum, corporis ejus physici instar, inepte stulteque dixeris mysticum corpus ex membris disjunctis dissipatisque constare posse: quisquis igitur cum eo non copulatur, nec ejus est membrum nec cum capite Christo cohaeret.*

obey the Bishop of Rome, the ancestors of the men who are im-184)  
plicated in the errors of Photius and the innovators? Alas! sons  
have left their father's house, but not for that did it collapse and  
perish, for it was furnished with the constant help of God. Let  
them return, therefore, to their common Father, and He will for-  
get the injuries unjustly heaped on the Apostolic See, and will  
receive them most lovingly. If, as they often repeat, they wish to  
join Us and Our children, why do they not hasten to the Church,  
"the Mother and Mistress of all the faithful of Christ"? (a) Let  
them hear the voice of Lactantius crying out, "She alone... the  
Catholic Church, retains the true worship. Here is the source of  
truth, this is the house of Faith, this, the Temple of God: if any  
man enters not, or if any man departs from it, he is far from the  
hope of life and of salvation. Let no one be led astray by stubborn  
disputes. This is a question of life and salvation: unless a man  
act with caution and diligence, the one is lost and the other  
forfeited"(b).

*Limits of tolerance*

Therefore, to this Apostolic See, founded in the City which 874  
Peter and Paul, the Princes of the Apostles, consecrated with their (60,  
blood, to this See, We say, "root and matrix of the 139)  
Catholic Church" (a), may our dissident sons return, but  
not with the thought and hope that "the Church of the living  
God, the pillar and ground of the truth" (b), will sacrifice the  
integrity of faith or tolerate their errors, but, on the contrary, with  
the intention of submitting to her authority and government.  
Would to God that there might come to pass in Our times what  
so many of Our predecessors did not see: that We might em-  
brace with paternal affection the sons whose separation from Us  
by unfortunate schism We deplore. May the Lord our God "who  
wills all men to be saved and to come to the knowledge of the  
truth" (c), hear Us as We pray with all Our heart that He may  
deign to call all these souls from errors to the unity of the Church.  
In this very grave matter We implore, and We wish all to implore  
the intercession of the Blessed Virgin Mary, Mother of Divine  
grace, conqueror of all heresies and Help of Christians, that she

873a Conc. Lateran. 4, c. 5.

873b *Divin. Instit.*, IV, 30, 11-12.

874a St. Cyprian, *Ep.* 48 *ad Cornelium*, 3.

874b 1 Tim. 3:15.

874c 1 Tim. 2:4.



may obtain as soon as possible the coming of that day so ardently desired by Us, on which all men will hear the voice of her Divine Son, "keeping the unity of the spirit in the bond of peace" (d).

## CHRIST AND THE CHURCH

Encycl. *Miserentissimus Redemptor*, May 8, 1928.  
(*The Savior's promise of assistance to the Church.*)

875 (88) This divine promise, just as in the beginning it infused courage into the hearts of the weak Apostles and fired them with zeal to sow the seeds of the gospel teaching through the whole world, has since then sustained the Church in her victorious struggle against the forces of evil. In fact, the Lord Jesus Christ has never failed his Church, but his help and protection have been all the more manifest as she has been beset by more serious dangers and difficulties, for she has then been given remedies suitable to the conditions of the age and the circumstances, in accord with that Divine Wisdom which "reacheth from end to end, and ordereth all things sweetly" (a).

(*Devotion to the Sacred Heart.*)

*Priesthood of the faithful*

876 (212) They are not the only ones to enjoy participation in Christ's mysterious priesthood and the office of sacrifice and satisfaction, those whom our High Priest Christ Jesus has chosen as ministers for the clean oblation offered to his Divine Name in every place from the rising to the setting of the sun (a). The entire Christian people also, whom the prince of the Apostles rightly calls "a chosen people, a kingly priesthood" (b), must, whether for themselves, or for the whole human race, make an offering for sins (c), in somewhat the same way that the high-priest "taken from among men is ordained for men in the things that appertain to God" (d).

*Union of the faithful with Christ*

877 (45) The more perfectly our oblation and our sacrifice resemble the Lord's sacrifice, that is, if we have immolated our self-love and our cupidity and crucified the flesh by that mystical crucifixion of which the Apostle speaks, the richer will be the fruits

874d Eph. 4:3.

875a Wisdom 8:1.

876a Malach. 1:11.

876b 1 Pet. 2:9.

876c Heb. 5:3.

876d Heb. 5:1.

of propitiation and expiation we receive for ourselves and for others. For there exists a wonderful relation between Christ and each of the faithful, similar to that which is to be found between the head and the other members of the body. More, by that mysterious communion of Saints which we profess in the Catholic faith, each man and every race are not only united among themselves, they are also united with Him "who is the head, even 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, maketh increase of the body, unto the edifying itself in charity" (a). This is the prayer which the Mediator between God and men, Christ Jesus Himself, addressed to the Father before his death: "I in them and thou in me, that they may be made perfect in one" (b).

(*Consecration to the Sacred Heart; holy hour; Communion of reparation.*)

So it is that the expiatory passion of Christ is renewed and 878 in a certain manner continued and filled up in his Mystical Body (29) which is the Church. For, to quote St. Augustine again: "Christ suffered all that He had to suffer; now nothing is lacking to the measure of his sufferings. But the sufferings have been completed only for the Head; there still remain the sufferings of Christ's body" (a). This truth Christ Himself deigned to express, when He said to Saul "as yet breathing out threatenings and slaughter against the disciples" (b), "I am Jesus, whom thou persecutest" (c), signifying clearly that when persecution is unleashed against the Church, the Divine Head of the Church is opposed and harassed. It is therefore only right that Christ, who suffers still in his Mystical Body, should wish to have us associates of his expiation. Our very relationship with Him even requires it; for since we are "the body of Christ and members of member" (d), whatever the head suffers, all the members should suffer with Him (e).

(*Opportuneness and fruits of devotion to the Sacred Heart.*)

877a Eph. 4:15-16.

877b John 17:21.

878a In psalm. LXXXVI.

878b Acts 9:1.

878c Acts 1:5.

878d 1 Cor. 12:27.

878e Cf. 1 Cor. 12:26.



### NATURE OF THE LITURGY

Apost. Const. *Divini cultus*, December 20, 1928.

879  
(121) The Church has received from Christ her Founder the charge of safeguarding divine worship. It is therefore her duty, while protecting the essence of the Holy Sacrifice and of the sacraments, to prescribe whatever will best control that august and public ministry—ceremonies, rites, texts, prayers, chant—which is properly called *liturgy*, or sacred action par excellence.  
(*Dogma and liturgy.—Action of the Popes on the liturgy.*)

### VATICAN CITY

All. to the Pastors of Rome and the Lenten preachers, February 11, 1929.

(*The close of the Jubilee.—The signing of the Lateran Treaty.*)

880  
(179) A treaty with the intention of recognizing, and, as far as it is permitted to men, of securing to the Holy See, a true, proper, and real sovereignty—given that people do not recognize, at least up to this time, any other true sovereignty—which is evidently necessary and due to him who, by the divine mandate and the divine representation he is invested with, cannot be subject to any earthly power (a).

(*The Concordat.—Response to criticism of the Lateran Treaty.—The Holy Father wished to go to the limits of possible concessions.*)

880a Cf. *Treaty between the Holy See and Italy*, 2/11/29: "In the Name of the Most Holy Trinity. Whereas:  
"The Holy See and Italy have recognized the need to eliminate any cause of dissension existing between them and to arrive at a definitive ordering of their mutual relationship, which shall be in conformity with the dignity of the two August Parties, and which, while assuring to the Holy See in a permanent manner a condition in fact and in law which guarantees its absolute independence for the accomplishment of its exalted mission in the world, permits that same Holy See to recognize as resolved in a final and irrevocable manner 'the Roman Question', which arose in 1870 out of the annexion of Rome by the Kingdom of Italy under the dynasty of the House of Savoy;  
"It is necessary, to assure to the Holy See an independence which is absolute and visible, to guarantee its indisputable sovereignty even in the international domain, and that, as a result, it has

We wished to demonstrate in a peremptory fashion that no earthly greed moves the Vicar of Jesus Christ, but simply the consciousness of what it is impossible not to require; for some sort of territorial sovereignty is a condition universally recognized as indispensable to any true juridical sovereignty: therefore, at least as much territory as is needed to serve as basis for the exercise of sovereignty; that much territory without which sovereignty could not subsist since it would have nothing to rest on. (*The example of St. Francis*): the body reduced to what is strictly necessary to serve the soul and continue human life, and with life, beneficent action. It will, We hope, be clear to all that the Sovereign Pontiff has only as much material territory as is indispensable for the exercise of a spiritual power given to men for the benefit of men. We do not hesitate to say that We are very well satisfied with this state of affairs. We are pleased to see the material domain reduced to the minimum so that everyone can and ought to consider it spiritualized by the immense, the sublime, and truly divine spirituality which it is destined to support and to serve.

(*The artistic riches of Vatican City.—Economic stipulations of the Treaty.*)

### JURIDICAL CONDITION OF THE HOLY SEE

All. to the Students of the University of the Sacred Heart of Milan, February 13, 1929.

(*The sacerdotal jubilee of the Holy Father.—The peace of Christ in the reign of Christ.—Opportunity for clarifications on the subject of the Lateran Treaty.—The Treaty justifiable in itself; justifiable by reason of the Concordat.*)

The Treaty had no other end in view than to regulate within the limits absolutely indispensable and sufficient the juridical condition essential to the Holy See and to the Roman Pontiff, to him who, by the divine responsibility with which he is invested, whatever be the name he bears and the epoch in which he lives, cannot be subject to any domination. This end would have been

seemed necessary to constitute, with a particular modality, the 'City of the Vatican,' by recognizing, as belonging to the Holy See, full proprietary rights, exclusive power, and absolute and sovereign jurisdiction over this territory" . . . (the names of the plenipotentiaries and the Articles of the Treaty follow.)



attained as soon as the conditions of true sovereignty had been reached, and sovereignty (at least in the present conditions of history) is not recognized except under the conditions of a certain measure of territoriality.

(*Impossibility of negotiating such a treaty without the best conditions granted to the Church by the other contracting party; conditions which the Concordat realizes.—The Concordat.*) (a)

## THE MISSION OF PETER

Autograph letter, *Ci si é domandato*, May 30, 1929, to Cardinal Gasparri.

(*Discussions following upon the Lateran Treaty.*)

883 But it is here that Our hope was most sorely disappointed.  
(109) We say disappointed hope, because long and not always easy  
131) negotiations had opened Our soul to the most sanguine expectations, and We could not in any way have anticipated heretical and worse than heretical expressions on the very nature of Christianity and of Catholicism. A remedy for the situation was sought: not, it seemed to Us, with success. To distinguish—as seems to be the tendency—between historic affirmation and doctrinal affirmation would be *in casu* the worst and most execrable modernism. The divine command to teach all nations is anterior to the vocation of St. Paul, and anterior to this vocation is the mission of St. Peter to the Gentiles. Universality is already to be met with in right and in fact in the very beginnings of the Church and the Apostolic preaching. This preaching, by the work of the Apostles and of apostolic men, soon went beyond the confines of the Roman Empire, which, as is known, was far from embracing the known world. If We wish simply to recall the providential help provided for the diffusion and organization of the Church by reason of the organization of the Roman Empire, it would be sufficient to recall Dante and Leo the Great, two great Italians, who in a few magnificent words have said what innumerable others since them have repeated with more or less abundant erudition, often tinged with inexactitude and error, by reason especially of Protestant and Modernist influence.

(*In the Concordat with Italy two sovereignties were engaged.*)

882a Cf. volume on the Church and State.

*Sovereignty of the Holy See*

To say that the Holy See is the supreme organ of the universal Catholic Church, and that it is therefore the legitimate representative of the organization of the Church in Italy, is a formula that cannot be admitted except in the sense that the head is the supreme organ of the human body, and that the central and sovereign power of a country is the legitimate representative of each province of that same country. The Sovereign Pontiff is always the one who intervenes and who negotiates in the fullness of the sovereignty of the Catholic Church. To speak exactly: he does not represent that sovereignty; he is the embodiment of it and he exercises it by direct divine mandate. Therefore, it is not the Catholic organization in Italy which submits itself to the power of the State, even if this were to be under particularly favorable conditions, but it is the Sovereign Pontiff, the supreme and sovereign authority of the Church, who disposes what, in his judgment, can and should be done for the greater glory of God and the greater good of souls, and at the worst (which is very far from being Our case) for the least offense to God and the smallest detriment to souls.

(*Liberty of conscience and liberty of discussion: errors on these subjects.—The Church and education.—False philosophy.—State and clergy.—Christian marriage.—Sacred character of Rome.—Union of the Concordat and the Lateran Treaty.*)

## THE CHURCH AS EDUCATOR

Encycl. *Divine illius Magistri*, December 31, 1929.

(*Nature, importance, and excellence of Christian education.—The three societies responsible for education: the family, the state...*)

The third society, into which man is born to the life of grace through baptism, is the Church. This is a supernatural society which embraces all mankind, and a perfect society also, since she possesses within herself all the means necessary to her end, which is the eternal salvation of men. She is, therefore, supreme in her own domain.

As a consequence, education, which has to do with the whole of man, individual and social, living in the natural order as well as in the order of grace, belongs necessarily to all three societies